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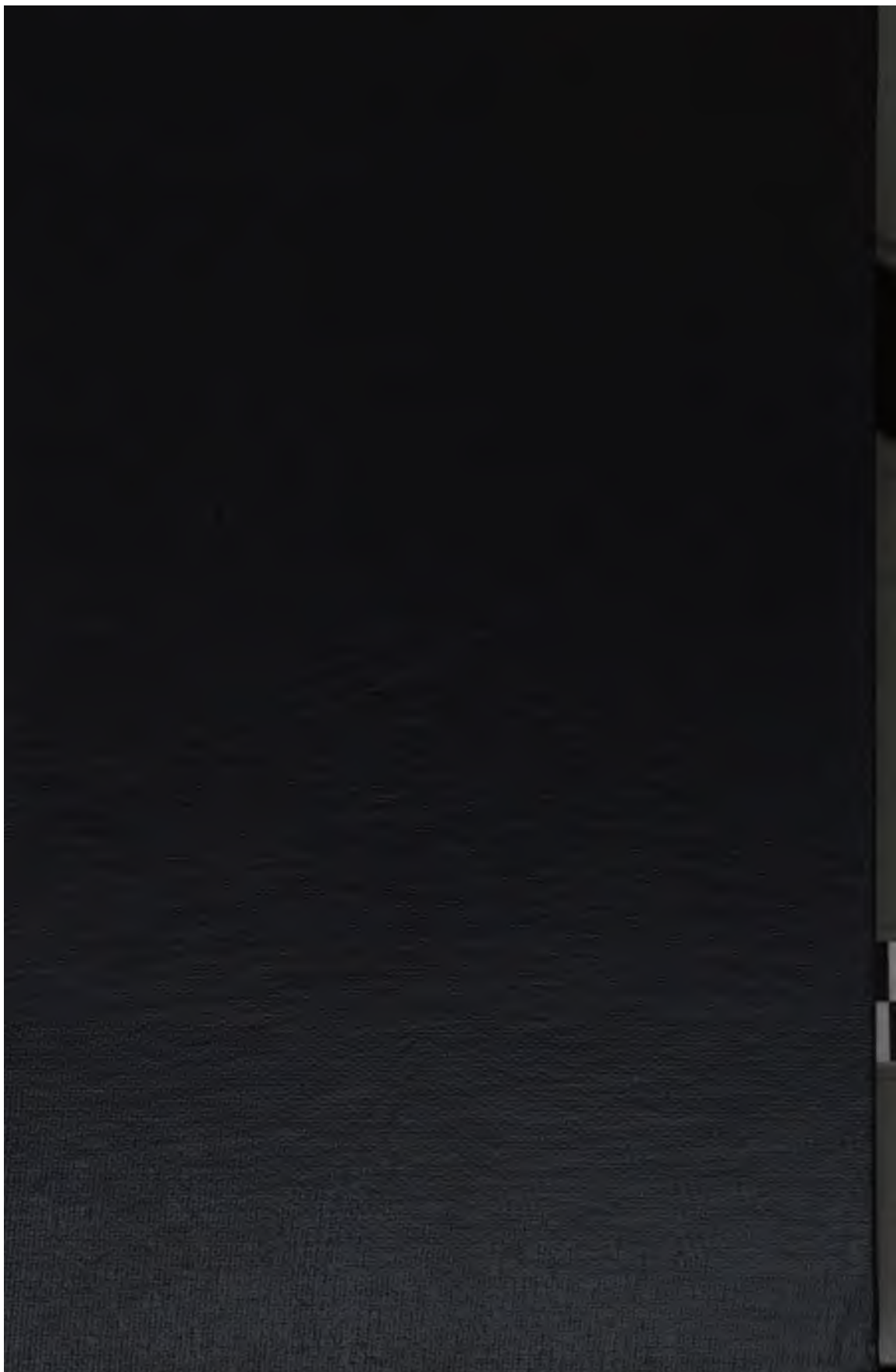
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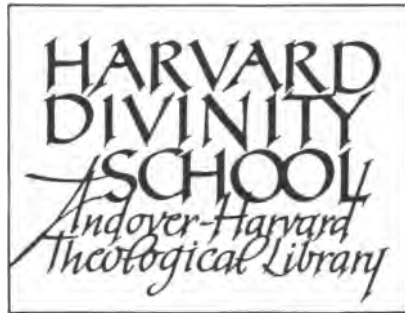
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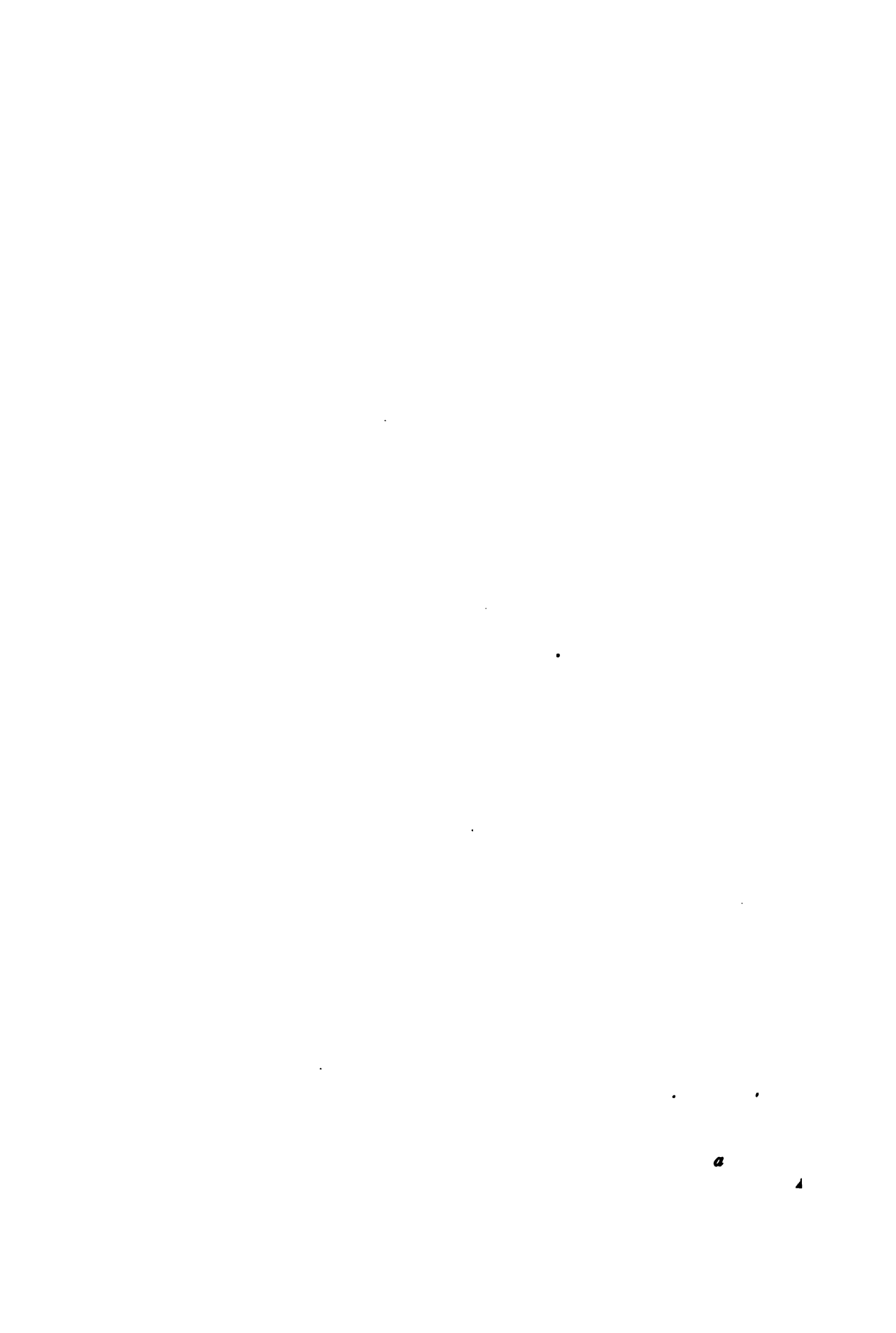
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A DICTIONARY
OF
SAINTLY WOMEN

GEORGE BELL AND SONS

LONDON: PORTUGAL ST., LINCOLN'S INN

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BY
AGNES B. C. DUNBAR

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ABBREVIATIONS

AA.SS.	Acta Sanctorum.
A.R.M.	Appendix to Roman Martyrology.
B.	Blessed.
c.	. . . . .	<i>circa.</i>
M.	. . . . .	Martyr, martyred.
Mart.	. . . . .	Martyrology.
O.S.A.	. . . . .	Order of St. Augustine.
O.S.B.	. . . . .	Order of St. Benedict.
O.S.D.	. . . . .	Order of St. Dominic.
O.S.F.	. . . . .	Order of St. Francis.
Præter.	. . . . .	Prætermissi.
R.M.	. . . . .	Roman Martyrology.
Ven.	. . . . .	Venerable.
V.	. . . . .	Virgin.
+	. . . . .	Died.

1-60

ERRATA

Madrun : *for* "JEOIWG," *read* "TEGIWG."

Margaret (8) : *for* "Zealand," *read* "Sealand."

Syncretica (4) : *for* "PERPETUA (6)," *read* "PERPETUA (8)."

Victoria (5) : *for* "18," *read* "23."

Victoria (19) : *for* "19," *read* "24."

Victoria (20) : *for* "20," *read* "25."

A DICTIONARY OF SAINTLY WOMEN

St. Mabe. A church and village in Cornwall are called by this name. Probably same as Mabena.

St. Mabel or **Mabile**, ISABEL or ELISABETH. Cahier.

St. Mabena, MABINA or MABY is represented on a window in St. German's church, in Cornwall, having on her lap a dead Christ crowned with thorns (Whitaker, *Life of St. Neot*). Daughter of Brychan (Smith and Wace). (See ALMHEDA.)

St. Macaona or **MACHAONIA**, Dec. 15, M. Guérin.

St. Macaria (1) or **MACARIUS**, April 8, M. with SS. **MAXIMA** (3) and **Januarius**, at Carthage. *R.M. AA.SS.*

St. Macaria (2), April 6, M. at Alexandria. *AA.SS.*

St. Macaria (3) or **MADIARIA**, April 7, M. with St. **MAXIMA** at Antioch. *AA.SS.*

St. Macaria (4) or **MARCIA**, April 14, M. at Terano in Umbria. *AA.SS.*

St. Machaonia, **MACAONA**.

St. Maches, M. First half of the 6th century. Daughter of St. Gwynllyw and sister of St. Cattwg and several other saints. St. Maches gave alms to all who asked, and was stabbed by a heathen Saxon who came to her begging, at a place called afterwards Merthyr Maches or Llanfaches in Monmouthshire. Rees.

St. Macra, Jan. 6 (**MAGRA**, **MAKER**), V. M. c. 303, at Fimes, near Rheims. Patron of Fimes. Rictiovarus was sent by Diocletian and Maximian to put down Christianity in Gaul. In this persecution Macra was stretched over burning coals, and so died. **ELENARA** (1)

VOL. II.

and **SPONSARIA** were her companions. Roman, German and Gallican Martyrologies. *AA.SS.* Tillemont.

St. Macrina (1), Jan. 14, + c. 340. Grandmother of SS. **MACRINA** (2), Basil the Great, Gregory of Nyssa, and Peter of Sebaste. Mother of St. Basil who married St. **EMILY** (1). Macrina was born at Neocæsarea in Pontus, soon after the death of its famous bishop St. Gregory Thaumaturgus, and she was brought up to venerate his memory and follow his precepts. She married a Christian of good family and considerable property in Pontus and Cappadocia. During the persecution under Galerius and Maximianus they were compelled to leave their home and conceal themselves with a few devoted servants in a forest on the mountains of Pontus. Here they lived for seven years in great privation, sometimes only saved from starvation by the timely appearance of stags and the miraculous ease with which they were enabled to catch these wild animals. They returned home in 311, but when persecution was renewed, their possessions were confiscated and they suffered great distress. They, however, regained part of their property and, after her husband's death, Macrina lived in her own country house at Annesi on the Iris, and brought up her grandson St. Basil the Great. She is spoken of with praise in the writings of her famous grandsons and in the history of Macrina (2). *R.M.* Baillet. Smith and Wace.

St. Macrina (2), July 19, c. 327-379. Granddaughter of **MACRINA** (1).

B

Eldest daughter of SS. Basil and EMILY (1). Sister of SS. Basil the Great, Gregory of Nyssa, and Peter of Sebaste. She was born at Cæsarea in Cappadocia; she was very carefully brought up by St. Emily, and before she was twelve years old she knew all the Psalms by heart, besides other portions of the Holy Scriptures. As she was rich and remarkably beautiful, she had many suitors and her father betrothed her to a young man of distinction; but he died and she chose to remain single and lead a life of devotion with her mother, working with her hands that she might have the more to give to the poor. She exercised a powerful and salutary influence over her family. On her father's death she relieved her mother of all care and trouble, managing the estate and settling her four sisters in suitable marriages. In 357 she shared to the full her mother's grief for the death of Naucratus and comforted her with her sympathy and courage. (See EMILY (1).) She brought up her youngest brother, St. Peter of Sebaste, who was born after his father's death. She avoided teaching him profane knowledge useless to his salvation, and so regulated all his time that he had no leisure for vain or puerile occupations. He grew up wise and saintly and in 379 was found worthy to succeed his brother, St. Basil the Great, in the government of the monastery founded by their mother, St. Emily. Macrina ruled the sister house, instituted at the same time for women. A few months after the death of her brother Basil she fell ill. St. Gregory of Nyssa, who had been absent eight years, arrived to pay her a visit and found her in a raging fever, lying on two boards on the ground. Although she was at the point of death, they had, a long conversation concerning their lately deceased brother Basil, the future life, the resurrection, and the purifying by fire after death. She thanked God for His many mercies to her, and that amid her greatest poverty she had never been compelled to refuse any one who begged of her, nor to beg of others for herself. She died that night and they found that she had a band round her neck from which hung

a cross and a ring. Gregory gave the cross to Vestina, one of the nuns, but the ring, which contained a little piece of the cross of Christ, he kept for himself. Such was the poverty of the house, that nothing could be found to cover the corpse of its mistress on the way to the grave; her saintly brother spread his episcopal mantle over it. *R.M. Butler*. Baillet, "St. Peter of Sebaste." Smith and Wace.

There is a church dedicated to St. Macrina at Hassakeni, one of the curious subterranean villages in Cappadocia. The local tradition is that she came there with ten virgins from Cæsarea and lived in one of the rock-hewn houses with which the ground is riddled; they are of great antiquity, most of them are Christian, but some are older still. Each of the little hovels above ground has subterranean rooms under it, the passage to which is closed by a cheese-shaped stone that can only be opened from inside. The *Athenæum*, Aug. 5, 1882.

St. Macrone, March 15, M. at Thessalonica, beaten to death. *Mart. of Salisbury*.

St. Mactafede, March 13, 7th century (MACTEFLEDIS, MADEFELE, MAGDEFLEDE, MAGDEFREDE, in French MAFLÉE), first abbess of Habend. About 620 St. Romaric and St. Amatus (Sept. 13) founded a double monastery on the hill of Habend in the Vosges. They chose Mactefede, a woman of great sanctity, to preside over the nuns, in seven bands of twelve each; they were to succeed each other in singing psalms without cessation day and night. She ruled for two years and was succeeded by GEGBERGA, daughter of Romaric. The community was at first under the Columban rule and afterwards adopted that of St. Benedict. The monastery was destroyed by Huns in the 10th century and rebuilt, for nuns only, by the Emperor Louis III., on the other side of the river, where it became the nucleus of the town of Remiremont. The nuns gave place to canonesses before the final suppression of the establishment. *A.A.SS. O.S.B.*, "SS. Amatus and Romaric." Bouquet. Mactafede is called Saint by Saussayo

and in several calendars but her worship is not certain.

St. Maddalena, Madeleine or Madeline, MAGDALENE.

St. Madelbert, Sept. 7, + c. 705 (MADUBERT, MAGDELBERTA, MALDEBERTA, MAUBERTE), succeeded her sister ADELTRUDE (1) as third abbess of Maubeuge, about 694. Daughter of B. Vincent and WALTRUDE. She was brought up by her aunt ALDEGUNDIS (2). *AA.SS.* Butler.

St. Madeleine, MAGDALENE.

St. Madertrude, ADELTRUDE (1)

St. Maderasma, MEDRYSIME.

St. Madern, MADRON.

St. Madiaria, MACARIA (3).

St. Madila or MADLA, MLADA.

St. Madilama, Sept. 17, V. M. Mentioned in the Alexandrino-Ethiopian Calendar and Coptic Menology. *AA.SS.* Neale.

St. Madron or MADERNE, perhaps MADRUN. A very ancient Cornish saint, whose well in Cornwall, though very cold, was, according to tradition, boiling hot to the hand of a traitor. Sick children are taken to this well on the first Sunday in May and rags are tied to the surrounding bushes as offerings. C. F. Gordon Cumming. Blight, *Cornish Crosses.*

St. Madrona or MATRONA, patron of Badajos. Cahier.

St. Madrun, + c. 500, daughter of Gwrthefyr or Vortimer. She married Ynyr Gwent, a Welsh chieftain and saint. They had a daughter St. TEGIWG and sons SS. Cedro and Cynheiddion. With the assistance of Auhun, her maid, Madrun founded the church of Trawsfynydd, Merionethshire. Rees. She is perhaps the same as MATERIANA and MADRON.

St. Madruyna, Sept. 5, + 906 or 986, abbess of the Benedictine convent of St. Peter, at Barcelona. She was carried captive by the Moors, to the island of Majorca. A certain merchant planned her escape, and on the appointed day, she left her master's house and arrived safely in the merchant's ship. The Moor, however, soon discovered that she was gone, and guessed whither; so he went to search the ship. When the merchant heard him coming, he hid

the abbess in a sack of wool. The Moor suspecting this ruse, ran his dagger through every sack and pierced Madruyna with three or four wounds, which she bore in brave silence; so her master went away baffled. On her return to Barcelona, she refused to resume the dignity and duties of abbess that she might have leisure to prepare for her death, which occurred very soon after, from the wounds she had received in the ship. She was regarded as a martyr and buried with great honour in the church, and afterwards translated to another tomb where she wrought miracles. She is called "Saint" by some Benedictine and Spanish writers, but it seems uncertain whether her worship is sanctioned by due authority. *AA.SS.*

St. Madubert, MADELBERT.

B. Mafalda, or MALDA, May 2, + 1252. Daughter of Sancho and Dulcia, king and queen of Portugal. Sister of SS. THERESA (5) and SANCHA. Their brother Alfonso II. was envious of the fortunes left to his sisters and tried to take their property for himself. As Mafalda was his favourite, he increased her portion and promoted her marriage to Henry I. king of Castile (1214-1217). The ceremony was performed at Palentia or at Medina del Campo. The bride scarcely arrived in Spain when the Pope declared the marriage null on account of consanguinity. She resolved to be a nun, and on her return home, obtained from her brother a ruined monastery which had been built at Arouca in the eleventh century. She restored the house, established in it a convent of Cistercian nuns and herself became a nun under the worthy Eldrada, its first abbess. Mafalda kept part of her fortune and built the monastery of Abraga, a bridge near it called *Por Dios*, another bridge at Canaves, and other religious and beneficent institutions. She made frequent visits to an image of the B. V. MARY in the cathedral at Porto. Once, on her way back, she was seized with fever, near Amaranth, and could go no further. Knowing that death was approaching, she ordered her body to be put on a mule and buried wherever the mule stopped. The mule went to Arouca,

entered the church, knelt down before the altar of St. Peter, laid down the precious burden and died. By her own wish, she was buried in her cilicium with no other covering except a thick layer of ashes. She was soon afterwards seen in glory by the nuns; and when the house took fire, she appeared among the flames and saved the church and infirmary from destruction. Other miracles attested her holiness. *AA.SS.*, Appendix. Bucelinus. Henriquez, *Lilia*. Ferrarius.

St. Maflée, MACTAFLEDE. Baillet.

St. Magdalene (1), MARY MAGDALENE.

B. Magdalene (2) of Como, May 13, + 1465, O.S.A. Abbess of Brunate. Daughter of the chief magistrate of Como, Niccolo or Livio Albrizzi. This ancient and influential family had for their device, a gate and a lion, the branch to which Magdalene belonged added to this a wheel in token of their special devotion to CATHERINE (1). Her parents, Niccolo and Margarita, rejoiced to see early proofs of devotion and conscientiousness in their child. In 1409, while she was still a very young girl, a famine desolated the city and neighbourhood of Como; numbers of beggars, emaciated by starvation and disease, wandered through the streets helplessly parading their rags and dirt. Magdalene's charitable heart was deeply touched by their distress. One day while her father was out she called in one of the beggars and with his assistance distributed amongst a number of these wretched creatures a great chest full of beans. Presently Niccolo came home and informed his daughter that he had just sold the beans for a large sum of money. Magdalene felt sure he would be very angry when he found that they were no longer there, and the discovery could not be delayed as the purchaser was expected immediately. It was a common thing for fathers to be very violent with their children. The girl was terrified. In her distress she began to pray aloud. Niccolo hearing but scarcely understanding what she said, ran to the chest and found it brimful of beans.

When her parents were dead, Magda-

lene, with the approbation of her Confessor, decided to take the veil in the convent of St. Margaret, outside the walls of Como. It had long been rendered famous by the sanctity of two noble sisters, LIBERATA (5) and FAUSTINA (13). Magdalene turned her steps towards this convent, intending to ask for admittance there. On the way a mysterious voice called her by name and bade her go instead to Brunate, a little place on a hill not far from Como, honoured as the resort of two famous bishops who had become hermits there. Uncertain of its origin, Magdalene did not obey this call; but when it was repeated a second and a third time, she acknowledged it as a divine command, and entered the cloister of St. Andrew at Brunate. Here she soon became abbess and the fame of her holiness attracted devout women to her community. With the help of Blanche, duchess of Milan, she succeeded in having her convent placed under the rule of the Hermits of St. Augustine, and this arrangement was confirmed by a bull of Nicholas IV. in 1448. The community was extremely poor, so that the nuns were sometimes obliged to beg in Como; and sometimes in bad weather they had to stay all night in the houses of charitable persons there. To avoid this inconvenience, Magdalene had a branch house built in Como, to which a few of the nuns removed while she remained at Brunate with the majority. One day the cellarer told her it was dinner time and there was no bread in the house. Magdalene who always had unbounded trust in God, said, "Never mind, call the sisters to the table." No sooner were they seated than the portress entered with a great basket full of the very best bread. She said she heard a knock at the door, and found this basket on the step. Another time they suffered dreadfully from heat and drought. The wells were dry and the trees and plants were withered for want of rain. One of the nuns came to Magdalene and said her thirst was almost beyond endurance. Magdalene took her into the garden. There they knelt down and the abbess prayed that God would lighten their sufferings. They looked

up and saw a crowd of beautiful juicy cherries on the trees, which a short time ago had nothing but blackened twigs to show. Magdalene miraculously converted a relation of her own from a criminal life to one of penitential devotion. Many other miracles are told of her. She bore a long and painful illness with great fortitude. Immediately after her death she was honoured as a saint, and when the nuns moved to another house they carried her body with them as a sacred treasure. *AA.SS.* Torelli, Saints of the Order of St. Augustine. Stadler.

B. Magdalene (3), Oct. 14, 13, V., 3rd O.S.F., + 1503 or 1505. Maddalena Panateri was born at Tridino, a town of Montisferrato; her mother was of the family of Fondazucchi. She was beautiful, clever, well brought up. She early set before herself the example of *ST. CATHERINE OF SIENA*. Her asceticism was great. She was often translated in spirit to Jerusalem and other holy places. She had the gift of prophecy and was favoured with many visions of Christ and the saints. She twice saved the life of her brother Benino by supernatural means. In 1827 her immemorial worship was confirmed by the Congregation of Rites and her name was inserted in the Dominican Martyrology. *A.R.M. AA.SS.*, Oct. 14, supplement. Marchesi, *Diario Sacro Dominicano. Diario di Roma*, Sept. 28, 1827. Razzi, *Predicatori*.

B. Magdalene (4) Mundo, Oct. 5, V. M. 1613, at Arima in Japan. At the time of the beatification of *MARY MAGDALENE DEI PAZZI*, Pope Urban VIII. sent to the Carmelites of Florence, a cross containing relics of Magdalene Mundo, whom he called "the Blessed Mary Magdalen, Virgin of Japan." She was the daughter of a Christian gentleman, named Adrian Facafati Mundo and Jane his wife. Magdalen was twenty years old and had made a vow of virginity, when she was condemned to death, with her parents, a brother of eleven, and four other Christians. All the women met their death in dresses of ceremony, treating it not as a misfortune, but as a festal occasion. Twenty thousand Christians, unarmed, encamped

around the place of execution for three days; they were fed and assisted by other Christians. Villefranche, *MM. du Japon*.

B. Magdalene (5), Aug. 16, M. 1620. Wife of B. Simon Quiota or Kyota. He was born of a noble family in the kingdom of Bungo, Japan. He was a soldier, but when Francis, his king, was expelled, Simon and Magdalene retired to Cocura, where the Jesuit Fathers made him their catechist and gave him charge of the mission. He opened a school for children and soon it was known that he cast out devils. The prince ordered him to abandon the faith and cease from the functions of catechist. As he did not obey, he was condemned to be crucified with his head down, like St. Peter. Magdalene who belonged to the confraternity of the Rosary, was cited before the tribunals, after her husband. She said, "Why should I go to the tribunal? I shall say the same before the judges as at home and never will fear of death make me abandon the faith of Christ." She wrote this protest and sent it by her servants to the prince, who forthwith condemned her to be crucified with her husband. Authorities, as for *LUCY DE FREITAS*.

B. Magdalene (6), Sept. 12, descended from the royal house of Bungo, was burnt alive in 1627 with B. *FRANCES* (10), at Nangasaki.

B. Magdalene (7) of Isounocouni, Sept. 10, M. 1622. Wife of Antony Sanga, at one time a catechist of the Jesuit Fathers in Japan; he wished to be a Jesuit; his health did not permit him to finish his novitiate, so he married Magdalene who had been brought up a Christian, and they dedicated themselves to the service of the missionaries of the Order of St. Dominic. They were both beheaded with Spinola. (*See LUCY DE FREITAS.*)

St. Magdefiede or *MAGDEFREDE*, *MACTAFLEDE*.

St. Magdelberta, *MADELBERT*.

St. Magenbild, *MÉNÉHOULD*. Cahier.

St. Maggina, or *MIGINA*, M. April 12. *AA.SS.*

St. Magina, Dec. 3, M. in Africa. *R.M.* Guérin.

St. Magirden, *MAGIRDLE*, *MAGRIDEN*,

or **MAGRUDEN**. A parish in Fife is called **Exmagirdle**, a contraction of *Ecclesia Magirden* or *Magriden*, perhaps an ancient Scottish saint. Possibly the name is derived from **MAGDALENE**.

St. Magna, May 6, V., born at Ancyra, was compelled by her mother to marry. Her husband soon died and left her his sole heiress. She led a holy and laborious life, and gave all her substance in charity and piety. **Palladius**, *Lausiaca*.

St. Magnentia (1). (*See CAMILLA* (1).)

St. Magnentia (2), Nov. 26. Represented with **St. Germain d'Auxerre**. She accompanied his relics when they were brought back from **Ravenna**: none of her companions in this pious office seem to be represented with him. **Magnentia** died at **Ste. Magnence** near **Avallon**. *AA.SS.* **Cahier**.

St. Magra, **MACRA**.

St. Magriden or **Magruden**, **MAGIRDEN**.

St. Magrina or **Materna**. (*See PECINNA*.)

St. Maharite, **MARGARET** is so called in **Brittany**. **Cahier**. **Guérin**.

St. Mahault or **Mabaut**, **MATILDA**.

St. Mahoul, **MATILDA**.

St. Maikie, probably **MAZOTA**. **Forbes**.

St. Mainna, Feb. 20, V. mentioned in an old Irish martyrology. **Colgan** thinks it is a mistake for **Moenna** or **Mainus**, a monk or hermit.

St. Maixence, **MAXENTIA**.

St. Majola or **Majolus**, May 10, M. at **Tarsus** in **Cilicia**. *AA.SS.*

St. Major or **Majeure**, companion of **St. Saturninus**. **Guérin** gives her no day, and as he enumerates seventy-three **SS. Saturninus**, this is not very enlightening.

St. Majorica (1), April 30, M. at **Alexandria**. *AA.SS.*

St. Majorica (2), April 30, M. at **Aphrodisia** in **Caria**. *AA.SS.*

St. Majosa, June 1, M. with **AUCEGA**. *AA.SS.*

St. Majota, Dec. 18, V. commemorated in the **Scotch Breviary**. Perhaps same as **MAZOTA**.

St. Maker, **MACRA**.

St. Malachia or **Malachie**, Nov. 20, V. M. **Guérin**.

St. Mald, **MATILDA** (4).

St. Malda, **MAFALDA**.

St. Maldeberta, **MADELBERT**.

B. Malfalda, **MAFALDA**.

St. Malina, April 28, M. with 170 others, at **Tarsus** in **Cilicia**. Perhaps a woman. **Worshipped** at **Narbonne** and said to have lived and died there. *AA.SS.*

St. Malque, **MALCHIA** or **MALCHIE**, **Guérin**, *Table Alphabétique*. Perhaps this is the same as **MALACHIA**.

St. Mama (1) V. M. with **BAHUTA**.

St. Mama (2), June 11, V. Perhaps a companion of **NINA**. *Armenio-Georgian Calendar*.

St. Mamelchta (1), **MAMLACHA**.

St. Mamelchta (2), **MAMELTA**.

St. Mamelta or **MAMELCHTA** (2), Oct. 17, 5, M. probably 5th century. A native of **Persia**. She was an attendant in a temple of **Diana**, but she had a sister who was a Christian. **Mamelta**, in a dream, saw an angel who showed her the mysteries of the Christian religion. She awoke in a fright and told her dream to her sister, who took her to the bishop; he instructed and baptized her, her sister being godmother. While she was still dressed in her baptismal robes, the people attacked her furiously, stoned her to death and threw her into a deep lake, from which she was with difficulty taken up by the Christians. The Bishop obtained from the King of **Persia** an order to have the temple of **Diana** overthrown and a church built on its site, dedicated to the God of the Christians, in the name of the Martyr **Mamelta**. When it was built he deposited her precious remains there. **Assemani** erroneously confounds her with **MAMLACHA**. *R.M. AA.SS.*

St. Mamica. (*See ANNA* (7).)

St. Mamilla was formerly honoured in **Palestine**. **Guérin**.

St. Mamlacha or **MAMELCHTA** (1). (*See BAHUTA*.) **Assemani**, *Bibliotheca Orientale*, erroneously confounds her with **MAMELTA**. *AA.SS.* **Butler**.

St. Mammias or **MAMAS**, July 17, M. If the former, a woman; and if **MAMAS**, a man. *AA.SS.*

St. Mammea (1), MAMY.

St. Mammea (2), MANNEA.

St. Mammelthe, MAMELTA.

St. Mammitta, Aug. 17, M. with DISCA at Alexandria. Commemorated with a man named Mammes. AA.SS.

St. Mamurra, Feb. 28, M. Guérin. Mas Latrié.

St. Mamy or MAMMEA, Feb. 11. Queen. M. 3rd century. Mother of the Emperor Alexander Severus, 222-235. Converted by Origen. Put to death by her son. (*Mart. Salisbury*) Bede, *Six Ages of the World*, says it was Maximin, successor of Severus, who put Mammea and many other Christians to death.

St. Mamyque or MAMYCA, March 26, M. Guérin.

St. Manaris or MANARIDIS. 5th century. A deaconess at Gaza in the time of St. Porphyry. (*See SALAPHTHA.*) Guérin calls her "Saint," but gives her no day.

St. Manatho, ENNATHA.

B. Mancia or Mencia Pereira, Aug. 12. Widow. Nun O.S.D. in Portugal. Mentioned in *Anno Dominicano Gallico, Viridario Germanico, and Anno Sancto Belgico*. AA.SS. Præter.

St. Mancina, Jan. 13. Either MANCINACH, mentioned among the virgins and widows in the Dunkeld Litany, or MANSENNA, in the *Martyrology of Donegal*; or, more likely, Mainchin, an Irishman of the 6th or 7th century; O'Hanlon makes him a contemporary and servant of St. Patrick. Forbes.

St. Mancinach. (*See MANCINA.*)

St. Mane. (*See NUNE.*)

St. Manechild, MÉNÉHOULD. Baillet.

St. Manegild or Manéchild, MÉNÉHOULD.

St. Manehould, MÉNÉHOULD.

St. Manintia or MARNINTA, Feb. 28, M. with many others. AA.SS.

St. Manna (1), MANNIA, or MAGNUS, Feb. 4, M. at Forum Sempronium—either Fossombrone in Urbino or a forum in Rome. Mentioned in several old calendars. AA.SS.

St. Manna (2) or MENNA of Fontenet, Oct. 3, 4th century. Daughter of Sigmar and Liutrude and sister of SS. Eucharius, Eliphus, GERTRUDE (1), LIBARIA, ODA, and SUSANNA (14).

Sigmar and Liutrude sent Manna at an early age to be baptized and taught by the bishop of Châlons. After a few years they recalled her to be married to a young nobleman. She said she would have no husband who was a sinner and mortal. As they insisted, she fled to the bishop, taking with her a veil with which she begged him to consecrate her. Fearing the anger of her parents, he hesitated, but while he doubted, an angel appeared and placed the veil on her head. Her parents were satisfied and soon afterwards died, leaving great possessions to be divided among their children. The persecution under Julian the Apostate obliged them to disperse. Manna fled, attended by one maid. They came in their flight to a river, where there was a frightful abyss, dangerous even for boats and impassable for pedestrians. Manna prayed and immediately the gulf was filled with sand and the two women passed over dry-shod. The place was called ever after *Le Gué de Ste. Manne*. When she had got safely across, she stuck her staff into the earth and a fountain spouted out from the spot. She built herself a hermitage at Fontenet and passed the rest of her days there. Her relics were placed in the church at Portsas near Mirecour, where a great house of canonesses was founded by St. Bruno, afterwards Leo IX.; it was destroyed in the French Revolution. Manna was particularly honoured in the Vosges. Martin takes the story from Jean Rhuyr, *Antiquités des Vosges*. AA.SS. says she is perhaps the same as AMA (4), one of seven sisters. The stories and the names in these groups of sister saints are somewhat confounded.

St. Mannea or MAMMEA, Aug. 27, M. c. 303. Wife of St. Marcellinus, a tribune. Mother of John, Serapion, and Peter, all martyred at Tomis in Pontus; or, according to their *Acts* given from an old MS. by Soller the Bollandist, at Oxyryncha in Egypt: the names of the sons are also different in this account. Many other martyrs suffered at the same time and are commemorated with them; one of these was named SUBANNA. They were condemned to be torn by wild beasts, but the beasts lay down meekly

and would not hurt them: then they were beheaded. *R.M. AA.SS.*

St. Mannia, MANNA (1).

St. Mansenna, MANCINA.

Maraca, V. M. under Sapor. Migne, *Dic.*, Appendix.

St. Marana or Maranna, Aug. 3, Feb. 28, 5th century. A lady of Berea in Syria, sister of **CYRA** (1). They immured themselves in a small half-roofed enclosure near their native town, assigning a little building outside their own to such of their maids as chose to follow their example. Here they lived for many years, loaded with chains too heavy for a strong man. Through a narrow window they received a scanty supply of food and water and exhorted their visitors to prayer and the love of God. They repeatedly fasted for long periods. They observed a rule of silence, which Marana allowed herself to break at Pentecost, in order to exhort to prayer and the love of God, such women as visited the cell for edification. No one ever heard Cyra speak. She was the smaller and weaker of the two and was bowed to the earth by the weight of her chains. Large mantles concealed their faces and forms and shut the world from their sight. They wrought miraculous cures on the blind, the lame, and the possessed. Only twice did they leave their dwelling; once to walk to Jerusalem, twenty days' journey; and once to the church of St. Thecla, at Seleucia in Isauria, almost as long a distance. On both these journeys they fasted the whole way, only eating when they were at the goal of their pilgrimage. They allowed Theodoret, bishop of Cyprus, to enter their abode and feel the weight of their chains. He testifies that they had thus lived for forty-two years and were still living, the ornament of their sex, when he wrote in the middle of the fifth century, *Hist. Religiosæ. R.M. AA.SS.* Migne. *Men. of Basil*, Feb. 28. Baillet. Tillémont.

St. Marcella (1), June 10, July 29. Patron of Tarascon and of Slavonia. A fabulous saint described in the legends as servant of SS. Lazarus, **MARY** and **MARTHA**, whom she accompanied to Marseilles. After Martha's death, she

preached in Slavonia. She is by some writers identified as the woman who, recognizing the divine authority of Our Lord, "lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked" (St. Luke xi. 27). *Legenda Aurea.*

St. Marcella (2), **QUINCTIA MARCELLA.**

St. Marcella (3), June 2. One of 227 Roman martyrs, commemorated together this day in the *Martyrology of St. Jerome. AA.SS.*

SS. Marcella (4, 5, 6), **MM.** in Africa, May 7; Tarsus, May 10; and Rome, Feb. 17, respectively. *AA.SS.*

St. Marcella (7), Jan. 31, + 410, called "The First Nun," and by St. Jerome, "The Pattern of a Christian Widow" and "The Glory of Roman Ladies." She was of the illustrious Roman family of the Marcelli, and sister of **ASELLA**. Her mother was Albina, a benevolent and intellectual Christian lady of great wealth. Marcella was a child, but old enough to receive a lasting spiritual impression, when, in 340, St. Athanasius came as an exile to Rome and was a welcome guest in her mother's house. Albina, Asella and the little Marcella, heard with enthusiasm Athanasius' descriptions of the desert, with the solitary life and unremitting prayer of the monks. When he went away, he left in the house the first copy of the *Life of St. Antony* that had been seen in Rome, a book which greatly influenced the three ladies.

Marcella grew up singularly beautiful, and married young. She had been a wife little more than half a year when she became a widow. She very soon had the offer of a second marriage, still more brilliant and wealthy than the first; the *prétendu* was Cerealis, a consular senator, related to the imperial family. Her mother and all her friends favoured the suit of Cerealis and were vexed when she decidedly refused to take a second husband. The custom of the time, however, granted great freedom to a widow, a freedom shamefully abused by many; Marcella used it to follow her vocation and break with the irksome and absurd

conventionalities of the day. The law passed about this date, placing consecrated widows on the same footing as virgins, is supposed to have been made in the interests of Marcella, to protect her from the insistence of Cerealis. She sacrificed part of her fortune to obtain tolerance from those on whom, failing her, devolved the duty of keeping up the family name. She ceased to follow the fashion in dress, rebelling against the immense weight of splendid clothing, the hours of painting and curling before the mirror; she was the first widow among the great ladies of Rome to assume the coarse brown dress that marked her as consecrated to a religious and self-denying life. At first the gossips slandered her, seeking and inventing bad motives for her singularity. She disregarded these insinuations, living a studious, charitable and devout life with her mother, in a palace on Mount Aventine, supposed to have stood close to the site of the present church of St. Sabina. Here she gradually attracted round her a society of women who aspired to a better life and more interesting thoughts and occupations than the frivolous, gay world afforded. Some of these ladies were still members of the world of fashion and dressed as such. Some were wives of pagans, some were young widows, who would marry again. Most of them were women of high station and great influence, and many were of considerable ability and culture. This circle soon became a power in Rome. It has been called "The First Convent," but its members were bound by no rule; they came and went, and were under no obligation to continue their meetings.

It was in 382 that St. Jerome was summoned to Rome by Pope Damasus, and was assigned as a guest to the hospitality of Marcella. He calls her house "the domestic church." He remained there three years, working at his translation of the Bible, instructing his hostess and her friends, and profiting by their criticism. Like all well-educated persons of the time, they had some knowledge of Greek and some learnt Hebrew that they might follow and assist the work of translation. It was here that he

first met PAULA (13) and EUSTOCHIUM, who became his life-long friends. FABIOLA, BLAESILLA, Paulina were also of the party, and so were many others whom his pen has made famous. He testifies to the scholarship and earnestness of Marcella. She often tried to restrain him from quarrelling or to moderate the violence of his retaliations on his opponents. He attributes the condemnation of Origen's doctrines, by Pope Anastasius, to Marcella's influence, and calls this decision a "glorious victory."

When Paula and Eustochium had left Rome and settled in the Holy Land they wrote to Marcella begging her to join them, and dwelling on the delight of visiting the scenes of our Lord's life on earth, and of other events in scripture history. This letter has been reproduced in English by the Palestine Pilgrims' Text Society.

Marcella, however, remained in Rome. She must have been nearly eighty in the disastrous year 410. She had outlived most of the friends of her youth and had removed from the palace on the Aventine to a smaller house, accompanied by PRINCIPIA (1), a young girl she had brought up and whom she loved as a daughter. There were signs that the house belonged to a wealthy family, and when the Goths took the city, the soldiers, bent on pillage, would not believe that Marcella had not a store of money and jewels concealed; they knew nothing of the lavish charity which had dispersed the family treasures. To induce her to give up that which she had not, they beat, tortured, insulted the aged lady; they threatened violence to Principia; but Marcella succeeded in defending her until another group of soldiers arrived, having some reverence for holy things. They escorted the two women to the church of St. Paul,—one of those which had been named by Alaric as a sanctuary for all who chose to take advantage of it. Here the venerable Marcella, exhausted with her fatigues and wounds, died the next day.

Eleven of St. Jerome's letters are addressed to her and she is mentioned in many of his other writings.

St. Marcella (8), July 22, M. Worshipped in the island of Chio, where pebbles used to be found on the seashore full of clotted blood; when crushed and kept in a bottle, the dust cured all manner of diseases. This miracle and certain nocturnal apparitions accounted for Marcella's worship as a saint and martyr. The Bollandists do not consider this sufficient authority. *AA.SS., Præter.*

St. Marcella (9), *MARCHELL.*

St. Marcellina (1), June 2. One of two hundred and twenty-seven Roman martyrs, commemorated together this day in the *Martyrology of St. Jerome.* *AA.SS.*

St. Marcellina (2), M. with *ANTIGA.*

St. Marcellina (3), Feb. 24, M. with many others at Nicomedia. *AA.SS.*

St. Marcellina (4), July 17, V. + 398. Represented with two boys. Daughter of Ambrose, a Roman of high birth, prefect of the Gauls. She had two brothers, younger than herself: St. Satyrus and the great St. Ambrose, bishop of Milan from 374 to 397. She is credited with a large share in their education, and the three were united by the most devoted affection as long as they lived. It is remarkable that although brought up in the highest morality and Christian piety, neither of these holy men was baptized in youth; Ambrose, only after he was elected bishop of Milan. Marcellina received the veil of a consecrated virgin from Pope Liberius, at Rome, on the night of Christmas-day, 352, 353, or 354. On that occasion the Pope preached a sermon which is preserved by Ambrose in *De Virginibus.* She continued to live in her mother's house in Rome, and was one of the circle of devout and studious Christian ladies who so frequently met at the house of *MARCELLA* (7).

When Ambrose was compelled to accept the bishopric of Milan, Satyrus gave up a good appointment in order to live near him and manage his secular affairs; Marcellina lived near her brothers, and was their adviser and confidant. She congratulated Ambrose on his fame and success as a preacher, and suggested that as she could not come to hear his sermons, he should send them to her. He then embodied

that course of sermons in three books dedicated to his sister and entitled *De Virginibus.* It contains the address of Liberius to Marcellina, and her name occurs frequently throughout the book.

R.M. AA.SS. Three of the most important letters of St. Ambrose are addressed to Marcellina; she is praised in his funeral sermon on their brother Satyrus, and in other works. Smith and Wace, "Ambrosius" and "Marcellina."

St. Marcelliosa or Marcelona, May 20, M. in Africa. *AA.SS.*

St. Marcesine is in Guérin's table. (*See MARCHESINA.*)

St. Marchell or *MARCELLA*, Oct. 26, Sept. 5. 6th century. Welsh. Daughter of St. Arwystli Gloff and Twynwedd; and sister of four sainted men. They were of the race of Seithen. There were six other saints of the same family. Marchell founded Ystrad Marchell, in Montgomery; an abbey was afterwards built there and called *Strata Marchella.* Rees.

B. Marchesina Luzi, Jan. 10, + 1510, 3rd O.S.A. She was murdered in a cave on the mountain of Mambrica in Italy, by her brother Mariotto of Visso, with circumstances of peculiar atrocity. The crime was miraculously brought to light. Such were the universal conviction of her innocence and esteem for her sanctity, that from that day she began to be worshipped and miracles encouraged those who sought her aid. *Civiltà Cattolica*, Aug. 18, *Bibliography*, note.

St. Marchilla, July 22, is mentioned in the *Arabico Egyptian Mart.* *AA.SS., Præter.*

St. Marcia (1), March 3, M. with St. Felix and others. *R.M.*

St. Marcia (2), June 5, 6, M. at Cæsarea in Palestine, with *ZENAÏS*, *CYRIA* (1), and *VALERIA.* *R.M.*

St. Marcia (3), July 2, with St. *SYMPHOBOSA* and eight men; *MM.* in Campania, under Diocletian. *R.M.*

St. Marcia (4), July 11, + c. 300. Mother of SS. Marcellian and Mark. She is mentioned in the life of St. Sebastian. Silvano Razzi, *Sanctis Mu- liebris.* *AA.SS.*

SS. Marcia (5-17) (*MACARIA, MARGA,*

MARTIA), MM. in sundry places and on various days. Calendars.

St. Marcia (18), RUSTICULA.

St. Marcia (19), M. with her brother St. Felicitatus, in the early days of Christianity (probably 10th century). Their relics set in pearls and jewels are preserved in the Capuchin monastery on the Hradschin at Prague. Schultz, *Guide to Prague*.

St. Marcia-Matidia, MARTIA.

St. Marciana (1) or MARTINIANA. (See IRENE (4).)

St. Marciana (2). (See SILA.)

St. Marciana (3), Jan. 9, July 12, V. M. c. 300, in Mauritania. Patron of Tortosa in Spain; sometimes called Marciana of Toledo; she was born at Rusuccur. Despising the advantages of rank and fortune, she betook herself to Cæsarea, 40 leagues west of Algiers, and there served an apprenticeship to martyrdom in fasts and austerities of all kinds. At last, during the reign of Diocletian, such was her desire to encounter the enemies of the faith, that she went into the forum and struck off the head of a statue of Diana. She was immediately seized and met the fate she courted, being insulted, beaten with clubs and then killed by a wild bull and a leopard in the amphitheatre. Her *Acts* are short and simple but are not quite above suspicion. *R.M. AA.SS.* Butler. Baillet.

St. Marciana (4). (See SUSANNA (10).)

SS. Marciana (5, 6, 7), MM. in Rome, Pontus, and Africa respectively.

St. Marciana (8) of Albi, Nov. 2, 5, V. M. supposed 8th century. She was of noble birth, a nun at Tarsia, veiled by Polyminius, bishop of Albi. It is uncertain whether she was murdered by barbarians, or whether her habitual austerities amounted to martyrdom. Martin. *Gynecæum*. Migne.

St. Marcina (1) or MARINA, June 8, M. at Nicomedia. *AA.SS.*

St. Marcina (2) or MAGRINA, June 24, sister of PECINNA.

St. Marcionilla or MARCIANILLA, Jan. 9, + 309. Wife of Marcian, governor of Antioch. Her son Celsus was one of many boys instructed in the Christian faith by St. Julian. In the

persecution of Diocletian, Celsus was imprisoned, and begged to see his mother. She was sent to him and given three days in which to convert him. He, however, converted her. St. Julian and other Christian priests taught her. St. Antony baptized her. *R.M. AA.SS.* Butler.

St. Marciosa, one of the martyrs of Lyons, who died in prison. (See BLANDINA.)

St. Mardia, companion of URSULA.

St. Mare, July 20, V. M. in the diocese of Lectoure, where the little town of Mare is called by her name. Martin.

St. Marella, NIRILLA.

St. Marême, MËDRYSYME.

St. Marewinna, MERWIN.

St. Marga or MARCIA, April 6, M. at Alexandria. *AA.SS.*

St. Margaret (1) or GRITA, July 20, V. M. 276 or 306, is called MARINA in the Coptic Church and by Metaphrastes; on an old bell at Pittington near Durham are the words "*Sancta Marineta*." She is represented with a dragon and sometimes carrying a banner. MARGARET (1), BARBARA (1), CATHERINE (1), and EUPHEMIA (2) are the four great patronesses of the Eastern Church. Margaret is patron of women called Marjory, Marjoleine, etc.; of women pregnant or in labour; against barrenness; of Cremona, Corneto, Procida, Montefiascone, King's Lynn, and Paris.

According to the legend she was the daughter of Theodosius, a heathen priest of Antioch, and was nursed and brought up by a Christian woman. When Theodosius heard that the nurse had taught his daughter to be a Christian he said he would not acknowledge her for his child; he thought the nurse being poor would soon be tired of maintaining the girl, and thus he would punish them both. The good woman's only wealth consisted of a few sheep, and these the now portionless maiden had to tend. By-and-bye it happened that Olybrius, prefect of Asia, on his way to Antioch to persecute the Christians, passed through the place where Margaret lived with her nurse, and seeing a beautiful young shepherdess in the field, inquired

who she was. Finding she was of noble birth, he proposed to make her his wife. She refused that honour and declared herself a Christian. He then assembled the chief men of the city and after holding a grand feast in honour of his gods, he inflicted on Margaret many horrible tortures which she endured with great courage. She was put in prison where the devil appeared in various forms, and when to terrify her he took that of a dragon, he swallowed her, but she made the sign of the cross and he immediately burst asunder, leaving her unhurt. She was comforted by heavenly visions. Next day she was subjected to new forms of torture. Condemned to be drowned, she was bound hand and foot and thrown into a great vessel of water. She prayed that this trial might be to her instead of baptism. Immediately an earthquake shook the place, her bonds were loosed and a dove carrying a gold crown lighted on her head. Many of the spectators were converted and became martyrs. As none of these tortures availed to change her opinions or even to do her bodily harm, Margaret was condemned to be beheaded. At the moment of her death she prayed that God would show mercy on all who were in trouble, particularly women in labour, who should call on the name of Jesus and remember her martyrdom. The legend is of Greek origin. It was rejected as apocryphal by Pope Gelasius in the fifth century and her *Acts* were among those forbidden by him to be read in churches, as containing things more likely to deter sceptics from being converted than to edify Christians. Her story and her worship were made popular in Europe by the crusaders of the eleventh century. Many churches in England are dedicated in her name.

R.M. AA.SS. Villegas, Legendario. Flos Sanctorum. Golden Legend. Mrs. Jameson. Annotated Prayer-book.

St. Margaret (2), V. M., a companion of **URSULA**. Her head and those of two others of the same band of martyrs were preserved in the Franciscan convent of St. Clara at Paris. Saussaye.

St. Margaret (3) of Lerins, was the

sister of St. Honoratus who, early in the fifth century, founded a monastery on the island now called St. Honorat, opposite Cannes. Margaret, in order to be near him and profit by his advice and assistance, settled on the neighbouring island, then called Lero but now Ste. Marguerite. Honoratus, thinking the world had too strong a hold on his affections, intended to renounce the society of his sister, and would only yield to her entreaties so far as to agree to visit her when certain little flowers which covered the island were in bloom. Until that time these flowers had only bloomed for a very short time every year, but Margaret, convinced that her brother's visits would tend to the spiritual advantage of both, prayed that the flowers might blossom all the year round. Her prayer was granted, and flowers may be seen on the island at all seasons of the year to this day. Local legend.

St. Margaret (4) called Brother Pelagian. A rich and beautiful maiden who was married by her family to a young man of rank equal to her own; but fearing the troubles and dangers of secular life, she fled on the day of her marriage, disguised as a man, and took refuge in a monastery where, under the name of Pelagian, she rose to the rank of abbot. It was a double monastery, having a house for monks and another for nuns. After a time, the whole community condemned her without a hearing, on a charge of seducing a girl who lived near their gates; so they built her up in a cave, where the "cruellest" of the brothers brought her every day a scanty allowance of bread and water. At last, being at the point of death, she found means to write a letter revealing her name and story and begging that the nuns might bury her. *Legenda Aurea.*

B. Margaret (5), May 16, V. 10th century. A lady of rank, betrothed to St. Bernard of Mentone, but they were not married; she became a nun and he a hermit. He founded the monasteries and hospices of the Great and Little St. Bernard, the former on a spot where he had destroyed an image of Jupiter and

exposed the trick of its oracle. She is mentioned in the *Life of St. Bernard. AA.SS., Præter.*

St. Margaret (6), Queen of Scotland, June 10, 19, Nov. 16 (MARITA, MARGRET), c. 1045-1093. She was daughter of Edward the Outlaw, who was son of Edmund Ironside; her mother was Agatha, sister of the Queen of Hungary; they were probably daughters of Anna (14) and Yaroslav, grand-prince of Russia, at whose court Edward and his brother were refugees, as was also the Magyar Prince, afterwards Andrew I, king of Hungary.

In 1057 Edward returned to England with his wife and three children, Edgar the Atheling, Margaret, and CHRISTINA. He had no sooner arrived than he fell ill and died. In 1068, Agatha with her son and her two daughters resolved to return to Hungary and embarked with that intent. Their ship was driven up the Firth of Forth to Dunfermline, where Malcolm III., king of Scotland, received them hospitably. He very soon offered the whole family a permanent home with him and asked that the Princess Margaret should become his wife. Margaret, who was very devout and much impressed with the futility of earthly greatness, had very nearly determined to be a nun, but when Malcolm's request was made to Edgar, "the Childe said 'Yea,'" and Margaret was persuaded to marry the king as his second wife. She was as saintly and self-denying on the throne as she could have been in the cloister. She at once perceived it to be her duty to benefit and elevate the people among whom it was her destiny to live, and this she undertook with the greatest diligence and the most earnest piety. There existed so much barbarism in the customs of the people, so many abuses in the Church, so much on all hands to reform, that she called together the native clergy and the priests who had come with her, her husband acting as interpreter, and she spoke so well and so earnestly that all were charmed with her gracious demeanour and wise counsel and adopted her suggestions. Among other improvements, Margaret intro-

duced the observance of Sunday by abstaining from servile work, "that if anything has been done amiss during the six days it may be expiated by our prayers on the day of the Resurrection." She influenced her people to observe the forty days' fast of Lent, and to receive the Holy Sacrament on Easter day, from which they had abstained for fear of increasing their own damnation because they were sinners. On this point she said that if the Saviour had intended that no sinner should receive the Holy Sacrament, He would not have given a command which, in that case, no one could obey. "We," said she, "who many days beforehand have confessed and done penance and fasted and been washed from our sins with tears and alms and absolution, approach the table of the Lord in faith on the day of His Resurrection, not to our damnation but to the remission of our sins and in salutary preparation for eternal blessedness."

Malcolm regarded her with holy reverence, and with most devoted love followed her saintly advice, and guided by her he became not only more religious and conscientious but more civilized and kinglike.

One of her first acts as queen was to build a church at Dunfermline, where she had been married. She dedicated it to the Holy Trinity. She gave it all the ornaments that a church requires, amongst them golden cups, a handsome crucifix of gold and silver enriched with gems, and vestments for the priests. Her room was never without some of these beautiful things in preparation to be offered to the Church. It was like a workshop for heavenly artisans; capes for the singers, sacerdotal vestments, stoles, altar cloths were to be seen there; some made and some in progress. The embroideries were executed by noble young ladies who were in attendance on her. No man was admitted to the room, unless she allowed him to come with her. She suffered no levity, no petulance, no frivolity, no flirtation. She was so dignified in her pleasantries, so cheerful in her strictness that every one

both loved and feared her. No one dared to utter a rude or profane word in her presence. She did much for the secular as well as for the religious improvement of her country. She caused traders from all lands to bring their goods, and thus introduced many useful and beautiful articles, until then unknown in Scotland. She induced the natives to buy and wear garments and stuffs of various colours. She is said to have introduced the tartans that afterwards became distinctive of Scottish costume. She instituted the custom that wherever the king rode or walked he should be accompanied by an escort, but the members of this band were strictly forbidden to take anything by force from any one, or oppress any poor person. She beautified the king's house with furniture and hangings, and introduced cups and dishes of gold and silver for the royal table. All this she did, not that she was fond of worldly show, but that the Court should be more decent and less barbarous than heretofore. Numbers of captives were taken in the wars and raids between England and Scotland, and many English prisoners were living as slaves in Malcolm's lands. They were of somewhat better education and superior culture to the Scots and gradually advanced the civilization of their captors. Many of these were set free by the queen. When she met poor persons, she gave them liberal alms, and if she had nothing of her own left to give, she asked her attendants for something, that she might not let Christ's poor go away empty-handed. The ladies, gentlemen, and servants who accompanied her took a pride and pleasure in offering her all they had, feeling sure that a double blessing would reward their alms when given through the saintly queen.

She provided ships at a place on the Firth of Forth, still called "The Queen's Ferry," that all persons coming from distant parts on pilgrimage to St. Andrews might be brought across the water free of charge. She also gave houses and servants on either shore for their accommodation, that they might find everything necessary for

their repose and refreshment and might pay their devotions in peace and safety. Besides this, she built homes of rest and shelter for poor strangers in various places.

From childhood she had diligently studied the Holy Writ and having a keen intelligence and an excellent memory, she knew and understood the Scriptures wonderfully well. She delighted to consult learned and holy men concerning the sacred writings, and as she had a great gift for expressing herself clearly, they often found themselves far wiser after a conversation with her. Her love for the holy books made her spend much time in reading and studying such of them as she had. She longed to possess more portions of the Word of God, and she sometimes begged Turgot and other learned clergymen to procure them for her.

The king's devotion to her and her influence over him were almost unbounded. Turgot calls Malcolm's penitence and piety a "great miracle of God's Mercy." He wondered how it was that there could exist in the heart of man living in the world such an entire sorrow for sin. The king dreaded to offend one whose life was so admirable as Margaret's. He perceived that Christ dwelt in her, and therefore he readily obeyed her wishes in all things. He never refused or grudged her anything, nor showed the least displeasure when she took money out of his treasury for her charities. Although he could not read, he loved her books for her sake, handling them with affectionate reverence and kissing them. Sometimes he would take away one of her favourite volumes and send for a goldsmith to ornament it with gold and gems. When this was done, he would restore it to the queen as a proof of his devotion.

Margaret brought up here eight children very strictly and piously, instructing them in the Holy Scriptures and the duties of their station and associating them in her works of charity. She made a great point of their treating their elders with becoming respect. The fruit of her good training appeared in their lives for long years after her time.

There were many holy anchorites living in cells or caves in different parts of Scotland. These the queen occasionally visited, conversing with them and commending herself to their prayers. It was not uncommon in the ancient Celtic Church for devout secular persons to withdraw for a time from association with the rest of the world; they devoted themselves entirely to prayer and meditation for a long or short season, and then returned to the ordinary duties of life. A cave is still shown, not far from Dunfermline, where tradition says this holy queen used to resort for solitude and prayer.

Her abstinence was so great and her care for her own needs or gratification so small that her feast days were like the fast days of others. She fasted so strictly that she suffered acutely all her life from pain in the stomach, but she did not lose her strength. She observed two lenten seasons in each year—the forty days before Easter, and the forty days before Christmas. During these periods of self-denial, her biographer says that after sleeping for a short time at the beginning of the night, she went into the church and said alone three sets of Matins, then the Offices of the Dead, then the whole Psalter, which lasted until the priests had said Matins and Lauds. She then returned to her room and there, assisted by the king, she washed the feet of six poor persons who were brought there by the chamberlain. After this, she “permitted her body to take a littel slepe or nodde” (Horstmann). When it was morning she began her works of mercy again; while the psalms were being read to her, nine little destitute orphans were brought, and she took each on her lap and fed it with her own spoon. While she was feeding the babies, three hundred poor persons were brought into the hall and seated all round it. As soon as Margaret and the king came in, the doors were shut, only the chaplains and a few attendants being present while the king and queen waited upon Christ in the person of His poor, serving them with food and drink. After this meal, the queen used to go into the church and

there, with tears and sighs and many prayers, she offered herself a sacrifice to God. In addition to the “Hours,” on the great festivals, she used to repeat the Psalter two or three times, and before the public Mass she had five or six private Masses sung in her presence. It was then time for her own dinner, but before she touched it she waited on the twenty-four poor people who were her daily care at all seasons; wherever she happened to be, they had to be lodged near the royal residence.

She had a Gospel Book which she particularly prized and often read. It had beautiful illuminated pictures, all the capital letters shining with gold. One of her people, when passing through a stream let it fall into the water, but was not aware of his loss and went on. By-and-bye the book was missing and was looked for everywhere, and eventually found at the bottom of the stream; the pieces of silk that were between the leaves to prevent the letters rubbing against each other were washed away; the leaves were shaken to and fro by the movement of the water, but not a letter was obliterated. She gave thanks for its restoration and prized it more than ever. This book, with the water stain on the last leaf, is now in the Bodleian Library.

For more than six months before her death, Margaret could not ride on horseback and was often confined to bed. Shortly before her death, the king, against her advice, made a raid into Northumberland, where he and her eldest son, Edward, were slain. The queen, who remained in the castle of Edinburgh, had a presentiment of it, and said to those that were with her, “Perhaps this day a greater evil has happened to Scotland than any that has befallen it for a long time.” Four days after this, she felt a little better and went into her oratory to hear Mass and receive the Holy Communion. She then returned to bed, and growing rapidly worse, begged Turgot and the others who were present to keep commending her soul to Christ with psalms. She asked them to bring her the black rood, which she had brought from Hungary

and always regarded with great veneration. It was of gold set with large diamonds and contained a piece of the actual cross of Christ. She devoutly kissed and contemplated it, and when she was cold with the chill of death, she still held it in both hands and kept praying and saying the fifty-first psalm. Her son Edgar, who had gone with the king to Northumberland, came into her room to tell her of the death of his father and brother. Seeing his mother was dying, he was afraid to tell her the sad news; but she said, "I know, I know, I conjure you to tell me the truth," and having heard it, she praised God and died, and her pale face recovered its fair and rosy colour. The continuation of the *Annals of Tighernac* say, "Maelcolaim, son of Duncan, king of Scotland, is slain by the Normans, and Edward his son, and Marita the wife of Maelcolaim died of grief."

The *Annals of Ulster* for 1093 say, "Maelcolaim Mac Donncha sovereign of Alban and Echbarda his son, slain by the Franks. His queen, viz. Margarita, died through grief before the end of [three] days."

While her body still lay in Edinburgh Castle, Malcolm's brother, Donald Bane, assisted by the King of Norway, attacked the castle, but he only watched the gate, thinking the other parts of the fortification inaccessible. By the merits of this great Saint, her family and her faithful attendants escaped by a postern called the *West Yhet*, taking with them the revered corpse. A thick mist hid them from the enemy. They crossed the sea and arrived without hindrance at Dunfermline, where they buried her according to her own wish.

Donald Bane kept the kingdom. Edgar the Atheling took Margaret's children to England, and for fear of the Normans, gave them privately to friends and relations to be brought up. He afterwards helped to restore them to their country.

Malcolm and Margaret had six sons and two daughters: Edward, killed with his father at Alnwick; Edmund, who reigned with his uncle, Donald Bane, for three years and died a monk at

Montacute in Somersetshire; Ethelred, lay abbot of Dunkeld and earl of Fife; Edgar, king 1097-1107; Alexander, king 1107-1124; David (St.), king 1124-1153; MALD (ST. MATILDA (†)), married Henry I., king of England; and Mary, married Eustace, count of Boulogne.

"The zere of God a thousand lxxj zeris Malcolm ye sonne of Duncan tuke ye rewmm of Scotland in Heritage and rignyt xxxvj zeris. The yere of Christ a thousand lxxj Mergret ye Quvenne was spowsyt wyt Malcolm and had six sonnys and twa dochtiris, Mald Quvenne of Ingland, and Marie Cowntasie of Balanne" (*Chron. of the Scots.*).

Margaret was worshipped without authority until 1250, when Innocent IV. solemnly approved her cult and ordered her sacred body to be translated from its first tomb. On July 19, 1297, all the arrangements being made, the men who were appointed to raise the body, found it impossible to do so; stronger men were ordered to lift it and tried in vain; still more men were brought, but all their strength was unavailing. Evidently the saint objected to what was being done. The clergy and all present prayed earnestly that the mysterious opposition might cease and the sacred rite be completed. After some time an inspiration was granted to a devout member of the congregation; namely, that the saint did not wish to be separated from her husband. As soon as they began to take up his coffin, that of his dutiful wife became quite light and easy to move, and both were laid on one bier and translated with ease to the honourable place prepared for them under the high altar. In 1693 Innocent XII. transferred Margaret's festival from the day of her death to June 10. The bodies are said by Papebroch (*A.A.SS.*) to have been acquired by Philip II., king of Spain (1556-1598), who placed them in the church of St. Lawrence in his new palace of the Escorial in two urns. The head of St. Margaret, after being in the possession of her descendant Queen Mary Stuart, was secreted for many years by a Benedictine monk in Fife; thence it passed

to Antwerp, and about 1627 it was translated to the Scotch college at Douai and there exposed to public veneration. It was still to be seen there in 1785; it was well preserved and had very fine fair hair. Neither the heads, the bodies nor the black rood can now be found, but the grave of Margaret may still be seen outside the present church of Dunfermline. Her oratory in Edinburgh castle is a small church with sturdy short pillars and a simple but beautiful ornamental pattern at the edge of its low rounded arches. It was falling to ruin when, in 1853, her late Majesty Queen Victoria, among her many good and wise works, had it repaired and furnished with coloured glass windows.

R.M. Turgot, Life of St. Margaret Queen of Scotland, tr. by Forbes Leith. *AA.SS.*, June 10. Skene, *Chron. of the Picts, Chron. of the Scots, and Celtic Scotland*. Karamsin. Lappenberg. Butler. Horstmann, *Lives of the Women Saints of our Contrie of England*. *Brit. Sancta. A Memorial of Ancient British Piety*. *Brit. Mart.* Lingard, *Hist. of England*. Palgrave.

St. Margaret (7), Queen of Denmark, July 28, + 1130. Daughter of St. Ingo IV., king of Sweden, and Helen, Queen. Margaret married Nicholas, king of Denmark. She showed her sanctity by her magnificent gifts to the Church and by her strenuous efforts to restore peace throughout the country, and especially amongst certain of her relations who quarrelled. She was still striving to make peace, when the agonies of death overtook her. Vastovius, *Vitis Aquilonia*.

St. Margaret (8), Oct. 25, M. 1176, at Roskild in Denmark. Patron of Roskild. She was of illustrious birth in the island of Zealand. Aunt of Peter, bishop of Roskild, Niece of Absalon, archbishop of Lund. She married Herlaug or Haerloegr. She was found hanging from a beam and was supposed to have killed herself, and therefore was denied Christian burial. Archbishop Absalon, however, investigated the matter and found that she had been murdered by her husband, whereupon she was translated into the

church of St. Mary at Roskild. She is called a martyr, because she suffered an unjust and cruel death with piety and humility. *AA.SS.* Langebek, *Scriptores*, "Anonymi Chron. Dano Svecica, 826-1415."

St. Margaret (9), Feb. 3, Jan. 11, July 20, V. 12th century. Her body is preserved with great veneration in the church of the Cistercian nuns of Seauve Benoite, about twenty miles from Puy-en-Velay. The tradition of the place—confirmed by several old writers—says she was English; but an old French Life of her, preserved in the Jesuit college of Clermont, says she was a Hungarian, of noble birth, and that she accompanied her mother on a pilgrimage to Jerusalem. The *Biografia Ecclesiastica* says that her mother was English. After the death of her mother in Palestine, Margaret made a pilgrimage to Monserrat and afterwards to Puy. She ended her days in the convent of Seauve Benoite, but she does not appear to have taken the vows of the Order as she is not mentioned by Henriquez, the historian of the Cistercians. *AA.SS.*, *Præter*. Butler.

B. Margaret (10), Oct. 29. End of 12th century. Margaret of Hohenfels was abbess of Bingen, where her sister IDA (7), countess of Spanheim, became a nun under her in 1190. Both are called *Saints* by Bucelinus and Menardus. *AA.SS.* Ferrarius.

B. Margaret (11), July 13, daughter of Ladislaus II., king of Bohemia. In the 12th century she was third abbess of the Premonstratensian nunnery of Dozan, diocese of Prague; it was founded by her mother, Gortrude of Austria. Stadler. Migne, *Dic. des Abbayes*.

B. Margaret (12) of Louvain, Sept. 2 and 11, V. M. 13th century. Represented dead and floating on a river, a man with a spear standing by her, angels appearing in the heavens, the king and queen looking out of a window, a two-handled vase on the river bank, either the wine she was bringing to the robbers or the porridge which boiled without fire at her translation.

In the time of Henry I., duke of Brabant, who died 1235, there was a man

called Amandus who, with his wife, kept an inn in the rue de la Monnaie at Louvain. "Little Margaret," a girl who was related to them, acted as a servant in their house. She was called "the Proud" because she would accept no love or admiration, intending some day to become a Cistercian nun. Strangers and pilgrims who came to their door were always hospitably received and entertained. About the year 1200, Amandus determined to leave the world and become a monk at Villers, a famous Cistercian monastery in Brabant. Accordingly, he and his wife settled all their affairs and prepared to leave their home. Their intention became known to a set of robbers, who also ascertained that they had money in the house. So on the last night of their stay in their own home, eight of these ruffians came to the door. Margaret let them in, thinking they were strangers seeking a night's shelter. Presently they sent her out to fetch some wine from the neighbouring rue du Chevalier. While she was gone they murdered Amandus, his wife, and all the servants, and possessed themselves of everything they could carry away. When Margaret returned with the wine they took her to a house some distance from the town. The people of the house suspected that she had been carried off by force. The landlady watched what the robbers would do with her. They took her to the banks of the river Deel, and as they were going to kill her, one of them was touched with compassion, and said to the others, "Let her live, I will marry her." But she said she would rather die than marry him, and as they were afraid she would betray their crime, they would not let her live, but gave to one of the party ten marks more than his share of the plunder, on condition of his killing the girl. He cut her throat and stuck his spear into her side, and they threw her into the river. The woman in whose house they had rested saw the murder. Next day a search was made for the murderers, but they could not be found; the bodies of Amandus and his family were found and people began to look for the body of Margaret. After some days it was found

by some fishermen, but they were afraid to produce it lest they should be accused of the murder, they therefore buried the girl in the river bank; over her grave, however, unearthly lights were seen at night, so she was taken up and carried into the town of Louvain and a chapel was built over her. Meantime Amandus and his wife appeared in a dream to a monk at Villers and told him that they were not yet in heaven, that but for Margaret they would not be so well off as they were, and that they could not hope to enjoy the same glory to which she was promoted. The two accounts from which her story is gathered agree as far as the moment of her death but differ as to the finding of her body. An old MS. of Rubea Valle says that the night she was murdered, the Duke of Brabant and his wife, who lived at Louvain, were looking out of their window, and saw a bright light in the heavens over the river, and heard angels singing. They sent to find out the cause of the unusual apparition, and the body of the saint was discovered, not under water but held up by the fish. The duke ordered a grand procession of the clergy and citizens to bring the sacred body into the city and bury it in a place of honour. It happened that a woman was making porridge for her labourers in the field. When she saw such a crowd of people, she went to the door with the pot in her hand and asked what it was all about. On hearing the circumstances, she laughed and said, "That story is true if my pot of porridge that I set down here on the wall will boil without any fire; one is as likely as the other." Immediately, in presence of all the people the pot began to bubble and steam as if it were on the fire, and not only that, but whoever chose to eat of its contents could do so without diminishing the quantity; the murderer's relations were not allowed to taste.

AA.SS., Sept. 11. *Le Mire, Fasti Belgici ac Burgundici. Biografia Ecclesiastica. Biog. Nat. de Belgique.* Molanus, *Hist. Lovan.* Butler.

B. Margaret (13) of Yprès, July 20, 1216-1237, 3rd O.S.D., led in the world a life of great innocence and simplicity.

She was much tempted and vexed by her natural instincts, but fled to Christ to save her from them, and soon experienced so complete a change as to become subject to visions and ecstasies. She had a deep conviction of her own sinfulness. The life of prayer was so strong in her that when her confessor had commanded her to sleep during Christmas night, and she had every intention of obeying, she thought she was only saying a short prayer before falling asleep, and lo! the morning dawned. She did not like to speak to any one but her confessor of her visions, etc. Thomas of Cantimpré praises her for this reticence, saying that most women who have anything of the sort to tell, make as much noise about it as a hen that has laid an egg. A life of her, translated into French, from that written in Dutch by Zegher, her confessor, calls her "Sainte Marguerite d'Ypres." H. Choquetius, *Sancti Belgi Ordinis Prædicatorum*, 1618. *Biog. Nat. de Belgique*. Preger, *Deutsche Mystik im Mittelalter*. Both these modern books quote her contemporary *Life* by Thomas of Cantimpré.

B. Margaret (14) Rich, Aug. 15, Nov. 16, + 1257, prioress of Catesby. Sister of ALICE RICH. Ferrarius. The Bollandists promise an account of her when they come to Nov. 16.

St. Margaret (15) of Hungary, O.S.D., Jan. 29, July 13, 1241 or 1242-1270. Patron against inundations. Daughter of Bela IV., king of Hungary, descended from the sainted Kings Stephen, Emeric and Ladislas; her mother was Mary, daughter of the Emperor Theodore Lascaris. Margaret of Hungary was sister of St. CUNEGUND (4), queen and patron of Poland.

In 1240, the year of the dreadful Tartar invasion of Europe when the whole of Hungary was laid waste, Bela appealed in vain to the Pope, the Emperor, and his neighbours, to help him against the enemy of all christendom. The royal family fled first to one place, then to another; and when in 1241 so many of their friends and kinsmen were killed in the desperate battle of Leignitz, the Queen of Hungary, daily expecting her confinement, fled to the farthest corner of her country and was at Klessa

in Dalmatia, trembling lest the Mongols should make their appearance there also. Despairing of human aid, she sought the protection of heaven and vowed her unborn child to the Church. It was a daughter and she called it Margaret in memory of one of the fair young princesses whose early death had just been added to the calamities of the royal house. From the time of Margaret's birth the forlorn affairs of Hungary began to mend and soon the Tartars were fast leaving the countries to which they had proved such a fearful scourge. When she was four she was placed in the Dominican nunnery at Vesprim, accompanied by her governess, the Countess Olympia, who soon became a nun there for love of her pupil. Margaret demanded to be dressed like the nuns and insisted on having a cilicium. At twelve years old she received the veil from the hands of Humbert, General of the Order. She was remarkable for austerity, humility, kindness, and every virtue, and was credited with gifts of prophecy and miracles; her love of dirt was almost a miracle in itself. She did all the lowest and most revolting work of the house and kept herself and her clothes so dirty that the other nuns were afraid to sit beside her. Not content with her fair share of scourging, she made her friends and maids give her some more in a dark room, which often used to be miraculously illumined for the occasion.

About 1261, Ottocar, king of Bohemia, who had just divorced his first wife, came to visit King Bela and Queen Mary, and begged to be allowed to see the princess, of whose holiness he had heard so much; he was so charmed by her beauty and amiability that he entreated to be allowed to marry her, asking no dowry and explaining that his elder children were debarred from the succession. Bela at first said it was useless to ask, as Margaret had been vowed to the cloister from her birth; but, as Ottocar persisted in his suit, he told Margaret that if she would consent to the alliance, a dispensation might be procured, on the ground that the original vow had been made without her consent. Margaret, however, remained firm in her decision

as she had no wish to leave her cloister.

Her parents built her a monastery at Buda, on the island in the Danube afterwards called in honour of her St. Margaret's Island. She was abbess there. She was honoured as a saint from the moment of her death and the whole kingdom of Hungary demanded her canonization of Clement V. but it was never accomplished. She continued, however, to work miracles; one of the first was, that when her nephew, King Ladislaus IV., was at the point of death, her veil was brought to him and placed on his head; he immediately opened his eyes and returned to consciousness, and soon recovered. As soon as he was able, he visited her tomb and busied himself about her canonization.

Her life was written in 1340, by a Dominican monk, from the original documents collected five years after her death with a view to her canonization. *A.R.M.*, Jan. 26. *AA.SS.*, Jan. 28. Ferrarius. Lopez, *Hist. de Sancto Domingo*. Mailath. Palacky. Ribadeneira. Baillet.

B. Margaret (16), June 4, +1277. Second abbess of Vau-le-duc (Vallis ducis), a Cistercian nunnery founded in 1232, by her father Henry I., duke of Lorraine and Brabant. She is called "Blessed" by the Benedictine and Cistercian chroniclers. Her worship was probably kept up as long as the convent was of the Order of St. Benedict and forgotten when it passed to Dominicans. *AA.SS. Gallia Christiana*. Bucelinus. Henriquez. Stadler.

B. Margaret (17) Colonna, Sept. 25, Dec. 30, V. O. S. F., + 1284. Daughter of one of the great historical princely houses of Rome. Her parents died while she was very young and some of her brothers wished to settle her in a suitable marriage, but one of them, of a more religious turn than the rest (and afterwards a cardinal), encouraged her wish to be a nun; she went to a Franciscan convent near Rome, where she was occupied with the care of the sick but the veil was refused her on account of her delicate health. She founded a convent for nuns of St. Clara at Palestrina; Hono-

rius IV. (1285-1288) gave to this community the convent of San Silvestro in Capite and thither her relics were transferred. Her virtues and miracles attracted public veneration from the time of her death. Pius IX. in 1847 confirmed her immemorial worship and pronounced her *Blessed*. *A.R.M. Romano Seraphicum*. Wadding. *Diario di Roma*, Dec. 17, 1847. Her life is promised by the Bollandists.

St. Margaret (18) of Cortona, a penitent, 3rd O. S. F., Feb. 22, translation Nov. 22, 1247-1297. Represented with a spaniel or lap dog.

She was born in the little town of Laviano, eight miles from Cortona. She grew up so beautiful that wherever she was, people would look at nothing but her face; she liked this admiration and took great pains to dress nicely, curling her hair with hot irons. When she was eighteen, a young man of Montepulciano, having great riches, went about seeking some vicious way of spending them. He seduced Margaret and carried her off to his own home where she lived with him for nine years in a handsome house, dressing expensively, plaiting her hair with gold ribbons, eating dainty food, riding about on a beautiful horse and wearing jewels. Notwithstanding her sinful life, she was always kind and liberal, and had a respect for religion; often when, in her rides, she came to a lonely place, she said, "It would be nice to pray here." She had a son, and she hoped that her lover would marry her to legitimize his child, but he kept putting it off. One day he went out and as he did not return that day nor the next she became very anxious. At the same time her little pet dog disappeared. In vain she sent servants to look for their master. His absence had continued for some days, and as she was looking up and down the road, suddenly the spaniel rushed to her, seized the end of her dress in its teeth and, without jumping up or making any signs of joy like a dog that has been absent from his mistress for a week and suddenly finds her, he showed great eagerness to lead her on. She followed and the dog led her to a thicket, and

went in among the bushes, whining and making every possible sign that she should follow. This she did with difficulty through thorns and over stones and rough places. The faithful creature scraped with his paws and tried to remove the earth. Margaret now more alarmed than ever, fetched a spade and called a man to help her to dig. They soon discovered the murdered body of her lost lover, in a horrible state of decay. He had been called away from a sinful life, most likely without a moment's notice, without time for a repentant prayer, certainly without being absolved and reconciled by the rites of the Church. Her grief and her horror were extreme. Next morning, taking her little boy with her, she went to her father's house at Laviano and begged him to take her in at least as a servant, and let her have some of the food of the pigs like the prodigal son; she was willing to be beaten, even to be killed. Her father felt compassion for her but her step-mother positively refused to admit her, so she sat awhile in the vineyard uncertain what to do, or how to feed her child; she had thoughts of returning to a life of sin, but prayed against that temptation, and wandered forth with her son until she came in sight of the beautiful city of Cortona, and thought it was like Jerusalem; and there she went to the church of the Friars Minors and asked for the habit of penitence. This they refused as she was still young and pretty and her conversion was so recent that they feared she would relapse into her unholy life. She frequented the church. She laboured hard to maintain herself and her child, and lived in a poor little dwelling near some kind ladies who gave her work.

In 1227, when she had destroyed all her beauty by fasting and weeping, she made a general confession and obtained admission to the Third Order of St. Francis. On that occasion she foretold that she would in time become holy and that pilgrims would come to visit her. At this time she removed to a still poorer lodging, nearer to the church of the Friars. She became a servant, and

often cooked dainty food for her employers but never touched it herself, living all the time in the most rigidly penitential ascetic manner. After a time, she found that her service prevented her attending mass and sermons, and she gave it up.

She attended the great ladies of Cortona in their confinements, making delicate food and devising comforts for them but never departing from her own rigid practice of poverty and self-denial. Then, that she might attain to thorough humility, she went about begging, and if any one gave her a whole loaf she would not accept it lest it should be given out of regard for her; she would only have such broken scraps as would be given to the first beggar who asked for anything.

One day as she prayed with tears before the image of the crucified Saviour in the Franciscan church, He bowed His head and said to her, "What wouldst thou have, poor woman?" She answered, "I seek nothing, I wish for nothing but Thee, my Lord Jesus." Another day while she was praying she heard the Saviour speak to her in the spirit, and remind her of her conversion, of the favours granted to her, such as perseverance, increase in virtue, strength to do penance, good desires, and other gifts. She rendered thanks with great affection, and Christ told her He had forgiven all her sins, and would make her a mirror of penitence, a net and a ladder to bring sinners to repentance.

As the fame of her sanctity began to spread abroad, strangers from all parts of Italy, France, and Spain came to see her and take counsel of her; and as she was attaining to great humility, the devil tried to destroy this virtue in her and make her vain of her virtues and favours. Then she called to mind her sins and her shameful life, and finding the temptation to pride returning to her thoughts in the night, she went out calling through the streets to the people to arise from their sleep and stone her and to drag her and chase her out of their city that she might not contaminate them with her wickedness, lest they should suffer a judgment for keeping so depraved a creature amongst them.

Many arose and went to her and were edified by her repentance, and the devil never again lured her into self-complacency. Once she went with a cord round her neck, in the poorest clothing, to Montepulciano, where she had lived during those nine years of infamous prosperity. She begged for alms, saying, "Behold your Margaret, so pretty and so brilliant, who scandalized you all and who wounded your souls! Take vengeance on me."

At last she determined to serve and beg for the poor. With the help of the charitable Cortonese she built a hospital of St. Mary of Mercy, called the Misericordia. It is still standing. She gave up her former cell to her sister ADRIANA (2) and served the destitute and the sick, begging from door to door for them until, worn out with her charitable labours and with more than twenty years of the most severe penance, she removed to a poor place in the highest part of the town near the citadel. This move was opposed by the Franciscan monks, lest she should not be buried amongst them. Here she spent the short remainder of her life, and died Feb. 22, 1297. She was embalmed and laid in a new tomb in the Franciscan church of St. Basil, where twenty years before, the crucifix had spoken to her. She was afterwards translated to the new church—the church of the monks of St. Basil, who had removed there; it was erected in her name, on a neighbouring hill, by the Cortonese and the monks.

In 1505 Leo X. went to visit her tomb, recommended himself to her intercession, and gave leave to exhibit her relics for public veneration and to celebrate her festival in Cortona and in her own Order. Many miracles rewarded the faith of those who sought her intercession. Urban VIII. declared her "Blessed," and she was solemnly canonized in 1728. Her son became a Franciscan monk and a great preacher.

A.A.SS. Jacobilli, *Santi dell' Umbria*. Leon. Gaspar Bombaci. Her *Life* by Marchese. *Legendario*. Mrs. Jameson, *Sacred and Legendary Art*.

St. Margaret (19) of Castello, April 13, + 1320, O. S. D. Born blind in

1287 at Metola, in the duchy of Spoleto. She wore a hair shirt from the age of seven and fasted and prayed much. Her parents were greatly distressed at her blindness and took her to Castello, where they offered and commended her to a saint of the Order of St. Francis, whose body was kept there with great veneration and wrought many miracles. As the saint did not open the eyes of the child, her parents abandoned her in the streets of Castello and went home without her. Some charitable women took pity on her and placed her in a little convent which bore the name of St. Margaret; she did not remain there long, as her sanctity and asceticism so much exceeded those of all her companions that they were dissatisfied with her, and spoke evil of her, and turned her out in disgrace. A certain honest man, called Venturino, took her in for the love of God; his wife Grigia received her with great kindness, and she passed the rest of her life with them. The Lord to whom the forsaken child belonged began immediately to pay for her board and lodging in miracles and the notorious sanctity of His servant. Although owing to her blindness she had never learnt to read, she used to assist and instruct the sons of Venturino and Grigia in preparing their daily tasks for school. One day she was praying in her room at the top of the house when the kitchen took fire. A concourse of people rushed to the house so that half the town were assembled there, making so much noise and confusion that Grigia did not know whether the fire or the crowd was worse. In her distress she called Margaret, who left her prayers and threw her cloak down saying, "Don't be afraid, Signora Grigia, throw this over the fire and it will go out." Grigia obeyed her. The fire was extinguished quicker than if a river of water had been turned into it; and all the people saw that the power of God was greater than the deluge.

Margaret received the habit of the Order of St. Dominic from the brothers of that body, and frequented their church, still living with Venturino and Grigia. Her favourite subjects of

meditation were the delivery of the Virgin Mary, the birth of Christ, and the service of St. Joseph during the flight into Egypt and the return thence.

On her death, a grave was dug for her in the cemetery, but the people who had witnessed her sanctity and her miracles, clamoured to have her buried in the church like a saint, so they made a wooden box and took her in it to the church. A dumb and deformed boy was brought to this extemporized coffin, and as soon as he touched the body of the saint he became straight and cried out that he was healed by St. Margaret. He forthwith took the Dominican habit, to the joy of his grateful parents.

The rulers of the town decided that Margaret ought to be embalmed. This operation was attended by miracles, the most remarkable of which was that her heart was found to contain three precious stones marked with representations of the three chief subjects of her meditations. On one was engraved the image of a beautiful woman with a gold crown on her head; on the second, a new-born child between two mules; on the third, an old man with a bald head and white beard, wearing a gold mantle; before him was a woman on her knees, in the dress of the Order of St. Dominic, representing Margaret herself at her devotions. She cured many persons possessed of devils and afflicted with blindness and divers diseases. Her worship and miracles having continued for nearly three hundred years, her honours were solemnly confirmed by Paul V. in 1609.

Mart. Predicatorum. A.A.SS. Ferrarius. Cahier. Pio. Razzi. Analeota.

B. or S. Margaret (20) of Faenza, Aug. 26, V. + 1330. She was abbess of the Order of Vallombrosa, and was buried at the convent of St. John the Evangelist at St. Salvio, near Florence. For centuries the nuns reverently preserved the image of the Infant Christ, which she caused to be made. She was the disciple, beloved companion and successor of ST. HUMILITY. She was favoured with many celestial apparitions and married with a ring to Christ in a vision. *A.A.SS. Bucelinus. Ferrarius.*

St. Margaret (21) of Sanseverino,

widow, Aug. 5, 27, + 1395, called *La Pastorella*, the shepherdess. She was born of poor parents in the village of Cesalo, near Sanseverino. She was always anxious to serve God and her neighbour and to deny herself. When she was seven years old, she was sent by her mother to feed the sheep. On the way she saw a noble looking pilgrim sitting on the ground, apparently worn out with fatigue and hunger. He asked her if she could spare him some of the food she was carrying for herself, as he was dying of hunger. Although she was very hungry, the child opened her little bag and gave all her bread to the pilgrim, who stood up and solemnly blessed her for her charity and then vanished out of her sight. She knew that he was no mortal man and she spent the rest of the day in prayer. At night when she brought home the sheep as usual, she was very hungry and asked her mother for bread. The mother replied somewhat angrily, "Didn't you see that the cupboard was empty when I gave you the last bit of bread I had in the morning? And now you come and ask for more before supper time as if you were the only one of the family that wanted food! Don't you know how poor we are? Do you forget that we all want food?" Margaret told her mother she had been fasting all day because she had given all her bread to a beggar, and that she was not sorry for it as she had done it for the love of Christ and she believed she had given her charity to the Lord Himself. "Well then," said the mother, "bear with patience the hunger you voluntarily encountered." With these words she opened the cupboard, and saw to her surprise a large, white loaf of bread which she at once divided, giving a piece to Margaret first, and afterwards sharing it with the whole family and some relations and neighbours, who, hearing that something unusual was going on, flocked to the house. When they saw the miracle they entreated Margaret to pray for them and they all lived together in peace. At fifteen Margaret was married to a man of Sanseverino, with whom she never quarrelled during the twenty-one years of her

married life; she had several sons and daughters whom she brought up piously. *R.M.*, Aug. 27. *AA.SS.*, Aug. 5. Baro-nius, *Annales*.

B. Margaret (22) **Dominici**, June 13, 1378-1442, O.S.F., was born at Foligno, of obscure but honest parents. From the time of her mother's death, when she was fifteen, she prayed for two years incessantly to be guided where and how she was to serve God. He inspired **B. ANGELINA CORBARA** to come to Foligno, where, in 1395, she founded the monastery of St. Anna. Devotees came from many places but Margaret was the first virgin of Foligno to enter there. Angelina was like the sun among planets, and Margaret was like the moon among stars. The number of nuns being too great for this convent, in 1399 a branch was established, one hundred paces from St. Anna's, and was dedicated in the name of St. Agnes, V.M. After long prayers it appeared that Margaret was chosen in heaven to rule the new monastery. When Angelina announced this to her, Margaret was overwhelmed with the sense of her own unworthiness, but in obedience to the *Ministra*—as Angelina was called—and the bishop, she was obliged to accept the office of Superior of the new house. It was called *La Margaritura* and the nuns were called *Margaritole*. In 1402 the *Margaritole* had become so numerous that she had to enlarge the house. Margaret was sent in 1431 to set up a new monastery of St. Catherine in Spoleto. She afterwards returned to her own at Foligno, and was eventually elected second Minister-General of the Tertiaries. She miraculously cured deformed and dumb persons. She died on June 13, the day of St. Antony of Padua, whom thenceforward her nuns took for patron, honouring their own saint with him every year. Many privileges had been granted by different Popes, to the convent of St. Anna, and Pius II., in 1462, extended these to the house of St. Agnes of the *Margaritura*. Margaret performed new miracles when her grave was opened, and again, in 1588, on the occasion of her translation. She is enrolled by the O.S.F. and by the

people of Foligno among their Saints. Jacobilli, *Santi di Foligno Santi dell' Umbria*, and his life of St. Angelina.

B. Margaret (23) of Sulmona, Sept. 5, 1395-1449, O.S.F. Daughter of Francesco Figliuoli and of **GEMMA** (5) di Letto. Margaret was brought up by her cousin **ALEXANDRINA** in the convent of St. Clara at Sulmona. Jacobilli has written the lives of the saintly family of Letto of Sulmona, whose members he also mentions in his *Santi dell' Umbria*.

B. Margaret (24) of Savoy or **MARGARIDA A GRANDE** (*Agiologio Dominic*), Nov. 23, 27, + 1464, 3rd O.S.D. Patron of Alba de Montferrat. Represented holding three lances. Daughter of Louis, count of Savoy and prince of Achaia, who was a member of the family of the dukes of Savoy. She was married young to Theodore Paleologus, marquis of Montferrat, of imperial descent. She was disposed to virtue and piety and her heart was touched by the preaching of St. Vincent Ferrer, so that she became more strict in her conduct. Under her silken robes, she wore a cilicium. She was extremely charitable, particularly to those who were ashamed to beg. Her husband died about 1418, and she left the government to John James, her stepson. When she was a widow and before she became a nun, she prayed to be numbered among the elect. The Lord appeared to her in human form. He offered her three lances, which were the three different trials of calumny, sickness, and persecution, and asked her which she would choose to suffer. She said she would leave the choice to His wisdom, so He granted her all the three. She had no children. She went to Alba, not as a princess but as a poor woman, and in a few days she took the habit of the Third Order of St. Dominic. She was still beautiful and was invited to marry Filippo Maria, duke of Milan. She refused on the ground of her religious vow. Eugenius IV. granted a dispensation, but she would not have it. She suffered badly from gout and prayed to be rid of it. The **VIRGIN MARY** told her she must bear it until her death. She did so and never complained again. She asked and received of the Pope, the old

abbey of Gracciano, founded by Alerano, the first marquis, and containing his tomb; and there she built the convent of St. Mary Magdalene where she shut herself up and imitated St. Dominic, walking towards Paradise by the difficult road of patience. She cured her niece Amadea, afterwards queen of Cyprus, whom all the physicians had given up. A certain lady having heard Margaret spoken ill of, abused her and shut the door in her face. As a punishment for this unjust and unchristian conduct, she brought forth monsters instead of children, until she repented and craved the pardon of the saint. Margaret brought up Giannettina de' Boccarelli, who became a very holy nun. They were united by the tenderest affection. Their spiritual father ordered them not to speak to each other and they dutifully obeyed. *A.R.M.*, Nov. 27. Razzi. Pio. Cahier. Manoel de Lima. Her Life is to be in the *AA.SS.* when they come down to Nov. 27.

B. Margaret (25) Stropeni, LUCINA (5).

B. Margaret (26) of Ravenna, Jan. 23, 1442-1505, one of the founders of the Congregation of the Good Jesus, was born at the village of Russi, between Ravenna and Faenza. She became blind at two months old and began from early childhood to lead a life of religious contemplation and extreme austerity. She suffered much from ill-health and from the unkindness of her neighbours, who accused her of hypocrisy. At length, however, they were convinced of her sincerity and goodness, and all of them and three hundred other persons who had been strangers to her put themselves under her guidance. She then thought herself called to draw up a rule. It was written, in the first place from her dictation, by Dom Serafino di Fermo, a Canon Regular of St. John Lateran. The Ven. Father Jerome Maluselli and B. GENTILE, her disciple, assisted her in founding this secular order, which was intended for persons living in the world. Each member was enjoined to be content with his station and fulfil its duties: there were special rules for the guidance of women married and single: the clergy of this brotherhood were bound to be

content with their income and not seek to obtain good livings. Twenty years after the death of Margaret, Maluselli suppressed such of her rules as were adapted to laymen and women, and it became an order for priests only, under the name of the Priests or Regular Clerks of the Good Jesus. The *Biografia Ecclesiastica* says that, with the exception of the extreme asceticism inculcated on members of religious orders, her holy counsels for her Congregation would be good for every Christian. About thirty years after her death, Paul III. confirmed her institution and commanded that her miracles and prophecies should be inquired into. She is not yet canonized but is numbered among the saints of Italy. She foretold many events which duly came to pass, in particular the depopulation of Ravenna by the French, which occurred within a year of her death. *AA.SS. Helyot. Ferrarius.*

B. Margaret (27) Fontana, Sept. 13, 1440-1513, was a very good and charitable woman, who belonged to the Third Order of St. Dominic, and lived in her own family in Modena. One winter, although food was very scarce, she determined to take some bread to the poor. It was near Christmas and bitterly cold. As she was coming downstairs with her apron full of bread, she met her brother, who angrily asked her what she had there. The terrified girl said, "Roses," and immediately the loaves were changed into fresh, sweet roses. At her death her family were going to bury her in their own tomb, but the workmen suffered such awful terrors when they began to prepare the grave that they were obliged to desist; it was then decided to bury her in the Dominican church, where her tomb emitted a scent of roses. *AA.SS. Pio. Razzi.*

B. Margaret (28) of Lorraine, or Margaret of the Ave Maria, Nov. 2, 1463-1521, O.S.F., was the daughter of Ferry de Lorraine, count of Vaudemont. Her mother was Yoland d'Anjou, duchess of Lorraine and Bar, eldest daughter of René d'Anjou, titular king of Jerusalem, Sicily, and Naples, and sister of Margaret of Anjou, Queen of England.

After the death of her parents,

Margaret spent some years of her youth at Aix in Provence, at the Court of her grandfather, King René, famous as a patron of troubadours. At his death she went to live with her brother René, duke of Lorraine, who married her, in 1488, to René de Valois, duke of Alençon, count of le Perche, viscount of Beaumont. Her married life lasted little more than four years, and at thirty, she was left a widow with three children. Her inclination would have led her to religious retirement, but for the sake of her children, she went to the Court of her relation Charles VIII. to be protected and confirmed in their guardianship. On the accession of Louis XII. she went to Court to congratulate him, as her son had to take part in the ceremony of his coronation. The king made her stay for his second marriage with Anne of Bretagne, who was a firm friend of Margaret. On this occasion she also paid a visit of affection and respect to the ex-queen St. JANE (16). Margaret brought up her children with great care and was so good a manager of their property that, during the minority of her son, she paid off debts and burdens to the amount of 133,000 crowns, without diminishing the state required of him as a prince of the blood. She took great care that his subjects should live in peace and safety, and spared no pains to provide good magistrates to look after them and do them justice. She made great alliances for her children, marrying her son Charles, duke of Alençon, to the only sister of the Duc de Valois, afterwards King Francis I.; her elder daughter, first to one duke and then to another, and the younger to the Marquis de Montferrat, a member of the imperial family of Paleologus. All these expenses and economies did not prevent her from giving immense sums in charity; and not content with giving, she waited in person on the poor, dressing their sores, feeding and nursing them. Her ladies were unable to overcome their repugnance to these charitable works, and could not assist her. She built five monasteries: Argentan, Alençon, la Flèche, Mortagne, and Château Gontier; the last was for the Third Order of St.

Francis, and had a hospital attached to it for sick persons and for the entertainment of pilgrims.

When she had been a widow twenty-four years, and had set all her family affairs in good order, she took leave of King Francis I. and assumed the habit of the Third Order of St. Francis, in presence of her son and daughters. After a year of probation, she took the vows in 1518. She lived as a nun of the Order of St. Clara, at Argentan, for four years in great perfection, and died in the odour of sanctity, 1521. She was buried in the church of her convent, where, notwithstanding the damp, her body remained perfect and lifelike for many years, and smelt of the gardens of Paradise. Steps were taken for her canonization in the reign and by the wish of her grandson Louis XIII., but owing to his death and the long minority of his son, the subject was allowed to drop.

The Bollandists say that her worship has never been authorized, but the people of Argentan and Alençon persist in honouring and invoking her as a saint. *AA.SS.* Hueber, *Menologium Franciscanum* (Nov. 5). Léon, *Aureole de Ste. Claire*. Coste, *Eloges des Reines*. Laurent, *Hist. de Marguerite de Lorraine*.

In the church of St. Germain at Argentan, on the left side of the great door, is the chapel of B. Clara, which is always called by the populace the Chapel of St. Margaret (meaning the Duchess of Alençon). There her heart is built up in the wall, and there pious persons light candles and put money on the altar, and often demand to have masses said in honour of Margaret. Women near their confinement invoke her and provide themselves with her relics, and the nuns of her convents resort to her intercession and protection with advantage on all occasions.

B. Margaret (29) Plantagenet, May 4, 28, 1469 or 1473-1541, was born at Farley Castle near Bath. Daughter of George, duke of Clarence, and Isabella, daughter of the Earl of Warwick. Margaret was niece of Edward IV. and Richard III. Her brother Edward was beheaded on Tower Hill in 1499. She

married, in 1491, Sir Richard Pole, a landed gentleman of Bucks and kinsman of Henry VII. Sir Richard had already done good service to the king and after his marriage he distinguished himself particularly in the wars against Scotland, for which he was made a Knight of the Garter and chief gentleman of the bed-chamber to Prince Arthur, eldest son of Henry VII. It was probably at this time that Margaret's friendship with Catherine of Aragon began. Later, he was made Constable of the castles of Harlech and Montgomery and held other important appointments in Wales. He died in 1505, leaving Margaret a widow, with five children, viz — (1) Henry, lord Montague in his mother's right, beheaded shortly before her, on a charge of plotting to dethrone Henry VIII. in favour of Reginald Pole; (2) Geoffrey, convicted at the same time, but pardoned in consideration of his betraying the secrets of his party; (3) Arthur, condemned to death for plotting in favour of Queen Mary Stuart, but not executed, on account of his near relationship to Queen Elizabeth Tudor; (4) Reginald, Cardinal, born at Stoverton Castle, Staffordshire, in 1500, on two occasions he was nearly elected Pope; twice he came near to being made King of England; he was Archbishop of Canterbury after Cranmer; he died in 1558 on the same day as Queen Mary; he is buried in Canterbury Cathedral; (5) Ursula, married, in 1516, Henry, lord Stafford, son of the last Duke of Buckingham of that family. The Duke was beheaded in 1522 but the barony of Stafford was afterwards restored to Henry.

Henry VIII. succeeded to the throne in 1509. He held Margaret in great esteem and, desiring to atone for the judicial murder of her brother, Prince Edward, and the injustice that had been done to her family, he at once granted her an annuity. In 1513 he reversed the attainder of the prince and made full restitution to her of all the rights of her family, creating her Countess of Salisbury and giving her all the lands belonging to the earldom. She now had fine estates in Hampshire, Wiltshire, and Somersetshire, and although she had

heavy burdens in the way of "benevolence" and "redemption money" to the king, she was rich enough, a good many years later, to buy additional property for herself in Essex and Buckinghamshire.

In 1517 Henry's eldest daughter, the only child of Catherine of Aragon, was born at Greenwich Palace. Henry, who called Lady Salisbury "the most saintly woman in England," appointed her governess to the infant Princess, afterwards Queen Mary. Margaret carried her pupil to the neighbouring church of the Grey Friars to be christened; she appointed a kinswoman of her own to be her wet-nurse and devoted herself with watchful affection to her charge as long as she was suffered to remain at her post.

In 1533 the king married Anne Boleyn. The Countess of Salisbury, whose heart was in the cause of the injured Queen Catherine and the Catholic religion, withdrew from Court. The king sent a lady to her with orders to bring the Princess Mary's jewels to him. Margaret refused to give them up. The king then deposed her from her office of governess, but the faithful Margaret said she would remain with her beloved pupil at her own expense. Mary regarded her as a second mother and Catherine fully appreciated her self-sacrificing devotion. The king, however, took means to remove his daughter from her care. After the fall of Anne Boleyn, in 1536, the Countess of Salisbury returned to Court and to favour. Meantime, in answer to Henry's declaration that he constituted himself Head of the Church, her son Reginald Pole wrote his book *Pro Unitate Ecclesiæ* and sent it to the king. At the same time an insurrection occurred in the north of England, caused by the dislike of the people to the change of religion and by their loss of respect for the king. The book gave dire offence, and the king knowing that Pole was working against him in foreign Courts and that his whole family were hostile to the new arrangements, determined to get rid of them all. The Countess of Salisbury, who was now about seventy years old, was accused of treason. She was imprisoned for a time

in the house of Fitzwilliam, earl of Southampton, who did not treat her with the consideration due to her station. She was never brought to trial as it was certain that any jury would acquit her. In 1539 she was removed to the Tower, where she was kept without the common comforts necessary to her age, and notwithstanding her great possessions, was not able to buy herself a warm garment to protect her from the extreme cold; Catherine Howard, the fourth of Henry VIII.'s queens, sent her a furred gown, some shoes and slippers and other comforts. It was generally supposed that the Countess would soon be released; but early on the morning of May 27 she was informed that she was to die that day. She walked with a firm step to the grass plot still shown in the Tower, where Anne Boleyn, before her, and Catherine Howard, after her, were beheaded. When ordered to lay her head on the block she said, "Thus should traitors die, I am none!" and stood erect, her almost gigantic height towering above the guards and spectators; and so she was beheaded.

When Cardinal Pole was told of her death, he said that he had always thanked God for giving him a pious and excellent mother, but that it was an unexpected honour to be able to call himself the son of a martyr.

Margaret's portrait, with those of many other martyrs, was painted on the walls of the ancient church of the English college in Rome, with the sanction of Gregory XIII.

She is the only woman among the fifty-four English Martyrs, May 4, pronounced *Blessed* by Pope Leo XIII., Dec. 9, 1886. They were martyred by Protestants in England during the struggle on account of the change in the national religion, between 1535 and 1681.

Dic. of Nat. Biog. Phillips, *Life of Pole*. Beeton, *British Biography*; *Nouvelle Biographie Universelle*. Thomas, *Universal Dic. of Biography*. Lingard, *Hist. of England*. Low and Pulling, *Dic. of English History*. Sanford, *Hist. of the Royal Family of England*. Keightley, *Hist. of England*. Stanton, *Menology of England and Wales*.

B. Margaret (30) of Piazza in Sicily, or **Margaret Calixabeta**, March 7, May 12, Sept. 13, Dec. 28, + 1560, 3rd O.S.F. Her father's name was Thomas Matthia; her mother was Angela Negra. Various days and dates are assigned to her. She lived alone in a humble dwelling and took poor girls to teach and train. She is credited with miracles. Stadler. Hueber.

St. Margaret (31) *delle Chiave*, Sept. 8, June 13, + 1570. A Portuguese widow, a nun, O.S.A., at Ponta Delgada in the Azores. She was extremely ascetic and had wonderful spiritual gifts. She died Sept. 8, and was translated June 20. Her immediate canonization was confidently expected by the inhabitants of the island; they began at once to build a church in her honour, but as she was not canonized it was not permissible to dedicate it in her name, so **St. MARGARET** (1) was chosen as its patron in 1587. **Margaret** (31) is called "Saint" by Torelli, *Secoli*. Cardoso, *Agiologio Lusitano*. Chevalier, *Répertoire*. AA.SS., June 23, *Præter*.

B. Margaret (32), Sept. 14, + 1574. Daughter of Francis I., king of France. Married, in 1559, to Emmanuel Philibert, duke of Savoy. Migne. Her sister Magdelaine married James V., king of Scotland.

B. Margaret (33) *Agullona*, Dec. 9, 1536-1600, 3rd O.S.F.—erroneously called Margaret Angelona and **B. BULLONA**—was born at Xativa in Valencia. In her childhood she was surrounded by a miraculous light, which moved about with her. At twenty, she became a member of the Third Order of St. Francis, and gave all she had to the poor. She lived by the work of her own hands, went about in ragged clothes, and begged at the gate of the friars. Her sanctity attracted the attention of St. Louis Bertran, Louis of Grenada and other persons eminent for learning and holiness. In her time, Mary, prioress of the Convent of the Annunciation in Lisbon, pretended to have the stigmata and deceived every one, even Pope Gregory XIII., who wrote her a letter. When she was found out, a great revulsion of feeling set in

against ecstatic nuns in general, and Margaret came in for a share of the popular dislike and persecution, but her perseverance was rewarded with increase of grace. "Such wonderful things are recounted of this illustrious virgin," says the *Biografia Ecclesiastica*, "that if they were properly proven, there is no doubt she would be placed in the category of the saints." Daça and du Monstier speak of her as "Blessed" and "a holy virgin."

B. Margaret (34), abbess of Val de Grace in Paris, Aug. 16, 1580-1626, was born at Villemont; daughter of Gilbert de Veynes d'Arbouze, of the ancient house of Villemont, and Jeanne de Pinac, daughter of Peter, viceroy of Burgundy. Margaret took the veil at St. Peter's at Laon. Seeking for the severest rule, she first joined the Capuchin nuns or Passionists, then the bare-footed Carmelites; afterwards the Benedictine nuns of Mont des Martyrs. Louis XIII. heard of her sanctity and, in 1618, appointed her abbess of Val de Grace. She obeyed the royal behest somewhat unwillingly. When she arrived at her new house and was inaugurated, she found that a room had been handsomely and comfortably fitted up for her. She sent for a ladder and began at once to pull down all the silken hangings, and banished from her cell everything but the plainest and most necessary articles. She practised in her own person all the austerities she required of those under her rule and soon reformed the convent. Her holiness was rewarded with the gifts of prophecy and miracles. She resigned her post in 1626 and died at Séry in Berri, the same year. Catherine, princess of Lorraine, abbess of Remiremont, was her disciple and the authority for many of the facts recorded of her. Bucelinus. Hugo Menard. *Biografia Ecclesiastica*.

B. Margaret (35) Mary Alacoque, Oct. 17, 1647-1690. Founder of the devotion to the Sacred Heart. Represented holding a heart, or a picture of a heart, encircled with a wreath of thorns and surmounted by a cross. She was born at Lauthecour, in Charolois, Burgundy. She was christened Margaret,

to which at her confirmation she added the name of Mary. She was for a time discontented with her station, desiring riches and distinction for herself, but she found that nothing but the love of Christ could bring her any satisfaction. At twenty-three, she became a nun at Paray-le-Monial, in Charolois, of the Order of the Visitation, founded by JANE (19). She was for a long time mistress of the novices and was much beloved by them. She was the first to establish a general devotion to the heart of Jesus as a special object of worship; she did so in consequence of visions and revelations, which are described at great length by her biographer. The object of this devotion is to acknowledge the love of Christ to His people and to make amends to Him for the indignities to which He submitted for their sake during His life on earth, and to which He is still subject in the Sacrament; and to make up, by the greater love of His devotees, for the ingratitude of those who forget and neglect Him. The festival is held on the Friday after the octave of Corpus Christi. She met with great opposition, especially in her own convent and diocese, which were the last in France to receive the Sacred Heart as a separate object of devotion. Immediately after her death, she was regarded as a saint, and miracles were performed at her tomb. She was beatified in 1864. In 1726, three hundred societies of the Sacred Heart had been established in different parts of Europe and in India and China. *Saints and Servants of God*, published by the Fathers of the Oratory of St. Philip Neri. *Analecta*.

St. Mariamna (1), Feb. 17, V. Sister of St. Philip the apostle. She is not commemorated in the Western Church, but honoured in the *Menea* with the title of "Equal of the Apostles." After the ascension of the Lord, she accompanied her brother and St. Bartholomew to Hierapolis, in Phrygia, where idols were worshipped in magnificent temples. In one of these temples a viper was kept in a shrine and received divine honours. The preaching of the three saints put a stop to idol

worship for a time, but through some cause of dissatisfaction the people rose in a sedition against them and hung Philip by his head, from a pillar, and fastened Bartholomew and Mariamna on crosses. The earth then suddenly sank to a great depth, engulfing the proconsul and a great number of the rioters and spectators. The people understood this calamity to be a judgment for their conduct to the holy preachers, and begged their forgiveness. Mariamna and Bartholomew prayed Philip to free the populace from their danger: the earth returned to its usual level; all the people were saved except the proconsul. He was left in the abyss with the viper, which had escaped in the confusion. Bartholomew and Mariamna were released, and Philip, who was already dead, was buried with fitting honours. Bartholomew afterwards preached in India, and Mariamna having preached the gospel and baptized many converts in Lycaonia, died there in peace.

The Latin Acts of St. Philip do not give him any sister; but two daughters, virgins, buried with him. Bollandus thinks the story of Mariamna possibly makes some confusion with St. Philip the deacon. *AA.SS. Menology of Basil.*

SS. Mariamna (2) and Philippa (1), VV., May 1. Daughters of St. Philip the apostle. Tradition says Philip had three daughters, two of whom (Mariamna and Philippa) remained at Jerusalem until they died at a great age and were buried there on each side of their father; the third was **HERMIONE**. Some legends add a fourth, **Eutyche**. Their names are not mentioned in any of the old martyrologies. Some of the hagiologists appear to confound the daughters of St. Philip the apostle with those of St. Philip the deacon: "four daughters, virgins, which did prophesy" (Acts xxi. 9). *AA.SS.*, "St. Philip," May 1, Introduction.

St. Mariamna (3). See **THECLA (16)**.

St. Mariana (1) or MARINA, March 16, V. M. in the year 253, at Antioch. She was afterwards translated into Spain. *AA.SS.*

St. Mariana (2), KETEVAN.

B. Mariana (3) or MARIANNA, of Jesus, May 25, 1618-1645, V.

Marianna Paredes y Flores, called the "lily of Quito," was born at Quito in Peru. She devoted herself to God from her early youth, seeking especially the grace of purity; and knowing that that virtue could not be cultivated in a life of ease and pleasure, she subjected her body to severe and extraordinary penances. She is said to have preserved her country, by her prayers, from the scourge of earthquake and pestilence. After her death many miracles were wrought by her intercession. She was solemnly beatified by Pius IX. in 1853, and her life, written on that occasion, was published by Agostini at Turin, in 1858, in the *Collezione di buoni libri. La Civiltà Cattolica*, Dec. 3, 1853. *Diario di Roma*, Nov. 21, 1853.

B. Mariana (4) of Jesus, MARY (67).

Mariana (5) or MARIANNA Fontanella, MARY (70).

St. Mariminia, ARMINIA (2).

St. Marina (1), June 18, M. at Alexandria. Her martyrdom is commemorated, June 18; her translation to Venice, July 17. *R.M.*

SS. Marina (2-11), appear as MM. in different places. One of them is also called **MARCINA** (June 8). The great **V. M. St. MARGARET**, and some of the other Margarets are sometimes called **Marina**. *Calendars.*

St. Marina (12), July 17, V. M. at Antioch in Pisidia. Daughter of a heathen priest. She underwent diverse tortures on account of her Christian faith and was then put in prison, where a dragon appeared to her; its neck was encircled by horrid serpents which hissed at the young saint. She killed it with the sign of the cross. Next day she was thrown into a lake; a white dove appeared over her, blessed the water and baptized the maiden. Marina was taken uninjured from the lake and beheaded. *Men. of Basil.*

St. Marina (13) or MARGARET, July 18, V. M. at Orense or Amphiloebium in Galicia, Spain. She and her eight sisters were daughters of Attilius and lived at Belcagia. They left their father there and went to Orense, where Marina

vanquished the devil in the form of a dragon, by making the sign of the cross. *R.M. A.A.SS.*

The Spanish hagiologists sometimes claim as a native of their own country, some ancient saint who suffered martyrdom at Rome, Nicomedia, or anywhere else. This seems a reflection of the story of **MARINA** (12) and that of **MARGARET** (1), both martyrs at Antioch in Pisidia; nevertheless she appears in the *Roman Martyrology* as a separate person.

St. Marina (14), May 10, + 362. Wife of **St. Gordian**, a *vicarius* in Rome under Julian the apostate. He was converted by **St. Januarius**, an aged priest who was brought to his tribunal accused of being a Christian. Gordian and Marina went by night to the prison to receive instruction and baptism from Januarius. He would not baptize them until they had allowed him to destroy all their idols, one of which was a gilded statue of Jupiter, the gift of the emperor. He then baptized them and their household of fifty-three persons. When these things came to the knowledge of the emperor, he deputed some one to supersede Gordian and punish him. Marina was sent to be a slave to the peasants who worked at a villa called *Aguas Salvas*, near the *Porta Capena*, not far from the spot where **St. Paul** the apostle was beheaded. While there, she heard that her husband had been scourged to death and thrown in front of the temple of *Pallas* and left to be eaten by dogs. The dogs, however, kept guard over the martyred saint until one of his servants came with some other Christians to take him away and bury him in the tomb of **St. Epimachus**, about a mile from Rome, in the *Via Latina*. Gordian's name appears in the *Vetus Romanum* and other very ancient martyrologies, and Marina's name is mentioned in the account of him by *Ado. A.A.SS.* Smith and Wace, "Gordianus (3)" and "**Marina** (1)." Baillet.

St. Marina (15), June 13, July 19, Dec. 4, is called in the *Golden Legend* **MARYNE**; in French, **MARINE LA DÉGUISÉE**. Perhaps 5th century. Represented at the door of a monastery with a small child. Somewhere in the East, once upon a time, there was a man whose wife

died, leaving him an infant daughter. He called the child **Marina** after her mother, and gave her into the care of a good woman to nurse. Then having no pleasure or interest in the world, and longing only to follow his wife to Paradise, he left his home and went to a monastery and there he tried to occupy himself entirely with the duties and devotions of the monks; but ever and anon, the thought of his little daughter recurred to his mind and he wondered what would become of her, left alone in this unsatisfactory world. The Abbot soon remarked that he had some unacknowledged care in his mind, and questioned him about it. "Alas, Father," said he, "I have a little child, I have left it to be nursed, but after that I know not what will become of it, or what dangers may await it in this wicked world." The Abbot supposed the child to be a boy, and without more questions, he bade the father go and fetch it and bring it up himself in the monastery, safe from all the peril and wickedness of secular life. The happy father set out for his old home and brought his daughter, who was now a big baby able to run about. He kept her carefully in his own cell, teaching her all that was necessary and earnestly impressing on her the importance of concealing her sex. She went by the name of **Marinus**. By the time that her father died, she was tall and strong and took her share of the labours of the community; among others, she was often sent with a cart to fetch wood from a considerable distance. On these occasions she used to sleep at an inn where soldiers and other rough people sometimes lodged. At last it came to pass that the landlord's daughter had a child, and said that **Brother Marinus** was the father of it. The landlord and his wife came to the monastery and complained to the Abbot of the indignity they had suffered from one of his monks. Marina not being able to prove her innocence, accepted the accusation in silence and was turned out of the monastery. She lived outside the gate and sometimes the monks threw her a bit of bread. When the child was weaned, its grandfather brought it to **Marina**, saying, "Here is your son, take

him and bring him up if you like; for I will not have him." Marina took the child and the insult meekly, and tended the boy as if he had been her own; and when the monks gave her the remnants of their food for charity, she fed the child first, and if anything remained when he had had enough, she contented herself with that.

When her exclusion from the monastery had lasted five years, the monks seeing her meekness and patience, and how she departed not from their gate nor sought to associate with others, besought the Abbot to restore her to her place amongst them. The Abbot replied, "Marinus has brought a grievous reproach upon us and has committed a great sin, we cannot bring him back as one of ourselves again; but let him come in and do the hardest and meanest of the work, and by-and-bye, perhaps we will admit him to penance." So Marina was brought back into the monastery, not to her former place amongst the brethren, but to do all the work that was most laborious and disagreeable. This she accepted humbly and thankfully. A few days afterwards she was found dead one morning. The monks went and told the abbot, who said, "Behold, what a sinner Marinus was; God would not allow him to be reconciled by penance, but cut him off before he had begun!" Her accuser was tormented by a devil, and could only be cured by penance at the tomb of the injured saint. *AA.SS.*, July 17. *Golden Legend*.

B. Marina (16) of Spoleto, June 18, 13th century. *VALLARINA PETROCIANI* joined the order of *CANONS regular* of St. Augustine, took the name of *MARINA*, and founded the convent of St. Matthew at Spoleto. At her death a heavenly light illumined her body, and many miracles increased the reputation for holiness which she had acquired in her life. *AA.SS.*

B. Marina (17), *MARY* (64).

St. Marina (18), *MARIANA* (1).

St. Marineta, *MARGARET* (1).

St. Marinha, July 18, a Portuguese *V. M.* in one of the three first centuries. Many churches are dedicated in her name in Portugal and Galicia. She is

said to have been worshipped in the Order of Mercy from time immemorial. She is sometimes confounded with *MARGARET* and sometimes supposed to be one of nine sisters born at a birth (*See QUI-TERIA*). *A.R.M.* Azevedo.

St. Marionilla, *M.* 309. A matron of Antioch who was put to death with cruel tortures in the persecution of the Christians, at the same time with St. Julian, St. Celsus, St. Antony and many others. At their death an earthquake ruined great part of the city, overthrowing most of the idols and heathen temples; and many persons were killed by lightning and hail. Martian, who had condemned these Christians, escaped half dead from the storm, but died a few days after from a horrible disease. *Martyrum Acta*.

St. Mariota. In the 16th century there was a chapel in her honour in the county of Haddington in Scotland. Forbes.

St. Marjoleine, *MARGARET*.

St. Marjory, *MARGARET*.

St. Marmenia, May 25, + 230. Wife of *Carpasius* and mother of *LUCINA* (4). In the reign of the Emperor Alexander, the Church in general had peace, but occasional cruelties and injustice were committed against the Christians through bigotry, malice or covetousness. *Almachius*, prefect of Rome (whose name is not historical), raised a persecution against them and commissioned *Carpasius* to compel them to worship the gods. St. Urban I., who had succeeded St. Calixtus as Pope in 223, was one of the first victims. *Carpasius* held a great function and called upon all to join in the sacrifice. The Pope and many others who refused were beheaded, *Carpasius* proceeding with the sacrifice was seized by the devil. He gnashed his teeth and talked incoherently, crying out between the paroxysms that this had come upon him because he had killed the Christians; *Almachius* thought *Carpasius* had become a Christian, and ordered him to be taken away. His convulsions and sufferings increased and he presently died. *Marmenia*, next night, went with her daughter *Lucina* to two holy Christian

priests and begged to be instructed. They buried Urban and the martyrs who suffered with him. Lucina distributed all her property to the poor among the Christians. Marmenia, Lucina and twenty-two of their newly converted servants were beheaded, and many other Christians were put to death by Almachius, and are honoured on the same day. *AA.SS.* Baillet. The story is taken from the Acts of St. Urban, which, though very ancient, are not authentic.

St. Marninta, or **MANINTIA**, Feb. 28. *M.* with many others. *AA.SS.*

St. Maroye, **MARY OF OIGNIES** and **MARY OF THE INCARNATION**, Guénébault.

St. Martana, Dec. 2 (*R.M.*), Dec. 10 (*Lightfoot* and *Tillemont*), Nov. 30, + between 250 and 265. A Christian lady who came to Rome with her daughter **VALERIA** (†) some months after the martyrdom of **SS. Adrias** and **PAULINA** and their family. **Martana** and **Valeria** were made to die of hunger for their faith, and were buried beside **Paulina** and her companions in the sandpit, at the first milestone from the city. *Bishop Lightfoot*, *Hippolytus of Portus*.

St. Martha (1) of Bethany, the entertainer of Christ, July 29. 1st century. Patron of housekeepers, innkeepers, publicans (with **Zaccheus**), hospitallers, laundresses (with **HUNNA**); patron and model of women who serve God in an active life, while her sister **MARY** is the patron of those who choose the contemplative state; **MARTHA** is patron of Provence, Aix en Provence, Cadiz, Castres, Tarascon, Martos. Represented carrying a bunch of keys, or with a dragon beside her. It is conjectured that she was the wife or daughter of **Simon the Leper**. We are told that "Jesus loved Martha, and her sister, and Lazarus." After the death of **Lazarus**, the Lord came to Bethany; and **Martha**, as soon as she heard that He was coming and before He entered the town, went and met Him, but **Mary** sat still in the house until **Martha** came back and called her, saying, "The Master is come and calleth for Thee." Each sister, as she met the Lord, said, "Lord, if Thou hadst been here, my

brother had not died." They knew that he was to rise again at the last day, but as yet they knew not that he was to be given back to them at once. After the raising of **Lazarus**, the Saviour again visited the family at Bethany, where they made Him a supper, and **Martha** served; many of the Jews came that they might see **Lazarus**, and because of him many believed in the Lord Jesus. To these details, tradition adds that after the death of our Saviour, **Martha** with her brother **Lazarus** and sister **Mary**, **MARCELLA** their maid, and **St. Maximus**, one of the seventy-two disciples, were put by the Jews into a boat without oars, sail, or rudder, and committed to the sea, with the intention that they should all perish; the boat, however, arrived safely at Marseilles, of which **Lazarus** became the first bishop, and **Maximus**, bishop of Aix. **Martha** converted a great number of persons by her preaching. A large district on the bank of the Rhone suffered great loss and terror from a dreadful dragon named **Rasconus**; **Martha** killed it, and the town of **Tarascon**, which in the course of years grew up on the spot, bears the name of the monster, to this day. *St. John xi., xii. R.M. AA.SS. Villegas. Mrs. Jameson.*

St. Martha (2), Feb. 23, *V. M.* 251 or 252. In the time of **Decius**, a ruler named **Paternus** came to Astorga in Asturias. There he summoned all the people to a great feast to sacrifice to the gods. A certain Christian virgin, named **Martha**, of noble birth and great riches, absented herself; he had her seized and commanded her to worship idols. On her refusal she was placed on the rack and beaten with knotted sticks. After a time **Paternus** told her that if she would renounce her religion, she should marry his son; if not, she should be put to death. As she disregarded his promises and threats, she was stabbed and her body thrown on a heap of rubbish. A charitable matron buried her. *R.M. AA.SS. Baronius.*

St. Martha (3), **DOMINICA** (1).

St. Martha (4), Feb. 24, *M.* at **Nicomedia** in **Bithynia** with many others. *AA.SS.*

St. Martha (5), Jan. 19, 20, + 270 or 306. Wife of Maris or Marius, a nobleman of Persia. They sold their possessions, gave all to the poor, and with their sons, Audifax and Abacum, travelled to Rome, where they devoutly assisted the persecuted Christians and buried those who were put to death, until they were apprehended by Marianus, under the emperor Aurelian. Maris and his sons were tortured in various ways, Martha being compelled to stand by and see them; they were then beheaded, and she dipped her finger in the blood and made the sign of the cross on her forehead. She was finally taken to Santa Ninfa, the sacred pools, thirteen miles from Rome, and there drowned. The date and the name of the reigning emperor are matters of dispute, but the story is accepted as true. *R.M.* Villegas. Baillet. Butler. Martin. Canisius.

SS. Martha (6) and **Mary**, Feb. 8, VV. MM. They were sisters. Lakerius, in his *Menologio Virginum*, says they lived and died in Asia, but Bollandus declares the date and place of their death to be unknown. As the prefect of the province was passing through the place where they lived, they looked out of the windows and cried out that they were Christians; he pitied their youth and would have let them retract their words and escape death, but they said martyrdom was not death, but the beginning of an endless life. A boy of the name of Lycarion or Bycarion, their pupil, was martyred with them. They were all three hung upon crosses and pierced with swords. *AA.SS.*

SS. Martha (7) and **Mary**, June 6, VV. MM. Honoured in the Greek Church with three companions, VV. MM., not known where or when. *AA.SS.*

St. Martha (8). (See **THECLA** (16).)

St. Martha (9), Sep. 20, is commemorated with **SUSANNA** (13). *R.M.*

St. Martha (10), May 1, 22. V. of Auxerre, end of 4th century. Wife of St. Amator of Auxerre. Both were of high rank and great wealth. On their wedding-day their room was splendidly decked for them with silk and gold, ivory and precious stones; the bride's dress

was magnificent; a large gathering of friends assembled for the festive occasion. St. Valerian (May 6), the aged bishop of Auxerre, having been invited, according to the custom of the time, to bless the house of the newly united pair, instead of the marriage blessing read by mistake the prayers for the dedication of a priest. As no one present understood Latin except Amator and Martha, the mistake passed unremarked. When the young couple were alone, Amator said to his bride, "Did you understand what the bishop read while we knelt before him?" "I did," answered Martha, "and I was afraid it would now be sinful to lead the worldly life we contemplated." From that time, they considered themselves set apart for the service of God. They were encouraged in their resolution by an angel who appeared to them. The venerable Valerian was soon succeeded by St. Eladius, to whom Amator and Martha went for advice and instruction. He ordained Amator a priest and gave the sacred veil to Martha. On the death of Eladius, Amator succeeded to the bishopric, and on his death, in 418, he begged to be succeeded by St. Germain. Martha died some years before her husband and was buried by him. These four bishops of Auxerre are universally considered saints, and Martha is so called by Saussaye, Arturus and others, although her worship is not authorised. *AA.SS., Præter.*

St. Martha (11) with **SAULA** *R.M.*, perhaps 5th century.

St. Martha (12), Sept. 1 (**MATANA**, **MARTHANA**), + c. 428. Mother of St. Simeon Stylites the Elder or St. Simeon in Mandra. He was born at Sisan on the borders of Cilicia and Syria, in 388. When he was about sixteen, he disappeared from his home and his parents did not know what had become of him, until his extreme asceticism and his repute for miraculous powers attracted so much attention even in distant countries that his mother discovered his whereabouts. Meantime he had been sent away from one monastery on account of his excessive austerities and had lived some time in another monastery, an example of humility and devotion. At

last, in 413 he settled in a cell of his own near Antioch, where a number of devout men gathered round him. Although he lived shut up in a cell, he was continually disturbed by persons who came to consult him on all subjects, so in 423, to escape from these interruptions he built himself a pillar, of no great height at first; but as this innovation in the customs of the anchorites drew crowds to see this wonderful man, he gradually built the column higher and higher to be out of their reach. Round the pillar was a wall to keep off intruders, especially women: the enclosure thus formed was called *Mandra*, a word signifying a fold for sheep or cattle. The emperor Theodosius II., his wife Eudoxia, his sisters, sundry bishops and other potentates sent to consult him on divers matters. Some of them begged him, in vain, to descend for a time from his pillar and come to visit them. His new form of self-mortification profoundly impressed the age and he had imitators, both in the Church and in heretical bodies. He is credited with the conversion of many Arabs and other heathens. Pilgrims came in great numbers from all directions, some from Spain and Britain; so that a house for their entertainment was built in the neighbourhood, the ruins of which are there to this day. As far as the curiosity and devotion of the world would allow him, he spent his time in perpetual adoration. He wrote several epistles and addresses, and although they are not extant, extracts from them are preserved in the works of reliable authors, and many of the wonderful things told of him by his early biographers are confirmed by the latest explorations. In 428 Martha discovered in this marvellous man her long lost son and sought an interview with him. This he declined, saying that they would meet in the next world. This answer only quickened his mother's desire; she wished to ascend by a ladder, the better to see and hear him; but this he absolutely forbade. However, as she entreated the more earnestly, he bade her wait patiently for a short time and then he would see her. She sat down within the *Mandra* and immediately died. Then he directed those who stood by to

bring her nearer; they laid her at the foot of his column, and he prayed God to receive her soul. Upon this, the happy mother moved in her death-sleep and a smile irradiated her face. *AA.SS.* Guérin. Compare with "Simeon Stylites" in Smith and Wace.

St. Martha (13), May 24, + 551. Mother of St. Simeon Stylites the Younger, who is called also the Thaumastorite, or according to Dr. Stokes, Maumastorites. Martha was a native of Antioch; her husband came from Edessa in Mesopotamia, and her son was born at Antioch in 521, and died in 596. He was the second of three SS. Simeon Stylites. He early became a monk in a monastery at the foot of a mountain near Antioch, under St. John the Stylite, who, when he considered him sufficiently advanced in holiness, allowed him to come on to his pillar. The two led a life of penance, standing together on the pillar for some time. Afterwards Simeon had another pillar constructed for himself in a small monastery, hewn out of a single rock in the mountain. On this pillar he stood until his death at a great age. Some accounts say he stood on a pillar for sixty-eight years. He is mentioned by the contemporary historian Evagrius, who bears witness to some of his miracles. He was highly esteemed by the Emperor Justinian. Few particulars are recorded of the life of Martha. She spent her whole time in works of devotion and charity, and such was her reverence for sacred places and services that she was never known either to sit down in church or to exchange a word with any one while there. She was very humble, and when Simeon wrought miracles she impressed on him that he must remember his own worthlessness and give God the glory. When she knew that her death was near, she went to her son to ask his prayers, and seeing her approaching, he called out to her, "Mother, I commend myself to thy prayers, for thou art going hence to God." She exhorted him to remember her in all his prayers after her death, and reminded him that she had always prayed for him. She was venerated as a saint during the life of her son, and is commemorated with him in the Greek

Church. *AA.SS.* Baillet, "St. Simeon Stylites." Guérin.

St. Martha (14), June 24, M., honoured in the Abyssinian and Coptic Churches. Not the same as any other Martha. *AA.SS.*

St. Martha (15), abbess of Kildare, who died in 753. Colgan.

B. Martha (16), May 24, 10th century. Abbess of Malvasia in the Peloponnesus. One day while she was praying in the church of her monastery, an aged monk came up to her and begged her to give him her jacket. She answered him, "As the Lord liveth, brother, I have but two jackets, one is at the wash, and on account of my infirmity, I cannot do without the other, which I am now wearing. Were it otherwise, I would gladly give it to you." The man, however, continued to beg, in the name of Christ, that she would give him one. At last she did so. He instantly disappeared, and from that moment she was cured of her infirmity and had no need for warm clothing. Every one perceived that the beggar must have been St. John the Evangelist. *AA.SS.*

B. Martha (17), July 5, Cistercian nun at La Cambre near Brussels. She ministered with great charity and patience to ADELAIDE (10) when she had the leprosy. Called "Blessed" by Henriquez, Bucelinus and others. *AA.SS., Præter.*

St. Martha (18), Nov. 8, also called MARY, + 1300. Daughter of the Grand-duke Demetrius, who was closely related to Alexander Nevski, grand-prince of Russia. She married Dormont, duke of Pskov. After his death she renounced the world and led a religious life. She was buried in the church of St. John the Baptist, where she is honoured with public worship. *Slavonic Calendar* in the *AA.SS.*, Oct. vol. xi.

St. Marthana (1). A holy deaconess or abbess who, in the 4th century, presided over a community of Renuntiants at Seleucia. She went to Jerusalem to pray at the holy places, and there made the acquaintance of St. SILVIA; they became dear friends and met again with great joy when Silvia visited Seleucia on her way to Constantinople, probably about 385. These Renuntiants were an

extremely self-denying sect, who renounced all private property. *Pilgrimage of St. Silvia.*

St. Marthana (2), MARTHA (12).

St. Martia or MARCIA-MATIDIA, March 3. Her name is the first in a list of martyrs in eighteen of the oldest and most reliable martyrologies. Martia and her companions are mentioned in an ancient Anglo-Saxon edition of St. Jerome, discovered in the seventh century. They suffered perhaps in Spain, perhaps in Africa. Some writers, confounding her with Matidia Augusta, have called her a sister of the Emperor Trajan and disciple of St. Clement, but Trajan had no sister who was a Christian. His niece, Matidia, was the wife of Adrian. *AA.SS.*

St. Martina, Jan. 1, 15, 30, Dec. 31, + 230. Patron of Rome. She was the daughter of a consul of Rome and deaconess in the Christian church in the time of the Emperor Alexander Severus and Pope Urban I. She was ordered to sacrifice to Apollo, and replied, "Command me to sacrifice to Jesus Christ, that will I do, but to no other God." They dragged her to the altar of Apollo, and she prayed that his image might perish. Immediately, part of the temple fell down, destroying the statue of the god, killing the priests and causing the devil to depart shrieking from the idol's shrine. She was struck on the mouth, and eight executioners were commanded to inflict divers tortures on her, but she was defended by four angels who avenged on the eight men each injury they did to the young saint. They tore off her eyelids and the angels tore off theirs. She prayed for their conversion, which occurred while they were tearing her with hooks; they declared themselves Christians, and were immediately hung up and torn with hooks by other executioners. She was condemned to be killed by a lion; but instead of hurting her, he crouched at her feet. Then she was hung on four stakes and cut with swords, and at last she was beheaded. At the moment of her death, a great earthquake shook the city: a circumstance which increased the number of converts from paganism. Her martyrdom occurred

Jan. 1, but her festival is the 30th. *R.M. Canisius, Mart. Der Kirchen Kalendar. Flos Sanctorum. Legendario. AA.SS.* Baillet (Jan. 30) says her *Acts* are not authentic, but that she was held in veneration at Rome from the time of her martyrdom, and a chapel was erected in her honour, over her tomb at the foot of the Capitoline Hill, where multitudes resorted on the 1st of January, although the festival was afterwards changed to other days, to avoid interfering with commemorations of greater importance. Before the finding of her relics, the monks of St. Francis of Araceli boasted that they possessed St. Martina's head. Her bones were said to be at Sta. Maria Maggiore, and her whole body at Piacenza; but in the time of Urban VIII., 1634, her body was found in a ruined vault under her church. She was in a sarcophagus of terra cotta, placed on a long slab of stone, enclosed between two walls and covered with earth and pebbles. In the same sarcophagus were other bodies separated by partitions, one of which was of lead, one of marble, and one of earth like a large tile; the names of SS. Martina, Concordius and Epiphanius were inscribed respectively on three of the compartments, the other was not named; but the epitaph described them all as having suffered death in the cause of Christianity. The head of Martina was separate from the body, in a rusty iron bowl, and was easily ascertained to be that of a young girl.

Her *Acts* are almost identical with those of PRISCA and TATIANA, neither of which are authentic: those of Prisca are supposed to be the oldest of the three and the basis on which the other two were written.

St. Martiniana. (See IRENE (4).)

St. Martyria (1) or MARTYRIUS, May 21, M. at Ravenna. *AA.SS.* Henschenius from Bede and other martyrologies.

St. Martyria (2), June 20, M. at Tomis. *AA.SS.*

St. Marvenne, MERWIN.

St. Marvia, perhaps MERWIN.

St. Mary (1), the Prophetess, July 1 (MARIAMNE, MIRIAM). The *Martyrology of Salisbury* says, "St. Mary the Pro-

phetess, sister of Moses and Aaron, As Moses was/guyder of the men/amonge/ye/childer of/israell, so was she of the women." When Moses was born in Egypt, the cruel edict of Pharaoh was in force, condemning every male child among the Hebrews to death. His mother concealed him for three months, and then being no longer able to do so, put him in "an ark of bulrushes" and laid it in the flags by the river's brink; Miriam, his sister, stood at a little distance to see what would happen. When Pharaoh's daughter found the child and had compassion on him, Miriam suggested that she should employ one of the Hebrew women to nurse him; and fetched his mother (Exodus ii.). Miriam next appears after the crossing of the Red Sea (Exodus xv. 20), where she is styled Miriam the prophetess, the sister of Aaron. She headed the Hebrew women in a great service of praise and song. In Numbers xii. we find that Miriam and Aaron spoke against Moses because he had married an Ethiopian woman. As a punishment Miriam was smitten with leprosy. When Aaron confessed the wickedness of himself and his sister and prayed to Moses for her restoration, Moses interceded with God and was promised that she should recover in seven days. During that time the whole nation halted for her while she was kept outside the camp. She died at Kadesh in the desert of Zin (Numbers xx. 1). Her tomb was shown in the time of St. Jerome. The prophet Micah (vi. 4) mentions her as one of the great leaders and deliverers of the Israelites. Josephus numbers her among the old Testament Saints. The Christian Calendars honour her, July 1, with her nephew Eleazar, and great-nephew Phineas. According to Josephus, she had a husband named Hur. Mohammedan legend makes her identical with Mary, the mother of Jesus, and says she was miraculously kept alive to fulfil her blessed destiny. Smith's *Dic. of the Bible.* Stadler, *Lexikon.* *AA.SS.*

St. Mary (2), 1st century, Mother of the Saviour, March 25 Annunciation, Aug. 15 Assumption, Feb. 2, July 2 Visitation (to Elisabeth), Aug. 5 Our

Lady of the Snow, Sept. 8 her nativity, Sept. 12 her name, Sept. 24 Our Lady of *Mercede* for the Redemption of Captives, Nov. 21 Presentation of the Blessed Virgin in the temple in her childhood; this feast, originally observed Feb. 14, is the oldest festival in her honour, Dec. 8 the Immaculate Conception, Oct. 7 Our Lady of Victory, instituted by Pius V. in honour of the victory of the Christians over the Turks at Lepanto; this victory was ascribed to her. All these days and a few more are marked in the *R.M.* Many others are set apart by different Churches and Orders in honour of certain events and relics connected with the Mother of the Lord. The month of May is the month of Mary. By the Seven Dolours of the Blessed Virgin, March 7, are generally meant (1) the agony of grief that Mary felt when Simeon prophesied that this Child should be for the fall and rising again of many, and that a sword should pierce through her own soul; (2) when the angel told Joseph to flee into Egypt because Herod would seek the Child's life, and she saw from this how ill He would be received on earth; (3) when He stayed behind at Jerusalem with the doctors and she lost Him; (4) when she met Him carrying His cross; (5) when she saw Him crucified; (6) when He was taken down from the cross and she took Him in her arms; (7) when they took Him from her arms to bury Him.

St. Mary has many aliases, amongst others, The Blessed Virgin Mary, the Virgin, our Lady, the Mother of God; the Madonna; the Queen of Heaven and Hell; the Star of the Sea; the Gate of Heaven; the Mother of Mercy; the Refuge of the Lost; the Mediatrix; the Protector from Divine justice and from the devil; the Ladder of Paradise; the Door; the Ark; Theotokos, Deipara, Deigenitrix, Bogoroditza. Ia, Mariamne, Merg, Miriam, Mury, are identical with Mary.

She is patron of women named Annunciata, Candelaria, Concepcion, Dolores, etc. Cahier gives a long list of places, communities and industries of which she is patron. Among the countries are England, France, and Portugal;

among the towns, Lincoln, Salisbury, Paris, Hampstead, and Montreal which was founded by the Sulpicians under the name of Villemarie. Among the religious orders are the Cistercians and the Order of *Mercede* for the Redemption of Captives. The newspaper-carriers of Paris and ribbon-makers are under the patronage of the Annunciation; the fish-sellers of Paris specially honour her Assumption. The Conception is the patron of Spain and the Spanish Indies; the Nativity, of many places in Paris, of restaurants, cooks, fish-women, makers and sellers of ribbons, fringes, gold and silver cloth. As *Our Lady of the Snow*, she is patron of embroiderers, lace-makers, bleachers of linen and spinners of thread for lace; this is probably on account of the perfect whiteness aimed at in these arts.

If the genealogy of our Lord given by St. Luke, is that of His mother, her father's name was Heli, which is a variant of Joachim, and the tradition that her mother's name was Anna is of great antiquity, and very likely to be true.

All that we know of St. Mary from contemporary history is the little that is told in the Bible, but that little was soon amplified and gradually grew to a story of considerable length, most of which is to be found in the apocryphal gospels.

According to the traditions, Mary was the daughter of SS. Joachim and ANNA. For the story of their long childlessness and the wonderful circumstances of the birth of Mary, see ANNA (3).

When Mary was nine months old, Anna set her on the ground to see whether she could walk, and she walked nine steps. By another account, she was first set down at three months and walked three steps. Her mother caught her up and said, "As the Lord liveth thou walkest no more on this earth until I bring thee into the temple of the Lord." So she made her chamber a holy place and suffered nothing common or unclean to come near her, but invited certain well-reputed daughters of Israel to keep her company.

When she was a year old, Joachim made a great feast and invited all the

priests, scribes, and elders, and many others. At the feast he made an offering of his daughter to the chief priests. They blessed her, saying, "The God of our fathers bless this girl and give her a name famous and lasting through all generations." All the people cried, "Amen."

When she was two years old, Joachim proposed to Anna to take her to the temple in fulfilment of their vow; but Anna said they would wait one more year that the child might know her parents. When she was three years old they took her to the temple, accompanied by several young women, each carrying a lamp lest the child should be frightened. They delivered her to the priest, who "set her on the third step of the altar, and the Lord gave her grace, and she danced with her feet, and all the house of Israel loved her." Her parents left her with the other virgins who were to be brought up in the temple, and returned home.

During the years of her childhood and education there, she was daily visited and fed by angels. When she was twelve—or fourteen, or eighteen, for the accounts vary—the priests ordered that all the virgins who were of suitable age should return to their families and "according to the custom of their country endeavour to be married." They all received the command gladly, except Mary, who was vowed by her parents to the service of God for life; besides which, she had herself made a vow of virginity, so that she could not marry. Then the priests, after asking counsel in the usual way, made a proclamation that all the marriageable men of the house of David—or by another account, all the widowers—should bring their rods to the altar, when it would be made known by a sign from heaven which of them should be the husband of Mary. So the criers went out through all Judea, and the men assembled and presented their rods. The high-priest prayed, and afterwards returned to each man his rod; but no sign followed. The high-priest again sought Divine instruction, and it was revealed to him that the man who was destined to marry Mary had kept back

his rod when the others were presented. Thus Joseph was betrayed, and had to produce his rod. No sooner had the high-priest taken it than it burst forth into flower and a dove from heaven lighted on it—or, according to the Prot-evangelion, a dove flew out of the rod and lighted on the head of Joseph. He, however, refused to marry, saying that he was eighty years old, and had grown-up children, and that he would become ridiculous in the eyes of all people if he married a young girl. The high-priest reminded him what an evil fate befel Korah, Dathan, and Abiram when they refused to do the bidding of the inspired rulers of Israel. So Mary was espoused to Joseph the Carpenter. He took her to his house and left her there while he went to attend to his trade of building. Now the priests decided to make a new veil for the temple, and they sent for seven virgins of the tribe of David, and when they were come, Mary being one of them, the high-priest said, "Cast lots before me, who of you shall spin the golden thread, who the blue, who the scarlet, who the fine linen, and who the true purple." The purple fell to the lot of Mary, and she went away to her own house to spin it. One day she went out to draw water, and as she went she heard a voice saying to her. "Hail, thou that art full of grace, the Lord is with thee, thou art blessed among women!" She looked round, trembling, and went back into her house, and putting down her pitcher, she sat down to work at the purple. Then she saw the angel Gabriel standing by her, and he told her she was highly favoured and that she should become the mother of a Holy Child, the Son of God Whom she was to call Jesus (St. Luke i. 26-37). At the same time he told her that her cousin (St.) ELISABETH, who was old and had been called barren, was in the sixth month of her pregnancy. Mary finished working the purple for the veil and carried it to the high-priest, who blessed her, and she went a great distance from Nazareth to visit and congratulate Elisabeth, who lived at Hebron or Juttah, about twenty miles south of Jerusalem.

Elisabeth received her with great

joy and blessed her and was the first to hail her as the mother of the Lord (St. Luke i. 42). In answer to the salutation of Elisabeth, Mary uttered the song which we know as the *Magnificat* (St. Luke i. 46-55). It shows that, whether the priests in the temple or her parents at Nazareth brought her up, she had been instructed in the scriptures. The song is taken largely from that of Hannah (ANNA (1)), mother of Samuel (1 Sam. ii. 1-10). The rest of it is almost entirely from the Psalms and the books of Moses and the Prophets.

When Mary returned to her husband's house, it became manifest that she was with child. While Joseph was grieved and perplexed, the angel of the Lord appeared to him in a dream and told him that she was about to become the mother of the Saviour of the world. They both suffered some suspicion and abuse from the priests, but they rejoiced because they were favoured by God.

Soon they set out for Bethlehem, in obedience to the decree of the Emperor Augustus that all the Jews should be taxed.

The Virgin Mother brought forth her son in a cave used as the stable of the overcrowded inn. At the moment of the Lord's birth everything stood still: the clouds were astonished, the birds stopped in the midst of their flight, people sitting at table did not move their hands to feed, and those who had meat in their mouth did not go on eating; but all faces were looking upwards; the kids that had their mouths touching the water did not drink. Then came SALOME and would not believe that a virgin had brought forth a child; and her hand withered, but she acknowledged her fault, repented of her presumption, and worshipped the new-born King; she was allowed to carry the Child, and as soon as she took Him in her arms, her hand was made well. One of the legends of the Nativity—popular in Spain—was that the cow and the ass in the stable were quiet to let the Madonna rest, but the ox and the mule made their noises and disturbed her, and that is the reason that the ox and the mule never have any young ones to this day.

Next came the Wise Men from the East, led by a star of wondrous brightness, to the place where the young Child and His mother were. They worshipped the Child and presented their gifts and returned to their own country. The shepherds in the fields and SS. Simeon and ANNA (2) in the temple acknowledged the Divinity of the new-born Saviour, and Simeon foretold to the B. V. Mary the martyrdom of grief that she was to suffer. Then Herod, fearing that a rival king of Judea was born in Bethlehem, sent men to kill all the children there of two years old and under. Mary was afraid, wrapped her Child in swaddling clothes and hid Him in an ox-manger; but Joseph, warned of God that Herod was seeking to kill the Child, fled into Egypt, taking his wife and her Infant on an ass while he and his son Simeon walked beside them. Many legendary details of this journey are told in the various apocryphal books. As the holy family sat resting under a tree, the divine Child commanded the branches to bend down that His mother might gather the fruit to refresh herself. When dragons and other monsters came out to trouble them, He stood before them and they went peacefully away. Lions and wild asses carried the baggage the little party brought with them.

During part of their journey they were pursued by Herod's men, and at one place they passed through, the inhabitants were sowing corn in the fields. Mary said to them, "If people come here asking for us, tell them we passed through your place when you were sowing corn." They promised to do so. The corn grew up and ripened in one night. Next day, when the same men were reaping it, Herod's soldiers arrived and asked them whether a young woman with an infant and an old man had passed that way. They said, "Yes, they passed through when we were sowing this corn." The soldiers thought that must have been months ago, but a wicked black beetle lifted up its head and said, "Yesterday, yesterday." However, nobody listened to it, and the soldiers gave up the pursuit as hopeless. I have heard an amiable French child say, "Kill that

beetle, always kill a beetle, it comes from hell." Peasants in our own country a generation ago would say to a beetle in the fields, with an accent of reproof or menace, "Yesterday, beetle, yesterday."

Once the holy family drew near to a great city where there were many images of false gods. They all fell down at the approach of the true God and His mother. Mary was afraid that as Herod had sought to kill the Saviour, much more would the Egyptians be jealous of Him when they heard that their great idol had fallen down at His coming. They went therefore to the wild places where robbers lived. The robbers at their approach heard a noise as of a king with a great army coming, they were terrified and fled in haste, leaving all their booty. Upon this, the prisoners whom they had taken, arose and loosened each other's bonds, and each taking his own property, went off. They met Joseph and Mary, and asked where the king and the soldiers were who had frightened away the robbers. Again they passed through a region infested with robbers, and saw a number of them lying asleep, two were lying on the road. Their names were Titus and Dumachus. (The Gospel of Nicodemus calls them Dimas and Gestas.) Titus said to Dumachus, "Let these persons go safely on their way and do not awake our companions." Dumachus refused, and Titus said, "I will give thee forty groats. Here, take my girdle as a pledge," and he gave it him at once that Dumachus might not speak or make any noise. When Mary saw the kindness of the good robber, she said, "The Lord God will receive thee at His right hand and grant thee pardon for thy sins." Then the Lord Jesus said to His mother, "When thirty years have passed, the Jews will crucify me at Jerusalem, and these two men will be crucified with me, Titus on my right hand and Dumachus on my left, and Titus shall go with me into Paradise that day." She said, "God forbid that this should be Thy lot."

They next went to another city where there were many idols, and as soon as they came near it, the city was turned into heaps of sand. Thence they went

to a sycamore tree, and there the Lord caused a well to spring forth in which Mary washed her Son's coat. A balsam gourd in that country from the sweat which ran down from our Lord.

A great many miraculous cures, especially of leprosy and demoniacal possession, were performed by Mary, by means of the water in which she had washed her Son or His clothes. She defeated many cruel sorceries: one was in connection with a young man, the only protector of his sisters. A malignant sorcerer had changed him into a mule, but his sisters having hospitably received the holy travellers, revealed their grief to a young girl whom Mary had cured of leprosy and who had begged leave to remain with her and attend upon her. The Blessed Mary took her Son, set Him on the mule's back, and bade Him restore the animal to his true form; which he instantly did. The grateful sisters, with Mary's consent, married their brother to the girl who had had the honour of being her servant and had induced them to seek her aid.

After the return of the Holy Family to their own country, they lived at Nazareth, and many incidents are told of the next few years there and of the childhood of the Saviour. That of the Child Jesus tarrying behind in Jerusalem when Joseph and Mary had taken Him there on their yearly visit, at the feast of the passover, and His talking with the Rabbis there, and being missed and found again by His parents, is told both in the Gospel of St. Luke (ii. 41-50) and in the first Apocryphal Gospel of the *Infancy*, with the addition (in the latter) that the doctors said, "Oh, happy Mary, who hast borne such a son!"

From this time until the beginning of our Lord's ministry, little is recorded of St. Mary. Smith's Dictionary says that she was probably—at all events from the time of Joseph's death—living with her sister MARY (5), who, contrary to the legendary account of St. Anne and her family, was older than the Blessed Virgin and whose children were much older than the Lord.

St. Mary was at the wedding-feast in Cana of Galilee, where our Lord's first

public miracle provided wine for the occasion. The marriage was apparently that of a relation, as she seems to have had some authority in the household (St. John ii. 1-11). Soon after this, she and her sister and nephews heard that He was going about teaching and doing good and had no leisure so much as to eat, and in their anxiety for His health and safety they determined to remonstrate with Him. They could not, for the crowds of people, gain access to Him. It was told Him that His mother and His brethren stood without, desiring to see Him. He gave the answer that we know, St. Matt. xii. 4-6; St. Mark iii. 31; and St. Luke viii. 19. St. Mary is next met with at the time of the Crucifixion (St. John xix. 25, 26, 27), when the dying Saviour saw His mother and St. John standing by the Cross, and commended her to the care of the disciple "whom He loved," "and from that hour that disciple took her to his own home." They are both named among those who, after the Lord's Ascension, continued at Jerusalem in prayer and supplication (Acts i. 14). It is probable that she spent the rest of her life there, although one account says that she accompanied St. John to Ephesus and died there in the year 48.

Concerning her death, her burial and assumption into Paradise, the Syriac Apocrypha says that when the apostles dispersed to preach in all the world, Mary, still in great sorrow, was constant in prayer every hour at the tomb and at Golgotha; and as those who had crucified her Son and Lord hated her, they wished to kill her also, and set people to watch for her with orders to stone her if she went there to pray. Therefore Mary prayed to her Son to take her out of the world, and when the spies tried to speak to her or touch her, they could not for they saw the angel of God talking to her. The Jews then begged her to depart from Jerusalem, so she went to her own house at Bethlehem, and the three virgins who dwelt with her and who were daughters of the chief men of Jerusalem, went with her. She knew that she was soon to die and she wished to see her Son and all the Apostles be-

fore she departed out of the world. St. John was going into church at Ephesus and was warned by the Spirit of God to go and see his adopted mother. He was conveyed to her house instantly in a cloud of light. St. Peter was brought from Rome, St. Paul from Tiberias, St. Matthew from Beyrout, St. Bartholomew from Armenia, St. Thaddæus from Laodicea, and St. James from the cave of Zion. Five of the Apostles were dead, but they were awakened and brought to Bethlehem, and she took leave of them and blessed them. They carried her on a litter to Jerusalem. One of the priests of the Jews tried to throw down the litter into the valley that she might be burnt, but an angel smote off his arms; the merciful Mary, however, forgave him and bade St. Peter give him back his arms. Then came EVE, HANNA, ELISABETH, the patriarchs and the angels. The Saviour took her soul and the Apostles carried her body to the valley of Jehoshaphat, St. John going first and carrying the palm branch which an angel had brought to her from heaven before her death. They laid her in a new tomb and sat at the mouth of it as the Lord Jesus had commanded them. He then asked them what He should do, and they prayed Him to raise up the body of His mother and take it with Him to Heaven, and He did so. St. Thomas was in India, and when he was called was in the act of baptizing the king's nephew (*see* ST. MIGDONIA). Therefore he did not arrive in time to see all the wonders that the others had seen. He begged them to tell him everything, and when they had done so, he said he must see the empty tomb, "For I am Thomas, and you know that unless I see, I cannot believe." They showed him the tomb; the body of the blessed woman was not there, but instead (*says* the Portuguese tradition) the grave was quite full of roses. Then Thomas confessed that he had seen on his way to Jerusalem, the mother of the Saviour being carried to Heaven by angels, and that as he had not been able to come and stand with the others beside her deathbed, she had given him her girdle.

Another legend is that she died and

was buried at Antioch, and that when they sought for her body in the tomb it was not there, but crowds of beautiful lilies were growing in the place where the Blessed Virgin had lain.

Tillemont (*Hist. Ecc.* I. 463) says that although the tradition of her being brought up in the temple is founded entirely on apocryphal writings, it is clear from 2 Kings xi. 23, 2 Chron. xxiii. 11, 12, and St. Luke ii. 37, that under some circumstances women did live in the temple and bring up children there. Exodus xxxviii. 8 appears to have been taken by St. Ambrose to mean that there were women set apart for the service of the house of God. Tillemont further says that, although the Jewish traditions quoted by Epiphanius and Gregory were supposed to imply that the Virgin consecrated to God was to remain a virgin, and although the story of her marriage takes for granted not only that she had a vow of celibacy but that such a vow was of ordinary occurrence, "*or l'un et l'autre est sans apparence.*"

Whereas the Jewish writers disparaged Mary and stigmatized her Son as illegitimate, Mohammedan tradition makes her identical with Miriam, the sister of Moses and Aaron, and says that she was miraculously kept alive for centuries in order to be the mother of Christ. It represents her as a holy virgin dedicated to God before her birth, by her mother Hannah; educated by the priests in the temple, where angels ministered to her and where St. Gabriel appeared to her with the salutation, "O Mary! verily God sendeth thee good tidings that thou shalt bear the Word proceeding from Himself. He shall be called Christ Jesus the son of Mary." Her child was born under a palm tree, and there God provided a stream of water for her and ripe dates fell from the tree for her to eat. The holy Infant spoke and taught and declared His mission. "This," continues the story, "was Jesus the son of Mary, concerning whom they doubt." Neither Mary nor her Son were guilty of sin like other children of Adam, for, at their birth, God placed a veil between them and the evil spirit, because Mary's mother Hannah had prayed that they

should be protected from Satan. This is the germ of the doctrine of the Immaculate Conception. During the first six centuries this doctrine was not heard of. So far was Mary from being considered faultless, that the "sword" which was to "pierce through her own soul" was interpreted by St. Basil, in the fifth century, to mean the pang of unbelief in her Son's divinity that she experienced when she witnessed His crucifixion; and her going with her nephews to try to interrupt His preaching and labours was attributed by St. Chrysostom to arrogance and ambition. St. Ambrose describes her as a pattern of a young girl. St. Augustine says she was under original sin, but that perhaps the grace of God protected her entirely from actual sin.

The observance of a feast of the Immaculate Conception is said to have been established in England by St. Anselm, archbishop of Canterbury, in 1109. St. Bernard opposed the innovation. From the 14th century the Mohammedan belief in Mary's entire sinlessness grew and spread, until a decree of Pius IX., in 1854, established it as a dogma of the Church. As her worship increased, many passages in the scriptures were discovered to be prophetic or mystical references to her. She was the Bride of Solomon's Song; the Woman clothed with the Sun; the East Gate of Ezekiel's Temple, by which the Prince of the people entered once, and which was shut for evermore (Ezekiel xliv. 2); Jacob's ladder (Gen. xxviii. 12); the burning bush (Exodus iii. 2); Aaron's rod (Numbers xvii. 8); Gideon's fleece (Judges vi. 37).

The Church of St. Mary in Trastevere, in Rome, claims to stand on the site of one built about 222 by Pope Calixtus. Other places claim to have had the first church dedicated to the Virgin Mary, but it is thought that the worship of Diana, virgin-nurse of the universe, was transferred to St. Mary and led to the building of the first church at Ephesus, in the fourth century, when "the Peace of the Church" was granted by Constantine. Until that time monuments were erected to martyrs only. After

the council of Ephesus, many churches were called by her name. **St. PULCHERIA**, the empress, built four great churches in Constantinople in her honour.

As to relics, no part of her body ever was to be had, because it had been taken to heaven; but in many places there were articles held in great veneration, as having belonged to her; many locks of her hair were shown in divers places, and a festival in honour of one at Oviedo was held on May 2. Her robe, her sash, her ring, each had a fête; and her veil, scarf, cloak, distaff, combs, gloves, bed, and many small household articles were treasured. Some of these were found near Jerusalem in the fifth century. When her comb and her sash were worshipped her husband could not escape: St. Joseph's day is March 19. His name began to be inserted in the martyrologies towards the end of the ninth century. Some of the traditions of the childhood of St. Mary are of the second century.

R.M. Apocryphal Gospels. Smith, *Dic. of the Bible.* Butler. Baillet. Tillemont, *Hist. Eccles.* Trench, *Medieval Church History.* For "Merg" as one of her names, my authority is Miss Eckenstein's *Woman under Monasticism.*

St. Mary (3) Magdalene, MADELEINE, or MADDALENA, July 22, 1st century. The first person to whom our Lord appeared after His resurrection. One of "*Les trois Maries,*" the others being Mary (5) and Mary (6). Mary Magdalene is the patron of penitent women, and of Provence and Marseilles.

Represented with great quantities of fair hair; often in a desert place, lying or kneeling on the ground; frequently in tears; with a vase of ointment near her; sometimes carried by angels.

The sign for her day, in ancient Norwegian calendars, is a chair, from the legend that on her arrival in heaven, the **BLESSED VIRGIN MARY** rose and gave her own chair to Mary Magdalene.

In St. Luke viii. 1, 2, we read that our Lord "went throughout every city and village preaching . . . and the twelve were with him and certain women which had been healed of evil spirits and infirmities, Mary called Magdalene

out of whom went seven devils, and **JOANNA . . . and SUSANNA**, and many others, which ministered unto Him of their substance." Such attendance on a beloved and revered Rabbi and such contributions to his maintenance were quite in accordance with the customs of the time and country. The association of Mary Magdalene with these women of honourable station makes it unlikely that she had been until that time "a notorious evil liver."

The next Biblical mention of Mary Magdalene, refers to the day of the Crucifixion. She is spoken of at one time as standing afar off (St. Matt. xxvii. 55, 56; St. Mark xv. 40); at another as close to the Cross (St. John xix. 25). With "the other Mary," she watched the entombment (St. Mark xv. 47), and when Joseph of Arimathea departed in the evening, he left them sitting by the grave (St. Matt. xxvii. 61). Through the sabbath day that followed, the Galilean women "rested" (St. Luke xxiii. 56), but "very early in the morning" (St. Mark xvi. 2) of Easter Day, they made their way back to the sepulchre. They found it open, the stone rolled to one side and angel-watchers without and within (St. Matt. xxviii. 2; St. Mark xvi. 5; St. Luke xxiv. 4). The anointing spices which they had brought were needless, for they learnt that their Lord was risen (St. Matt. xxviii. 6; St. Mark xvi. 6; St. Luke xxiv. 6). They "fled from the sepulchre," says St. Mark, "they trembled and were amazed, neither said they anything to any man" (xvi. 8). St. Matthew's account is different; he tells us that they departed "with fear and great joy, and did run to bring His disciples word" (St. Matt. xxviii. 8). "As they went to tell His disciples, behold, Jesus met them, saying, All hail." And they "held Him by the feet and worshipped Him." From His own lips they received the command to carry His message to His brethren. No further mention of Mary Magdalene is found in the New Testament, although she is doubtless included among the women referred to in Acts i. 14. Tradition has added many details, and

it is a disputed point whether Mary Magdalene, Mary of Bethany, and the "woman who was a sinner" were three different persons or not.

The *Legenda Aurea* says that St. Mary Magdalene was to have been married to St. John the Evangelist, and that Christ called him from the wedding. To compensate them for the loss of domestic happiness, He bestowed upon each of them an abundant love toward God. The same legend says that after the Ascension of the Lord, Mary, MARTHA, LAZARUS, MAXIMUS or MAXIMINUS, and MARCELLA were set adrift by the Jews in a boat without sails or oars. They were driven ashore at Marseilles, where the inhabitants refused them food or shelter. They took refuge in the porch of a heathen temple, and there Mary preached to the people who, after a time, were touched by her eloquence, and by the miracles performed by Lazarus and the others. Mary converted the King and Queen, and persuaded them to destroy the temples and build Christian churches. Lazarus was unanimously chosen bishop of Marseilles, and Maximian bishop of Aix.

Mary then withdrew to a cave (la Sainte Beume) in a treeless, waterless desert, where she lived in prayer and penance for thirty years. She was fed, from time to time, by angels, and at every canonical hour they lifted her from the earth and she heard the songs of the blessed with her bodily ears. When her death was near, the angels carried her to the oratory of St. Maximian on Easter Monday. He saw them holding her two or three cubits above the ground. She begged him to give her the holy sacrament, which he did in presence of many priests. She immediately died, and they buried her honourably at the place now called St. Maximin. This and la Sainte Beume, the tomb of Martha at Vezelay, of Lazarus at Autun, of Mary (5) and (6) at Arles and Tarascon were famous places of pilgrimage in the middle ages.

B.M. Mrs. Jameson. Villegas. *The Golden Legend*. Smith, *Dic. of the Bible*. Père Lacordaire. Paul Lacroix, *Vie religieuse au moyen âge*, "Pélerinages."

St. Mary (+) of Bethany, July 29, is the pattern of the contemplative religious life, as MARTHA is of the active. Twice reproached as unpractical or wasteful, our Lord in both cases approved the course she took. She was sister of SS. LAZARUS and MARTHA. All three were beloved by the Saviour. The first mention of the sisters is in St. Luke x. 38-42. Martha received Him into her house and "was cumbered about much serving, but Mary sat at His feet and heard His word." Martha complained that her sister was not helping her, and Christ gave her the memorable answer, "Martha, Martha, thou art careful and troubled about many things, but . . . Mary hath chosen that good part which shall not be taken away from her." St. John xi. tells of the death and resurrection of Lazarus. St. John xii. 1-8, tells how, after the raising of Lazarus, and six days before the Passover, the Lord again paid a visit to the family at Bethany and they made a feast for Him, Lazarus sitting with Him at the table, Martha again serving. "Then took Mary a pound of ointment of spikenard very costly and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." Judas blamed her as wasteful, but the Lord commended her action. In the legends she is identified with Mary Magdalene and with the "sinner" of St. Luke vii. 37, but the circumstances of the anointing in St. Luke are quite different from those of the incident recorded by St. John. Compare with MARTHA (1) and MARY MAGDALENE.

St. Mary (5) of Clopas, April 9, May 23 (MARY JACOBI or JACOBÉ, MARY UNGUENTIFERA (MS. Synaxary at Dijon)), one of those who brought spices, etc., to embalm the body of the Lord; one of "*les trois Maries*." (See MARY (3).)

Represented carrying a vase.

In the Bible she is called the "wife of Cleophas," but modern criticism says the name is Clopas, which is identical with Alphæus, and different from Cleopas mentioned by St. Luke xxiv. 8, at Emmaus. Tradition calls her sister

of the VIRGIN MARY, and from a comparison of St. John xix. 25, St. Matt. xxvii. 56, St. Mark xv. 40, it would appear that she was so, but it is not certain. Mary was the mother of Josès or Joseph and of St. James the Less—the apostle who was the first bishop of Jerusalem—and probably step-mother of Simon, and of St. Jude or Thaddæus. Compare St. Mark vi. 3, and xv. 40. She is also said to have had several daughters; St. Epiphanius mentions two, whom he calls Mary and Salome. Other accounts speak of Mary Salome as one person and sister of Mary Clopas. (Compare SALOME.) Some traditions say Mary was married first to Alphæus, who was the father of St. James; and secondly to Clophas or Clopas, who is said to be the brother of Joseph, husband of the Virgin Mary. Hege-sippus identifies Simon, the son of Clopas, with Symeon, second bishop of Jerusalem, who was put to death under Trajan, as being of the house of David and a relation of the Lord Jesus Christ. Mary followed Christ during the three years of His ministry, assisting Him in His journeys and listening to His teaching; she followed Him to Calvary and stood by His cross with His mother and Mary Magdalene. She was one of those who followed Him to the grave and beheld where He was laid; then, with Mary Magdalene and Mary Salome, she prepared spices and all that was necessary to embalm His sacred body; and having rested the Sabbath day, according to the commandment, they came to the sepulchre before day-break, to fulfil this last duty of love and reverence. There they saw the angels, and hearing from them that the Lord was risen, they returned to the city with fear and great joy. On the way they met Him and embraced His feet. They then went to tell the disciples what had happened; but they at first would not believe them.

It has been pretended, without authority, that the bodies of Mary of Clopas, and Mary Salome are preserved at a little town called *Les Trois Maries* near the mouths of the Rhone; and that Mary Clopas and Mary Salome

settled at Varoli in Italy, after the death of the Virgin Mary; also that Mary Clopas went to Spain with MARY MAGDALENE and died at Ciudad Rodrigo.

The legend of St. ANNE says that Mary Clopas was the daughter of ANNA (3) by her second husband, consequently she was younger than the mother of our Lord; but Smith's Dictionary says she was probably older than the Blessed Virgin Mary, and her children very much older than our Saviour. He adds that Clopas was probably dead before the ministry of the Lord began; St. Joseph was also probably dead. The two widowed sisters lived together; their children were therefore regarded as brothers and sisters, in a more decided sense than that in which southern and eastern nations call all cousins brothers. Possibly the B. V. Mary lived with her sister before her marriage or on her return from Egypt. St. Matt. xii. 47, and xiii. 55 show that they were one household. *R.M. Baillet.*

St. Mary (6) Salome, SALOME (2).

St. Mary (7), June 29. 1st century. Mother of John whose surname was Mark. She has been called the sister of St. Barnabas, but was more probably his aunt, for, according to Bishop Lightfoot and the Revised Version of the Bible, the expression "sister's son to Barnabas" (Colossians iv. 10) does not mean that Mark was son of the sister of Barnabas, but that Barnabas and Mark were sons of two sisters. Sister's son is the common name in the East for first cousin.

It is related of Mary that having heard of the holy teaching and miracles of the Lord Jesus, she at once perceived that He was the Messiah, and leaving what she had in her hands, went directly to the temple, and throwing herself at His feet, prayed Him to come to her house that His entrance there might bless her and her family; that He accepted her hospitality then and every time He came to Jerusalem; and that in her house He instituted the sacrament of the Last Supper. These things are not told in the New Testament nor in any of the oldest ecclesiastical histories. She is mentioned Acts xii. 12, where we learn

that on St. Peter's miraculous release from prison, he came to her house, where many were gathered together praying. In verse 5 of the same chapter, it is said that while St. Peter was in prison, "prayer was made without ceasing of the Church unto God for him."

It seems that St. Mary's house was, if not the chief, still one of the principal places where the Christians were in the habit of assembling for prayer. It was probably on her account that St. Mark withdrew from his companionship with SS. Paul and Barnabas, on the first missionary journey; and when later, Barnabas and Mark went to Cyprus, Mary is said to have gone with them and died there. Later tradition said that it was in the house of Mary, that the tongues of fire descended; that it stood on the upper slope of Zion, escaped the general destruction of the city by Titus, and was still used as a church in the fourth century. Stadler and others, however, say that it is almost certain the house was not on the hill of Zion, but in an obscure street in the lower part of the city, not far from the walls, near the present Syrian monastery.

Mary is honoured on St. Peter's day on account of her having received him in her house. It has been said that she was related to St. Peter, but there is no very clear ground for the supposition, St. Peter calling Mark his son (1 Pet. v. 13) probably refers to his being his disciple and amanuensis, the Gospel written by St. Mark being dictated by St. Peter.

The idea that Mary died at Alexandria, where St. Mark the Evangelist took up his residence, is grounded on the belief that her son Mark was the same person as St. Mark the Evangelist. This identity is assumed by most commentators, but is opposed to the tradition that the Evangelist never saw our Saviour and was converted by St. Peter after the Ascension; whereas John Mark, the son of Mary, must have been familiar with Him and His apostles during the years of His Ministry.

B.M. AA.SS. Smith, *Dic. of the Bible*. Butler. Stadler und Heim.

St. Mary (8), the slave, Nov. 1, March 17, May 13, 19. She was the

only Christian in the house of the senator Tertullus in the persecution falsely attributed to Marcus Aurelius. It was perhaps in the time of Hadrian 117-138; or in the reign of Diocletian that her martyrdom occurred; perhaps in Rome or the neighbourhood; but according to other accounts, in Cappadocia. Tertullus valued her for her fidelity, and when a strict order was promulgated that all Christians must be killed, he tried to make her save herself by apostasy, but in vain. He made a great feast on his son's birthday in honour of his gods: Mary would not partake of the feast nor join in the games. Her master therefore shut her up in a dark cell and starved her for a time: until being in danger of punishment for harbouring a Christian, he reluctantly gave her up. The populace demanded her death, and she died on the rack. Another version of the story says the spectators pitied her and induced her judge to put a stop to the tortures that she was already undergoing. He thereupon condemned her to free imprisonment; *i.e.* a certain degree of liberty under the custody of a soldier. The Christian maiden was more afraid of her guard than of death, so she availed herself of a chance of escape, and hid among some rocks, one of which is said to have opened and received her.

B.M., Nov. 1. AA.SS. Baluze, *Miscellanies*. Ado. Bede. Usuard. Stadler. Baillet. Butler.

St. Mary (9), Dec. 2, Nov. 30, + 257, daughter of SS. Adrias and PAULINA (1) and M. shortly after her mother and before her father.

B.M., Dec. 2. Lightfoot, *Hippolytus of Portus*.

St. Mary (10), daughter of Saturninus. V. M. with VICTORIA OF AVITINA.

SS. Mary (11-28); MM. various dates and places.

St. Mary (29), March 22 or 17, V. M. in Persia, in 346, with her brother St. James. He was a priest and she a consecrated virgin of Telaschila, a small town in Assyria. They were seized by order of Narses Thamsapor, and as they persisted in their religion, he had them beheaded by an apostate Christian, at Teldara on the Euphrates. Stadler.

St. Mary (30) of Egypt, April 2, called the Gipsy, *la Jussienne*, *Egyptiaca*, *Sogiptiaca*, lived in the 4th century.

Generally represented with long black or gray hair, often as a wasted old woman; and sometimes with a large round hat and holding a vase of perfumes.

Towards the year of our Lord 365, there dwelt in Alexandria a woman, whose name was Mary, and who in the infamy of her life far exceeded St. Mary Magdalene. After passing seventeen years in every species of vice, it happened that one day, while roving along the seashore, she beheld a ship ready to sail and a large company preparing to embark. She inquired where they were going. They said, "To Jerusalem, to celebrate the feast of the true Cross." She was seized with a sudden desire to accompany them; and as she had no money, she paid the price of her passage by selling herself to the sailors and pilgrims, whom she allured to sin by every means in her power. On their arrival at Jerusalem, she joined the crowds of worshippers who had assembled to enter the church that stood on the spot where HELEN (3) had found the cross of Christ. All Mary's attempts to pass the threshold were in vain; whenever she thought to enter the porch, a supernatural power drove her back in shame and terror. Struck by the remembrance of her guilt, and filled with repentance, she humbled herself and prayed for help, vowing that if she might look upon the cross of Christ, which was exposed to view in the church, she would never more be guilty of those sins to which she had been addicted. The unseen hindrance was removed, and she entered the church of God, crawling on her knees. Thenceforward she renounced her shameful life. She bought at a baker's three small loaves, and wandered forth into solitude, and never stopped or reposed until she had penetrated into the deserts beyond the Jordan. Here she remained in severest penance, living on roots and fruits and drinking water only; her garments dropped away in rags piecemeal, leaving her unclothed; and she prayed fervently not to be left thus exposed. Suddenly her hair grew so

long as to form a covering for her whole person; or, according to another version, an angel brought her a garment from heaven. Thus she dwelt in the wilderness, in prayer and penance, supported only by her three small loaves, which, like the widow's meal, failed her not. After the lapse of forty-seven years she was discovered by a priest, named Zoimus. Of him she requested silence, and that he would return at the end of a year and bring with him the elements of the holy sacrament, that she might confess and communicate before she was released from earth. Zoimus obeyed her, and returned after a year. As he was not able to pass the Jordan, the penitent, supernaturally assisted, passed over the water to him; and having received the sacrament with tears, she desired the priest to leave her once more to her solitude and to return in a year from that time. When he returned he found her dead, her hands crossed on her bosom. He wept greatly, and looking round, he saw written in the sand, these words: "O! Father Zoimus, bury the body of the poor sinner, Mary of Egypt. Give earth to earth, and dust to dust for Christ's sake." He endeavoured to obey this last command; but being full of years and troubled and weak, his strength failed him, and a lion came out of the wood and aided him, digging with his paws until the grave was sufficiently large to receive the body of the saint.

Villegas places her date in the sixth century, but Papebroch says her story is very much older than is commonly supposed. The legend is of much earlier date than that of Mary Magdalene, and it is known by contemporary evidence that a woman lived a hermit's life for many years in the desert beyond Jordan at that time.

R.M. AA.SS. Sylva Anachoretica. Légende Dorée. Villegas. Pilgrimage of the Russian Abbot Daniel. Legendario.

St. Mary (31), the Penitent, Oct. 29. 4th, 5th, or 6th century. Niece of the hermit St. Abraham of Chidane, in Mesopotamia, and confided to his care at the age of seven. He built a cell for her close to his own, and through a little window between the cells, he

taught her to say her prayers and sing hymns and psalms and say the responses to his prayers, and daily instructed her to hate and despise all the pleasures and vanities of the world. Her father had left her a fortune sufficient for her dowry, but Abraham gave it all to the poor. When Mary was twenty, a young hermit came repeatedly to visit her uncle and receive instruction from him. One day, as Abraham was singing the evening prayers and psalms, he suddenly perceived that Mary was not saying the responses; he thought she had fallen asleep; he called in vain, and at last with great difficulty got out of the cell in which he was immured and went round to see what was the matter. Mary was not there. Abraham pondered and wondered for a long time before he was able to entertain the idea that she might have gone away with the young hermit. The old man blamed himself much for having lost the lamb entrusted to him, and came to the conclusion that he could not hope to be forgiven, unless he recovered the erring soul; so he walked off in search of her, and after much wandering he found that she was living in a certain city, rich with the gifts of her lovers and the wages of sin. He obtained an interview and spoke so earnestly to her of her wicked life, that she was alarmed, but said she had sinned past forgiveness and she had nowhere to go, no one to guide or befriend her. Then he made himself known and said he would take all her sin and penance on himself. She was touched by his anxiety for her, the trouble he had taken to find her, and the sacrifice of his solitude, and agreed to return with him. He made a great heap of all her jewels and beautiful robes in the court-yard of the house, and set fire to them, and when they were reduced to ashes, the pair went back to their desert, where they spent fifteen years in penance and prayer. Mary attained to great holiness, and when she died, angels became visible and carried her soul to heaven. Abraham survived her a few years.

Her conversion is commemorated in the Greek Church, Oct. 29. Mary and Abraham are honoured together on that

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day and on March 16. *Golden Legend.* Mrs. Jameson, *Sacred and Legendary Art.* Stadler. Baillet.

St. Mary (32), the Captive, V. Daughter of Eudaemon, a Roman nobleman in Africa. She was taken by the Vandals in the fifth century and sold into slavery with her maid, who continued to serve her in captivity. Ruinart.

St. Mary (33), Jan. 26, lived in the 5th century at Constantinople, with her husband St. Xenophon and their sons, SS. Arcadius and John. They were of senatorial rank and great wealth. Their sons were studying law at Beyrout, when Xenophon fell dangerously ill and sent for them. After a short time, however, feeling that his illness would probably be of long duration, he advised them to return to Beyrout, and promised that before their next visit he would arrange for their marriage. He recovered almost immediately, and very soon afterwards, a report reached Constantinople that Arcadius and John were shipwrecked. Their father and mother, in great anxiety, set off to look for them. After long wandering, they found their sons monks at Jerusalem, and both took the habit of that quiet life, and having attained to great sanctity and the grace of miracles, "emigrated to God." Table of Russian and Greek Saints in *AA.SS. Maii* 1. Stadler.

St. Mary (34) of Antioch, May 29, V. It is uncertain which Antioch. Daughter of a poor widow who decided that a celibate life was rather to be chosen for her child than marriage, as being free from care in this world and full of joy in the next: therefore they frequented the churches, singing and praying night and day. The devil, being displeased at their piety, stirred up a wicked man named Anthemius, one of the chief men of the city, to love Mary, watch her wherever she went, and try to tempt her and her mother to sin and disgrace by every kind of bribe, including a promise of marriage. As they rejected all his advances he swore to obtain possession of Mary, if it should cost him all he had. At the end of two years he was no further advanced with his suit than at the beginning. He

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confided his wicked purpose to a skilled magician named Magnus, and asked his assistance. Magnus said, "Show me the house where these women live, and be under no further anxiety; to-morrow night I will bring Mary to you." Anthemius spent many hours in impatient expectation; Mary came not. In the morning he went to the magician to complain of his disappointment. "I quite forgot you last night," said Magnus, "but be comforted; to-night without fail Mary shall be yours." Again Anthemius waited in sleepless eagerness. Mary came not. In the morning he again went to the magician and said, "If it is too difficult for you to bring Mary to my house, compel her and her mother at least to admit me to talk with them." "Be quiet," said the wizard, "I had some very important business last night, I was not able to attend to your affairs, but to-night, I promise you the girl shall come to you whether she will or not." Magnus then went to the widow's house and stationed two devils in it, with orders to take Mary to Anthemius and with threats of vengeance in case of disobedience. The devils disturbed the good women with evil dreams. Presently the mother awoke and made the sign of the cross and said, "Arise, daughter, let us go to church, for I dreamed that that wicked man had caught you and wanted to take you away from me; as I held you fast and he would not leave you, I saw priests coming with a crowd of people and the archbishop, and we got safely into the temple of God and gave Him thanks. Therefore, let us now go and place ourselves under the protection of the Lord and his saints." Mary also had been disturbed by dreams of her dreaded lover, so she willingly got up to accompany her mother to church. When they came to the end of one street and were just going to turn into the next, the two devils got between them, and one taking the form of the mother, said to the daughter, "Come this way, my child." Mary, thinking she was following her mother, let him lead her to the house of Anthemius, and when he had placed her beside the bed he left her. The other demon took the form of the daughter

and went with the mother into the church. Anthemius, when he saw that Mary indeed stood beside him, exclaimed, "How is this? How many times have I entreated you to come to me and you always refused; and now at last you have come of your own free will!" Mary trembled and called upon God to help her. Anthemius showed her quantities of silver and gold, rich furniture and costly apparel, saying that all these should be hers and she and her mother should have as many servants as they could order about, if she would only promise to be his wife; but if she would not, she should not go safely away from where she stood. Mary fell at his feet and said, "My lord, as I am in your power and can by no means escape, I will tell you the whole truth. We are poor women and we have no alms to give, no money wherewith to do works of mercy, but we offer to God our prayers and vigils and my virginity that we may find mercy in the last day. My mother says that if I marry I shall have to leave her and shall fall into sin and misery and be condemned by the judgment of God, so we wish to live together piously and enter together into the Kingdom of Heaven. This is why we never would listen to your persuasions; but now, as you offer to let my mother be with me, I am willing to be your servant; only I pray you do me no harm; I will go and try and persuade my mother to come, and if she will not consent, I will give myself up to you." Anthemius consented to let her go away and leave the matter undecided for fifteen days. Mary went to the church where her mother was praying for her, much disturbed by her disappearance. She told her all that had happened and they prayed for help.

Meanwhile, Anthemius thought over all that had happened and wondered beyond measure at the power of Magnus, who had compelled Mary against her will to come to him. He thought a man with such power was to be envied above all others, and resolved to offer him all his possessions if he would give him this power in return, for then he might have and might do whatever he chose.

As soon as it was light, he went with his request to Magnus, who told him he could never become a magician because he had received Christian baptism. Anthemius said he would renounce his baptism and the name of Christian. Magnus then said he would not be able to keep the rules of the Magi, and that if he did not do so, he would get into a miserable state from which there would be no escape. But seeing his great persistence, the wizard handed him a small letter and gave him these directions: "Take this letter and go out of the city, fasting, at nightfall, and stand on the bridge. There, an immense crowd will pass over about midnight, making a frightful noise, with their prince sitting in a car, but take care that you feel no fear and sustain no injury, however slight, while you are carrying my letter; hold it up on high that it may be seen. Then if they ask you, 'What are you doing here at this hour?' say, 'The Lord Magnus sends me to my Lord the Prince, to bring him this letter.' But beware that you do not feel afraid or make the sign of the cross or call upon Christ."

Anthemius took the letter, and when it was dark he went out of the town and stood on the bridge, holding the paper up in his hand. At midnight a great troop of horsemen arrived with the prince in a chariot in the midst of them. When the foremost came to Anthemius, they said, "Who is this standing here?" He answered, "My Lord Magnus sends me to carry this letter to the Prince." So they took the letter and gave it to the prince, who was sitting in his chariot. He read it, wrote a few words in it, and ordered it to be given back to Anthemius to give to his friend the magician.

Next morning Anthemius took the letter to Magnus, who said, "Would you like to know what he says? Just what I told you he would say. 'This man is a Christian. I never will admit one of them unless he will renounce his religion, according to our customs.'" "Master," replied Anthemius, "I have already abjured, and I now abjure again the name and faith of the Christians

and their baptism." Then the wizard wrote a new letter and gave it to Anthemius to take to the same place the next night. He went to the bridge at night, and again the crowd of people came, and when they saw him they said, "What have you come back for?" He replied that Magnus had sent him with another letter. The prince read the letter and wrote an answer, which Anthemius took next day to the magician. "Do you know what he says now?" said Magnus; "I told him that you had renounced your Christianity and your baptism before me, but he says he will not admit you unless he has your renunciation written by your own hand." Then the wretched Anthemius said, "I am ready to write it," and he sat down and wrote—

"I, Anthemius, abjure Christ and His faith. I abjure also His baptism, and the cross and the name of Christian, and I promise never to make the sign of the cross, or to call on the name of Christ."

While he was writing he was bathed in perspiration from head to foot and his under-garment was wet. Nevertheless he went on writing, and when he had finished the paper he gave it to Magnus to read. Magnus said, "It is well. Go back now, for he will admit you; and when he has done so, say reverently to him, 'I pray you, O my Lord, to give me some spirits who shall be at my beck and call,' and he will give you as many as you please. I forewarn you, however, not to accept more than one or two, for if you have more, they will give you no rest, constantly troubling you, night and day, to supply them with employment."

Anthemius went back and met the procession as before, and the one who walked first called out to the prince, "Magnus has sent this man back again with orders." The prince bade him come near; and he went, full of misery and grief, and gave him his profession of abjuration. When the prince had read it, he lifted up his hands and began to call out, "Christ Jesus, behold thy late disciple, Anthemius, hath cursed Thee in writing! I am not the author

of the deed, but he himself, in order to become a magician, hath written the profession of abjuration of his own free will, and brought it to me: therefore Thou hast no charge of him from henceforth." He called this out three times. Anthemius, when he had heard these dreadful words, began to tremble all over and to exclaim, "Give me back my writing; I am a Christian: I pray, I entreat; I *will* be a Christian; give me back the confession I so wickedly wrote." As the unhappy man went on in this way, the prince said to him, "You cannot have that paper back now, but I will bring it in the dreadful day of judgment. You are mine from this moment. I have you in my power." Anthemius lay on his face on the ground, groaning and weeping until morning. After much agony of mind he shaved his hair, put on a rough tunic and sackcloth and decided to go and confess everything to a very holy bishop, who was living some miles from Antioch; he was ashamed to confess his sins in his own city. When he arrived he threw himself at his feet and said, "I implore you to baptize me." The bishop replied, "Have you not already been baptized?" Then with many tears, Anthemius told his story and said, "In that unhappy hour when I wrote the renunciation of my Lord Jesus Christ, immediately a copious sweat broke from me, so that the clothes I had on my body were soaked with it; from that time, I believe that as I abjured Him, so He has deserted me. Now, O venerable father, help me, for I repent of the ruin I have wrought for myself." When the servant of God heard this, he threw himself also on the ground and lay there weeping and praying beside Anthemius. After a long time he arose and said to Anthemius, "I dare not absolve by baptism one who is already baptized. There is no second baptism among Christians, except the baptism of tears. But do not despair of your salvation nor of Divine mercy; but rather give yourself to God, praying to Him all the rest of your life. Hope not for any better way to recover your Christianity, for no other can be found."

Then Anthemius went away, weeping and lamenting his crime. He sold all his goods, gave liberty to all his slaves of both sexes, and distributed all his money to the churches and to the poor, by the hands of faithful servants; to the mother of the girl for love of whom he had desired to become a servant of the devil, he gave three pounds of gold and procured her a place of abode in one of the churches, begging her to pray for him and promising that they should never be molested by him any more as he was going away, he knew not whither, to rely entirely on the mercy of God and to weep away his sins. After this, he was seen no more. Thus Mary and her mother were delivered from the fear of their persecutor, and from the promise that Mary had made to him and the fear of breaking it.

AA.SS. from her *Acts*, written from local tradition long afterwards and preserved in a Greek MS. in the Medicæian Library at Florence.

St. Mary (35), GOLINDUCA.

St. Mary (36), Aug. 9, M. 730, at Constantinople. She was the wife of a patrician. The Emperor Constantine set a great statue of Christ over the brazen gate of his palace in Constantinople. It stood there until the iconoclastic rage broke out in the eighth century: then Leo, the Isaurian, ordered every image to be thrown down, and when the destruction of this famous statue was attempted, a riot ensued, which was punished with great severity; not only the rioters but persons suspected of favouring the preservation of images were condemned to death; among them, Mary with her two sons, and several others. *AA.SS.* compare THEODOSIA (8).

St. Mary (37), the Consoler, V., Aug. 1, 8th century. Sister of Hanno, bishop of Verona. She was buried in a church dedicated in her honour in that city. Represented holding in her right hand a lily, and in her left, balances, in one of which are two bodies, in the other a ring.

The city of Verona suffered the horrors of famine in consequence of a drought that had lasted for several years. Hanno,

the bishop, and his sister Mary endeavoured to bring rain by their prayers and tears. It was revealed to Mary that there would be no rain until the bodies of the martyrs, Firmus and Rusticus, were brought to Verona, the scene of their martyrdom. Inquiries were immediately set on foot to discover where these precious relics lay, and it was ascertained that they were at Capra, in Istria, but the inhabitants would not give them up for less than their weight in gold. Mary collected all the gold she could, which consisted in a great measure of the jewels of the Veronese matrons, and she went to Istria to purchase the holy bodies. When they were placed in the balance they became so miraculously light that a small part of the gold she had brought sufficed to buy them. She set sail with the bodies and the greater part of the gold; but the Istrians repented of their bargain and pursued her. Her escape was assisted by a miracle, the Istrian ships being unable to steer in the right direction when they tried to follow her. When she arrived with her treasures at Verona, all the people came and worshipped the holy martyrs, and the whole neighbourhood was immediately blessed with fertilizing rain. *AA.SS.*

B. Mary (38) of Carinthia, Feb. 5. Beginning of 9th century. Wife of B. Domitian or Tuitian, duke of Carinthia, who converted the people to Christianity and, with Mary's help, destroyed the thousand idol statues from which Milstadt on the Drave is said to have taken its name. They there founded a Benedictine church and monastery, where they were buried. *AA.SS.*

St. Mary (39) of Cordova, Nov. 24, V. M. 851. Daughter of a Christian father and Mohammedan mother who, however, was ultimately converted by her husband. To avoid hindrances to the observance of their religion, they left Cordova and went to Froniano, where Mary's brother Walabonsus was entrusted to Salvador, abbot of the Monastery of St. Felix, to be educated. At the same time Mary was placed, by her parents, at Cuteclara, under the care of a holy woman named Artemia, whose

two sons, Adolphus and John, had been put to death for the Christian faith. In 851 Walabonsus, then a deacon of the Christian Church, received the crown of martyrdom; and soon afterwards Mary met St. FLORA in the church of St. Aciscus at Cordova. (*See FLORA* (3).) *R.M. AA.SS.* Stadler.

St. Mary (40), MLADA.

St. Mary (41) Torribia, called MARIA DE LA CABEZA (Mary of the head), Sep. 8, 9, and with her husband, May 10. 12th century. Patron of Madrid and Toledo.

Represented crossing a stream on her apron, or mantilla, carrying a lantern or torch and a cruse of oil.

Wife of St. Isidore, one of the patrons of Spain. They lived at Tordelaguna, near Madrid. Mary was a maid-servant; Isidore was a ploughman in the service of Juan de Vargas, at a farm supposed to be Caramancha. He always did much more work than all his fellow servants who, therefore, were jealous of him and told their master that he always came late to his work. Juan de Vargas got up very early to see, and found Isidore in church, while an angel held the plough for him. The servants again complained and again Juan went to see. This time he saw Isidore plodding along with his plough, with an angel on each side of him ploughing, so that he got through as much work as any three of the other workmen. Their jealousy increased and they again carried mischievous tales to their master. Isidore said, "Wait, master, see whose field will be best in harvest time." And indeed when harvest came, Isidore's field had three times as fine a crop as any of the others. So Juan de Vargas made him superintendent of the whole farm. Isidore was very kind to his horses and to all animals. Once when he and Mary had given all their food to some poor people, another beggar arrived and they fetched the pot which had been emptied, and lo! it was full of excellent meat, so they had a good dinner for their new friend and for themselves. Isidore was invited to a party. He went to church on the way. When he arrived at the house, followed by a crowd of beggars,

the feast was over; everything was eaten except a small portion which they had reserved for him. He said, "It is enough for me and for the poor of Christ." The dish was brought and was found to be full of the best of food. They had one little boy who fell into a very deep well and was drowned. They prayed for his restoration, and the water rose miraculously to the level of the ground, floating up the body of the child, alive and well. In their gratitude, they made a vow of perpetual chastity, after which they lived in separate houses. Mary went to a hermitage at Carquiz, and she used to go very early in the morning to a chapel on the other side of the Xamara, where she had undertaken to keep the light burning. Gossiping neighbours began to wonder why she was out before daybreak. They tried to set her husband against her, as they had formerly tried to set his master against him. He had not the smallest doubt of her virtue, but by perpetual teasing they persuaded him to watch with them one night. It happened that there was a flood in the river, which swelled in a few hours to a raging, impassable torrent. They saw Mary come to the bank, quietly take off her mantilla, spread it out, and making the sign of the cross, step on to it. They saw it carry her safely across the stream, and they saw her step off her improvised boat and proceed on her way to the chapel. They were much humiliated to see how far superior to themselves was the woman they had suspected and maligned. Some say her family name was Cabeza; but it is generally supposed she goes by this name because her head is carried in procession in case of fevers and other misfortunes, and sometimes placed on the head of the patient with good effect.

In 1211 Isidore appeared in a dream to a lady and ordered her to have his body raised from the earth: this implied canonization. He appeared to Alfonso of Castile and showed him a path by which to fall upon the Moors at Las Navas de Losa, where, in consequence of Isidore's guidance, he gained a great victory. Philip III. having been cured of a mortal disease by the body of St.

Isidore being brought into his room, demanded his formal canonization, which was completed by Gregory XV. in 1622, with that of SS. Ignatius, Francis Xavier, TERESA and Philip Neri: they were called "The Five Saints." Isidore was worshipped as one of the tutelary saints of Spain and as patron of Madrid long before his canonization by the Pope. Mary was called "Blessed" in Rome; "Saint" in Spain; and her worship was approved by Innocent XII. in 1697.

Martin. Cahier. Baillet. Ott. Moroni, *Dic. Eccles.*

St. Mary (42) of Alzira, in Valencia, Aug. 21, 22, V. M. c. 1180. Patron of Algeziras. Mary and her sister GRATIA (1) were daughters of Almanzor, a Saracen chief. They were converted to Christianity by their brother St. Bernard, and made a vow of virginity at his instigation. Before their baptism their names were ZORAIDA and ZAIDA, and Bernard's name was Amethe. All three were put to death by their relations, in a wood near Populetum, because they would not return to the faith of Mohammed. Some say Almanzor was king; others, that he was a subject of Zaen, king of Pinarrafes and Carlete, in Valencia. Bernard was a Cistercian monk, therefore they are all commemorated in the Benedictine calendar. *AA.SS.*

St. Mary (43) of Oignies, Jan. 23, 24, 1177-1213. She was the daughter of wealthy parents at Nivelles in Brabant. She was married, at fourteen, to a very pious man. They led an ascetic and charitable life, devoting themselves especially to the service of lepers in a quarter of Nivelles called Villembroke. Mary was very strong by nature, and could undergo long fasts and great privations without any injury to her health. One whole winter she slept every night in the church and never suffered from the cold, although the wine in the chalice froze. She once spent thirty-five days without tasting food and without speaking a word. As her holiness was much talked about, she left Villembroke about 1206 and joined the Béguines at Oignies.

About 1209, Jacques de Vitry, who afterwards became her confessor and biographer and eventually a bishop and

cardinal, was a young man, studying theology at the University of Paris; and hearing of the wonderful holiness of Mary, he left Paris for the purpose of visiting her. A friendship sprang up between them, and he ever afterwards regarded her with the highest reverence. He returned to Paris, and when he had finished his studies and taken holy orders, he came back to Oignies and said his first mass in the church of the canons there. Mary influenced and assisted him much by her advice, and he attended her in her last moments and attributed to her prayers his great eminence in preaching. Many visions and miraculous incidents are told by her biographer. She saw the massacre of the German crusaders at Montjoie in 1209. She correctly foretold the period of her own death six years before it occurred. She was so scrupulous and of such a tender conscience that she used to confess with tears little things that her confessor said were not worthy of any attention. *A.A.SS.* Crane. *Exempla* of Jacques de Vitry. Baillet. Butler. Preger, *Deutsche Mystik*.

St. Mary (44), a Russian princess, M. 1236, was daughter-in-law of AGATHA (6).

B. Mary (45) of Brabant, called St. Mary, Queen and Martyr, Jan. 18, Dec. 31, + 1266. Represented decapitated, her confessor standing by. She was the daughter of Henry the Magnanimous, duke of Brabant, and granddaughter, maternally, of the Emperor Philip. She married, 1253, Louis the Severe, palatine of the Rhine, and duke of Bswaria, who had succeeded in the same year to half the dominions of his father, Otho II. Mary is the original of the legend of GENEVIÈVE OF BRABANT.

The neighbourhood of the Rhine was infested by brigands. Louis determined not to suffer them in his dominions, and in 1256 he set out to put them down, leaving Mary with his sister Elizabeth, widow of the Emperor Conrad IV. at the castle of Donauwerth on the north bank of the Danube.

One day Mary wrote two letters, one to her husband, the other to his cousin and companion-in-arms,

Count Ruchon of Wittelsbach. Her messenger could not read, so she told him that the letter with the red seal was for his master and that with the black was for Count Wittelsbach. The man delivered the wrong letter to Louis, with most disastrous consequences. Louis, without a moment's reflection, imagining the worst about his wife, ran his sword through the messenger, and rushed back to Donauwerth. The governor of the castle came to receive him, and was instantly stabbed. Louis then made for the apartments of his sister Elizabeth, where the first person he met was Helice de Brennenberg, one of his wife's ladies-in-waiting. Believing her to be an accomplice, he seized her and precipitated her from the tower. Mary and Elizabeth wept and expostulated in vain. The duke would hear no explanation, and Mary was beheaded. The same night his hair and beard turned white, although he was only twenty-seven. Count Ruchon hearing of the tragedy, fled, but published everywhere the innocence of the duchess, which was attested by miracles.

Louis, seized with remorse, buried her with great honour in the monastery of the Holy Cross at Donauwerth. Then he made a pilgrimage to Rome, and sought absolution of Pope Alexander IV., who ordered him to build a monastery for twelve monks of St. Bruno. Louis built it, but as there were no Carthusian monks in Germany, he put in Bernardines.

Mary is called "Blessed" by Rader in *Bavaria Sancta*, but according to the Bollandists, her worship was never authorized.

Many legends are founded on the Life of Geneviève of Brabant, written in 1472 by Matthew Emich, a Carmelite monk, afterwards Bishop Auxiliary of Mayence. This work is an amplification of the story of Mary of Brabant. *A.A.SS.* Ram, *Hag. Nat. de Belgique*. Guénebault.

St. or B. Mary (46), the Sorrowful, June 18, V. M. of chastity, c. 1290. She lived first at Woluwe-Saint-Pierre and then as a recluse at the church of Notre Dame, probably at Stockel in Brabant.

She made a vow of poverty and virginity and worked hard for her living, still giving much time to prayer. A rich man tried to persuade her to leave her retreat and break her vow. When he was exasperated by her persistent refusal, he hid a valuable silver cup in her cell and accused her of having stolen it. She was condemned to death. She prayed for her accuser and for her own salvation. The executioner entreated her with tears to forgive him and to pray for him when she arrived in heaven, as he knew she would be there immediately. He then cut off her hands and feet, and she was empaled, and instead of Christian burial, she was thrown into a pit and some earth thrown over her. Her accuser was possessed by a devil and was taken to the shrine of St. DYMNA and to many other shrines, but the evil spirit declared there was only one saint who could cast him out and that was St. Mary, the innocent woman who had died as a thief. Accordingly, seven years after her death, he was taken to her grave. When they had prayed to her and obtained the cure of the demoniac, she was taken up from the ground and buried under the altar of the church at Woluwe-Saint-Lambert, and the people called her St. Mary the Unfortunate, in Flemish *Die Ellendige*. A chapel was built there in her honour in 1363, and it still stands almost unchanged. *AA.SS.* from contemporary authority. *Biog. Nat. Belge.*

St. Mary (47) de Socos (of Help), Sept. 25, 19, Dec. 31, + 1290. She was of the Order of St. Mary de Mercede (Ransom) for the Redemption of Captives.

Once on a time, Don Rodrigo Guillen, the second son of the noble house of Cervellon in Barcelona, married a good woman of equal rank; having no children, they gave all their substance to the Order of St. Mary de Mercede. Through the prayers of B. Peter Nolasco, they had a beautiful daughter whom they christened Mary, in honour of the BLESSED VIRGIN. They brought her up piously, and when she was eighteen she chose a life of celibacy, charity and devotion, and went three

times a week to the hospital with her mother. She wished to serve God in His people, but had not yet decided how best to do so, when B. Bernard of Corbaria preached a sermon on the miseries and dangers of the Christian captives who were slaves to the Turks. Mary was so touched by the picture of their woes that she thought of nothing but how she could help them. After her father's death she lived for some years very quietly with her mother, near the church of the Brothers of *Mercede*. She considered herself a steward for the poor of the ample provision left her by her father. Except the three regular portions of each day which she gave to prayer, she spent all her time in working hard for her poor, preparing food for them, releasing many prisoners, befriending shipwrecked mariners and travellers, and omitting no act of mercy.

About 1265, two childless widows of exalted station in the province of Barcelona took a house near that of the Brothers of St. Mary de Mercede, and accompanied by a few girls of kindred disposition, spent their time in exercises of devotion and in working for the poor. Mary, who had already had several years' experience in every branch of charitable work, and whose mother was dead, became a member of the little community. B. Bernard of Corbaria, prior of the monastery, was their spiritual director. No women had hitherto been made members of the Order, and they had great difficulty in obtaining his permission to wear the habit of the brotherhood and to be constituted a Third Order, in imitation of the Tertiaries of St. Francis and St. Dominic. As soon as they succeeded, they unanimously elected Mary their first superior. She was already greatly beloved by the afflicted, and was found so helpful in all sorts of trouble, that her family name was lost in that glorious name of *Socos*, by which she is honoured to this day in her own country.

Besides the usual vows of Third Orders, the members of the Order of *Mercede* promised to pray for the Christian slaves, to pity their sufferings

and to accompany in spirit the brothers who went to visit them. Mary had great gifts of God. She was credited with miracles during her life and after her death; especially in aid of those in peril on the sea: Barcelona in those days had no harbour, and wrecks were frequent on the coast.

She was buried in the church of the Brothers of Santa Maria de Merced in Barcelona. Her immemorial worship was sanctioned by the Pope in 1692.

R.M. A.A.SS. Ribadeneira, Sept. 25. Lambertini. Helyot.

St. Mary (48) Hurtado, O.S.D., suffered so much unkindness from her husband, often nearly losing her life, that after many years the religious authorities of Valladolid sanctioned her leaving him and taking the veil in the Convent of St. Catharine. She was sent hence to govern the Convent of Penitence. She performed a miraculous cure by her prayers with the aid of a crucifix to which she had a great devotion. She died covered with horrible wounds, which became clean and sweet the moment she was dead. Lopez, *Historia de Sancto Domingo y de su orden*.

B. Mary (49) of Jesus, a nun at Burgos in the 14th century. One of the oldest convents in Burgos was that of the most Holy Trinity, built by St. John of Matha, founder, c. 1200, of the Order of the Trinity for the Redemption of Captives. In 1366, during the war between King Peter the cruel and his brother Henry of Trastamar, this convent was ordered to be destroyed, as it stood outside the walls and was a danger to the town and its inhabitants, because it could be used as a fortress by the enemy. When they began to pull it down, a stone fell on the head of a crucifix over the altar, which thereupon shed drops of blood. B. Mary of Jesus and several other innocent and devout young nuns were present, and the blood fell on the clothes of some of them; several drops on Mary's veil, as well as on the altar cloth. They collected all they could, and the crucifix told them that the small house in which they were living would become a great convent. The blood-stained veil was

preserved by the community, and the crucifix was removed to another church, where it continued to work miracles. In 1586 a good house and garden in Burgos were provided for the successors of those nuns. Florez, *España Sagrada*.

B. Mary (50) Spesalasta, of Pisa, O.S.D., + c. 1393. When a baby and ill, she was put by her nurse in her bed in the balcony. An angel told her to have herself carried away, as the balcony and porch were going to fall, and when she was taken away, they fell. At five, she was taken in spirit to the prison of Peter Gambacorta, governor of Pisa, and father of CLARA (8). The VIRGIN MARY told her she should say five aves daily for him. She had two husbands and eight children. When she had lost her second husband, four sons, and her mother, an angel informed her of their salvation, so she did not mourn. Christ appeared to her as a poor man, and she washed His wounded legs. The crucifix bowed to her. Pio. Razzi.

B. Mary (51) Storioni of Venice, July 2, 1379-1399, O.S.D. The daughter of Nicholas Storioni, she was of noble birth, rich and beautiful. She was married at fourteen to a dissipated young nobleman, named Giannino della Plaça. A few days after the marriage, he went off to the war then raging between the Lord of Mantua and the Duke of Milan. Mary remained at Venice and went to live with her mother, whose house was close to the Dominican church of St. Peter and St. Paul. She attended many sermons there, and was particularly touched by those of B. Thomas of Siena. At sixteen she made a general confession and began at once to renounce her vanities and luxuries. She went to her own room at the top of her mother's house, pulled out her beautiful lace and fashionable dresses and set to work to cut them all to pieces. Her mother found her thus employed and said, "If you are determined not to wear these things yourself, you might at least have given them to me for your sisters who are going to be married." Mary said she did not dare to leave it in her own power to resume those vanities. She secretly joined the

Third Order of St. Dominic. She dressed henceforth like an old lady and made herself useful in many ways about the house, waiting dutifully on her father who suffered from gout. From the time of her conversion she wore a cilicium, never tasted meat, slept very little, and that little in her clothes, used a scourge, and lived like a nun. She found time to learn to write and to copy out many of the sermons of B. Thomas of Siena. There was some difficulty about her becoming a nun in the absence of her husband; but at last, at the age of twenty, with her parents' consent, she was openly enrolled in the Third Order of St. Dominic. She was already in poor health, and was very soon struck down by the pestilence which ravaged Italy in 1399. Hernando del Castillo. Pio.

B. Mary (52). (See JANE (12).)

B. Mary (53) de Maillac, March 28, April 27, V. 1331-1414, was named Jeanne at her baptism, and Marie at her confirmation. Daughter of Hardouin, seigneur de Maillac, a nobleman of Tours. After her father's death, she married Robert de Silleye, a good young man whom she had known from childhood and whom she had saved by her prayers from drowning in a pond. He knew that she had made a vow of celibacy. Her grandfather, who had arranged and greatly desired this marriage, died the day it was solemnized. While King John of France was a prisoner in England, the English laid waste the country and took many captives, among them Robert de Silleye, who was imprisoned at Gravelles. Mary sold her jewels and horses and raised three thousand florins, with the assistance of her friends, but as there was some delay in sending the ransom, Robert was kept in a dungeon without food for nine days, and was then liberated by the VIRGIN MARY in answer to the prayers of his wife. After this, they devoted themselves more than ever to the service of Christ and His poor. They took three orphans and brought them up carefully. After Robert's death, Mary was expelled from his house and was deprived of all his property. She

took refuge in the cottage of one of her servants, and having no table-cloth, she ventured to share that of the maid, who ungraciously took it from her. Mary gave it up without a murmur or a blush. She was now about thirty years old. She returned to Maillac to live with her mother and learned to make ointment to heal wounds and diseases, and after a time went to Tours and lived near the church of St. Martin, devoting herself to the service of the poor. One day an angel came among them to eat at her table. Once when she was praying before the altar of the church at Tours, a mad woman threw a stone at her, which broke her back. Every one thought she was killed, and the most skilful doctors despaired of her cure; but she recovered by the special assistance of the Virgin Mary. She gave her house at Roche St. Quentin (where she was born) to the Carthusians, and to become really poor, she gave up all her property. She was despised by her friends and relations for her love of poverty, and suffered the greatest humiliations and privations, sometimes taking shelter at night in a ruin. She took as a companion, Jeanne, a nun of Belmont.

Louis, duke of Anjou, and Mary of Bretagne, his wife, acknowledged her sanctity and chose her as godmother to their infant son. She was anxious to instil pious ideas into her godson, and often recited prayers and portions of the Bible to him. When she told him about Paradise and the glory of the saints, he clapped his hands and stamped his little feet with delight.

When she was fifty-five she was received into a Franciscan convent in Tours. During her whole life the Passion of Christ was always present to her mind. Once as she was meditating on the martyrdom of St. Stephen, she felt in spirit the stones that struck him, and became a partaker of his passion.

A.R.M., April 27. *A.A.SS.*

B. Mary (54) MANCINI, Dec. 22, Jan. 22, + 1431, O.S.D. Daughter of Bartholomew Mancini, of a distinguished family of Pisa. She was christened Catherine. She was still young when she lost her second husband and all

her children. Thenceforth she spent her time and money in pious and charitable works, and her house became the resort of the poor. At this time CATHERINE (3) came to Pisa, and by her advice Mary joined the Third Order of St. Dominic. She went to reside at the convent of the Holy Cross, where each nun lived at her own expense. Mary had six companions whom she maintained there. She left that house with CLARA (8) and became a nun in the convent Clara's father built in honour of St. Dominic. She succeeded Clara as superior, and attained to great holiness; she worked several miracles, and died at a great age. Pius IX. approved her worship, and granted an office in her honour to the diocese of Pisa and to the Dominican Order. *A.B.M.*, Dec. 22. Guérin. *Civiltà Cattolica*. Stadler.

B. Mary (55) de Ajofin, July 17, + 1489, a nun in the Jeronimite convent of St. Paul at Toledo, where her body is kept in great veneration. For many years this convent was called *San Pablo de las Beatas de Maria Garcias*. It was built sixty or seventy years before the days of Mary de Ajofin, by the saintly Mary Garcias, on her own estate. Her nuns assumed a dress and rule like those of the monks of St. Jerome, but not until they had been living several years as a religious community did they take regular vows; hence the name "*Beatas*," which in Spain still implies women devoted to a religious life, whether singly or in community, without being actually nuns. Helyot. *AA.SS.*, *Præter*.

B. Mary (56) Bartholomea Bagnesi, May 28, April 6, Oct. 18, 1514-1577, 3rd O.S.D. Her father was Carlo de Rinieri Bagnesi; her mother, Alessandra Bartolommea Orlandini; both of noble families in Florence. They entrusted her to a nurse at Impruneta, six miles from Florence, who was not only very poor, but had concealed from the Bagnesi the more important fact that she had no milk to give the baby. The child would have been starved to death but for the charity of some poor neighbours who gave the nurse some eggs with which to feed the infant. As soon as she was old enough to have her hands out of

swaddling bands, she used to pick up little crumbs from the ground to feed herself, so that she learnt abstinence and poverty from the very beginning. She used to be taken to see her sister, a nun at Farentino, who was very fond of her and taught her to sing; she would say, "Marietta, whom will you have for a husband?" The child used to answer, "Jesus Christ." At her mother's death she had to undertake all the housekeeping and did it well, although but a child. When she was seventeen, her father asked her if she would become a nun or remain in the world. She was startled by the sudden question and could not answer; her blood seemed to freeze, and she never recovered her health during the forty-five remaining years of her life, and was therefore never able to become a nun. Some years after, when she was about thirty-three and very ill, her father wishing to give her the only satisfaction possible, proposed to her that as she was not in a state to leave her bed and go to a convent, she should take the Dominican habit of St. CATHERINE (3) OF SIENA. Mary was delighted, and became a member of the Third Order of St. Dominic. Her health immediately improved, and she went on foot to several churches. But she again relapsed into ill health. After some years of great suffering and greater sanctity, during which many experienced the good effect of her prayers and advice, she died, and so great was the popular opinion of her holiness that an immense crowd assembled to pay their respects to the dead saint. Her body was placed on a table, dressed in the habit of the Order and crowned with a wreath of flowers made of silk and gold, round her head were four candles blessed by the Pope and preserved by her for this purpose. She was buried by her own request in the Carmelite church of Sta. Maria degli Angeli. *R.M. Breviary*, *O.S.D.* *AA.SS.* Agostino Campi, *Vita*. Cappoccio, *Vita*.

B. Mary (57) Antonia Bagnesi, Apr. 6 or Oct. 18, O.S.F. Date unknown. A nun of St. Clara at Florence, she attended those stricken with the plague.

She is perhaps the same as MARY (56), who is claimed by the Dominicans as a member of their Order. Stadler.

B. Mary (58) of the Resurrection, Oct. 12. 16th century. Nun of the Order of our Lady of Mercy (or Ransom), in the convent of the Assumption at Sevilla. Helyot.

St. Mary (59) Magdalene de' Pazzi, May 25, 27, 1566-1607. Represented in the dress of a Carmelite nun, wearing a crown of thorns and holding a flaming heart. She was the daughter of Camillo de' Pazzi, and his wife Maria del Monte. The name given her in her baptism was Catherine. She showed extraordinary piety from a very tender age. She used to assemble as many of the poor children as she could and teach them. She passed the prison daily on her way to school, and gave her luncheon to the prisoners. Her parents, to encourage her charity, often gave their alms through her. Soon she began to distress herself about the sins of others as well as about their poverty, and to pray earnestly for the conversion of sinners and heretics. She became a nun in the Carmelite convent of Santa Maria degli Angeli at Borgo San Frignano, in Florence; and took the name of Mary Magdalene. After the year of her novitiate she had a long illness. The nuns thinking her at the point of death, made her take the veil and then put her back into her bed, which was a sack of straw. She was favoured with visions for forty days, and after that she recovered. During some of her ecstasies she received from the Saviour rules for a holy life. In the church of the monastery where she was living was the stone sarcophagus in which lay the body of MARY (56). Mary Magdalene de' Pazzi had a great devotion to her, and often visited her tomb and made earnest prayers to that holy soul. In her ecstasies she repeatedly saw her in Paradise, sometimes on a jewelled throne. Mary Magdalene was very clever in embroidery and in painting. The Carmelites of Parma preserve with great veneration and affection a picture by her, called *il Torcolare*; it represents the Saviour under torture.

Her sister nuns saw her painting and

working or illuminating, with her eyes fixed on the cross. They could not understand; they darkened the window, they threw a veil over her face, but still she went on with her work and did it as well as if her whole attention had been absorbed by it. Although she had a delicate skin and felt the cold extremely, she went barefooted to the well and about the garden; her fasts were excessive, and some of her charitable acts and miracles imply a complete conquest of all selfish inclinations, as when she cured Mary Orlandini of leprosy by licking it with her tongue. She was declared *Blessed* in 1626 and canonized 1669.

There was a picture of St. Mary Magdalene de' Pazzi by Dandini, from which an engraving was made in the eighteenth century by Pietro de Pazzi.

B.M. Puccini, Vita. Ticozzi, Dizionario dei Pittori, etc. Leggendario. Modern Saints, by the Fathers of the Oratory in London.

B. Mary (60) Victoria Fornari Strata, Sept. 12, 1562-1617, was founder, in 1604, and first superior of the nuns of the Celestial Annunciation under the rule of St. Augustine; they were called *Torchine* (blue nuns). She is represented standing praying before a large crucifix. She married, at seventeen, Angelo Strata, who appreciated her extreme goodness and piety. He said she was an excellent wife, good for nothing but praying and housekeeping, to which two matters she gave her whole attention, avoiding company and amusements. She had four sons and two daughters. After nine years of married life, her husband died, and she grieved so much for him that her sorrow was almost sinful. One of the characteristics of her Order was such complete seclusion that the nuns were only allowed to speak to their nearest relations through the parlour grating, and that only once a year. They were to imitate especially the humility of the BLESSED VIRGIN, and were to wear her colours. Their dress was a white gown and handkerchief with sky-blue band, a cloak, and shoes. Mary (60) was Prioress for the first seven years of the existence of the Order, and then became a simple

nun. She performed some miraculous cures and had other wonderful gifts. Her body was still fresh in 1828, when she was solemnly beatified.

The rule of her Order forbade the use of silk or gold, even for the furniture of the church; it forbade also music, vocal or instrumental; but these points were set aside for the occasion of her beatification, by the Pope, at the request of many persons who wished to do great honour to her by having the festival as magnificent as possible. An immense concourse of clergy were present, and every priest wanted to celebrate. There were only five altars in the church of the Annunciation, so they had to use the other churches that stood near. The festival lasted three days, on the evenings of which, all the neighbouring buildings were illuminated.

Diario di Roma, March 5, 1828, and Sept. 19, 1829. *Gynecæum*. Stadler. Guérin.

B. Mary (61), Aug. 16, a member of the confraternity of the Rosary, M. 1620, at Cocura in Japan. Wife of B. Thomas. They were crucified with their little boy. The prince tried between blows and promises to pervert the child; but the plucky little fellow said, "You think you can frighten me. Here is my heart! Here is my neck! Strike! Kill me, but I die a Christian." He lived two days on the cross, and died, pierced with a lance. Authorities, same as for *LUCY DE FREITAS*.

B. Mary (62) of Fingo, Sept. 10, M. 1622. She was niece of the Governor of Nangasaki and married Andrew Tocouan Mourayama, a Brother of the Rosary. They sheltered Father de Morales in their house. Andrew was put to death as a Christian while they were both young. On account of her high birth, Mary was left at liberty for a few years. She lived in perpetual preparation and expectation of the martyr's death. At last, a messenger was sent to her house to summon her to the presence of Goncoron, the governor, to answer to the charge of being a Christian. She answered that she would not go to hear impieties, and would never abjure her faith, but that she would go

to the place of execution without any summons or any armed men to bring her. She did not appear at the trial, but next day she put off her mourning and, arrayed in white velvet, she seemed to have regained the health and strength that she had lost during her widowhood, and walked in the van of those who presented themselves for martyrdom, looking radiant in her recovered youth and beauty and in the joy of going to rejoin her husband and take a place among the martyrs. (See *LUCY DE FREITAS*.)

B. Mary (63), Sept. 10, M. 1622, at Nangasaki, with her husband, B. Paul Tanaca. (See *LUCY DE FREITAS*.)

B. Mary (64), Sept. 10, M. 1622, at Nangasaki, with her children and *LUCY DE FREITAS*. Mary was widow of B. John Xoum or Chooun, who was burnt Nov. 18, 1619. Pagès calls her *MARINA*.

B. Mary (65) Tanaura, Sept. 10, M. 1622, at Nangasaki, with *LUCY DE FREITAS*.

B. Mary (66), Sept. 10, a Japanese, M. in 1622, with her sons, John aged twelve, and Peter aged three. She was the wife of the Corean martyr Antony, a catechist of the Jesuit fathers. Authorities as for *LUCY DE FREITAS*.

B. Mary (67) Anna of Jesus, April 17, 1565-1624. Daughter of Luis Navarra de Gunvara, who held an office at the Court of Madrid, and Juanna Romero his wife. After her mother's death, her father and step-mother wished her to marry and resorted to unkindness of divers sorts to induce her to do so and to prevent her becoming a nun, but as she was desirous of sharing the sufferings of Christ, she found it easy to bear those she encountered in her own home. She sought admittance now to one convent, now to another, but was refused everywhere, as the nuns feared to draw upon themselves the anger of a powerful man. At last, when she was forty-two, her father losing hope of establishing her by a good marriage, consented to let her join the Order of St. Mary *de Mercede* for the Redemption of Captives. Here she had to pass through eight years of probation before she was allowed to take the habit, and in 1614 she took the vows.

She was declared *Blessed* by Pius VI. in 1783. *A.R.M.* Stadler.

B. Mary (68) Vaz, Aug. 17, 3rd O.S.F., M. in 1627, at Nangasaki. She was the wife of Gaspar Vaz. *A.R.M.* and the authorities for *LUCY DE FREITAS*.

Ven. Mary (69) Coronel, May 24, V. O.S.F., 1602-1665. She was abbess of the Conceptionist convent at Agreda. She wrote a *Life of St. Anne* and a more famous book called *The Mystical City of God*, which has passed through many editions in divers languages. Her renown for holiness spread beyond the bounds of her own country. Many ecclesiastical and secular personages sent to consult her and ask for her prayers. She was for many years the correspondent and adviser of Philip IV. king of Spain (1621-1665); but he had not courage to follow the advice of this strong-minded woman, who has been called "almost the only man at the time in all Spain." Notwithstanding the miracles that occurred at her tomb and the general belief in the Divine origin of her revelations, the books she wrote were disapproved by the Church and her canonization was thrown out. *Analecta. Biog. universelle.* Stadler. Kelly, *Hist. of Spanish Literature*. Her works edited by Silvela in Ribadeneyra's *Autores Espanoles*.

B. Mary (70) of the Angels, Dec. 16, 19, + 1717. She was a barefooted Carmelite, founder of Moncalieri. Her name was Marianna Fontanella. She was the tenth child of Giovanni Donato Fontanella, count of Baldissero, who held honourable offices in the public service at Turin. From her birth she showed points of resemblance to *THERESA CEPEDA*, that great saint whose Order she was destined to adorn. When Marianna was six years old she was much interested in the lives of the saints, particularly those who lived in the desert. She arranged with one of her little brothers to steal away from home and go to the desert and there live in caves among the wild beasts. They furnished themselves with as much bread and wine as they thought they would want on the journey, for they supposed that once arrived in the desert, God would provide for all their wants. Their

great difficulty was how to get away from their father's house unperceived; but one night, having discovered and appropriated the key, they determined to set off before the rest of the family were awake. They already fancied themselves in some horrible cave doing penance for their sins, and great was their vexation and many were their tears when on the appointed morning they awoke at the usual time and found they had missed the long coveted opportunity. For a long time their parents and nurses could not understand the cause of Marianna's grief, but when they discovered her little store of provisions they got her to confess her plot, and were delighted with her piety. Rather more than a year after this, the child was very dangerously ill and her parents were in great distress. A Franciscan monk exhorted the Countess to revive her faith in the Virgin Mary and ask her to cure the child for the sake of her immaculate conception. He also advised that the invalid should swallow a *vigliettino* of the conception. She took his advice; went to her daughter's bed and gave her the *vigliettino* to swallow, saying, "My dear child, recommend yourself to the most holy Virgin." The little girl, who until then appeared to be at the point of death, instantly aroused herself and said, "Mary, help me!" Then she had a vision of the Virgin Mary praying for her to Christ, Who refused her prayer at first, saying that Marianna would be ungrateful to Him, but granted the child's life to His mother's persistence. Marianna was perfectly cured. She considered herself bound to show her thankfulness by a life devoted to her Saviour. Before long her mother made her learn dancing and required her to be nicely dressed and to go into society. She obeyed, but it was pain and grief to her. One day she found a broken image of the crucified Lord without the cross. She kissed it, and cried over it and said it had been cruelly treated. It replied that *she* was the person who was cruel to her Lord. She was in great distress and felt she must give up all considerations except the service of Christ. She went to the glass to arrange her dishevelled hair, and saw

instead of herself, Christ crowned with thorns and blood dropping from His wounds. She exclaimed, "Oh, Virgin Mary, how *could* you let me live to be so ungrateful to my Lord?" She had a book on the Passion, on which subject she meditated deeply. She was much affected by reading that the Lord was struck on the face in the house of Caiaphas. She prayed that she might partake this suffering, and her prayer was granted in a singular manner. One evening, soon after this, she went with her sister and others to benediction at the parish church and found a mad man kneeling next her. She felt a shudder of disgust, but said to herself that his soul might be more precious in the sight of God than her own. After benediction, when the priest turned to the altar and the people began to move, the man gave Marianna such a blow on the face that it resounded through the whole church. A great hubbub ensued; the maniac ran off; all the men flew after him with drawn swords, while the women flocked round Marianna, shocked and sympathising. One said, "I am sure her jaw is broken;" another, "I am sure all her teeth are knocked out." "As for me," said another, "I thought she was killed." Her sister wept and sobbed, but the young saint knew Who had sent her the blow, and rejoiced that the poor lunatic was suffered to escape.

One of her sisters took the veil in the Cistercian convent of Rifreddo at Saluzzo. Marianna and her mother went to witness her profession. Marianna was permitted to go inside the convent during the service, and to sing a verse or two with the nuns. When the ceremony was over, the Countess Baldissero went to take leave of the nuns and of one daughter and called the other to accompany her home; but Marianna refused to return, saying she had gone with the intention of staying and serving God in that house. The signora was very angry and tried to insist. The nuns persuaded her to give in, and Marianna was allowed to remain for a year amongst other young girls who were being educated. At the end of that time her father died, and her mother felt the necessity of attending to

her own soul and could no longer bear the whole burden entailed on the mistress of the establishment, so her son Giambatista took Marianna home and made her his housekeeper, an office in which she acquitted herself very well and gave proof of great humility and patience. By-and-bye she renewed her request to be allowed to take the veil, but the widowed Countess could not bear the idea of such complete separation from her youngest and favourite child. Already five of her daughters were nuns, the other was married into the family of the Counts of Lodi da Capriglio, and Marianna was her treasure, so obedient, so cheerful, so gentle. Her mother's dearest wish was to have her happily married and living with her or close by. She found an alliance suitable in every way, and one day when they were alone in their vineyard, she took Marianna for a longer walk than usual and tried to induce her to accept this apparently happy destiny, but her wisest reasoning and her tenderest persuasions failed to carry her point, and seeing her daughter entirely bent on a religious life, she gave up the argument, exclaiming, "Then may God make you a great saint!" and she never more troubled her on the subject. After a short time she offered her daughter to the Cistercians of Saluzzo, with whom she had lived. They were charmed at the proposal, but she felt called to a life of greater austerity. It happened that the holy *sindone*, i.e. the linen cloth in which our Saviour was wrapped for burial, was to be exhibited from a balcony at the Palazzo Madama, and Marianna's mother sent her to see it from a balcony opposite. Two Carmelite friars were there, one of whom was a great servant of God — Father Francesco Antonio di Sant' Andrea. He sheltered her with his cap during a little shower of rain, and discerning in her a beautiful soul, he asked whether she had a vocation to be a nun. "It is rather soon to decide," she answered; but he continued the conversation and she admitted that she had been accepted by the Cistercian nuns at Saluzzo but was not quite satisfied, and in spite of having intended to be very reserved, she felt compelled to confide

in him. "Then why," said he, "do you not go rather to the Carmelite nuns of St. Christina?" She had never heard of this convent, but she asked him to tell her more, and he described their holy life so sympathetically that she felt fascinated by that Order. She thanked the monk for his kindness and asked him to pray for her, after which, she went home so happy that she could not help shouting out, "I am going to be a Carmelite. I am going to be a Carmelite."

Her mother thought her too delicate for the hard life and poor food of the Carmelites, but at last, after much consultation, she took her to Santa Cristina della Priora. As the Countess raised objections about her dowry, nothing was settled that day. By-and-bye, the nuns becoming interested, the prioress invited her mother to an interview in which the money difficulties were finally smoothed over, and Marianna began her novitiate Nov. 19, 1676, at the age of sixteen, taking the name of Mary of the Angels. As soon as she was left alone in the convent she remembered with regret every caress and endearing quality of her mother, and this regret became worse and worse as the Countess often came to see her and told her she missed her so dreadfully that she could neither eat nor sleep and had no peace. The devil then tempted Mary with hatred of the strict rule, the penances, her sister nuns, and especially the mistress of the novices. At the end of her year's novitiate she took the veil.

For the first seven years the Lord hid Himself from her and she suffered acutely. When she was thirty-three and had been seventeen years a nun and for some time mistress of the novices, she was made prioress. She held this office four times. Her cell as prioress was the same as the others, but so situated as to be easy of access for all the nuns. The furniture of a cell consisted of a board, which when placed on the knees of the nun would do for a table; a straw chair; a rough pallet with a wooden cross at the head and a little print of some sacred subject. She used to say to her nuns, "Manage always to be without some-

thing that you want, in order to taste poverty." Although she loved poverty and wore the old clothes of the other nuns, she was *always clean*. Once when the nuns were determined to make her a new dress, they found it impossible to get a chance of taking her measure; they had to measure and fit one of themselves who was about her size, and then to get the superior of the Order to command her to wear it. Her veil she always made herself, of rags and scraps. She made a vow never to look any one in the face, and only distinguished her nuns by their voices. When she was paralysed she would not let anybody undress her, although she could not do it herself. In this strait, St. THERESA appeared and waited on her.

Victor Amadeus II., then duke of Savoy, afterwards king of Sardinia, used to visit her and consult her on affairs of importance. Her humility made this honour distasteful to her. Once he asked if he could do anything for her. She fell on her knees and begged him not to visit that poor sinner again. The ladies of the Court came and condoled that the king no longer would come, and she only answered, "Well, what can I do about it?"

In 1702 she founded the convent of Moncalieri and hoped to hide herself there, but the Court and everybody insisted on having her back in Turin. The devil appeared to her under various forms, often as a cat or several cats. He tempted her to destroy herself, etc. She was consoled by heavenly apparitions. Christ told her that the time of her purification was over, and embraced and kissed her, and asked her what she would like; whereupon she prayed that she might suffer with Him as B. John of the Cross did. In the year 1702 she made a vow always to seek to please her heavenly Spouse. She had a great devotion to the mysteries of the Trinity and the Incarnation; to the Passion and the Sacrament of the Altar; and showed great pity for poor sinners, whom she constantly recommended to the prayers of her nuns. She prayed and did penance a whole year for one conversion. After communion she used to go into

ecstasies, and when recovering from illness, the infirmarian forbade her to stay in heaven more than half an hour at a time for fear of exhaustion, and used to go up to her very softly in church, and only in thought exhort her to return to her senses; she at once obeyed as if she had been shaken or loudly commanded. As a Carmelite nun she could not do much for the poor, but she was very kind to any of the nuns who were ill, especially one who suffered from cancer, and she was able to be charitable to the wounded in the siege of Turin, 1706.

She was often consulted by B. Sebastian Valfre of the Oratory. The people having deserved a pestilence, her prayers procured a mitigation and they had instead a cattle plague, from which they applied to her to release them.

In 1713, after the peace of Utrecht, Victor Amadeus became king of Sicily, as well as duke of Savoy. In 1719 he lost Sicily and became king of Sardinia. While in Sicily, he wrote to Mary to pray for him. Her answer only promises the prayers of the community, expresses her great regard for him, and gives a little advice. Afterwards she wrote to beg the life of a deserter. The king refused. She prayed at the foot of the cross, saying, "Oh, if I had come to *You* first!" Very soon after, the king sent her the pardon she had asked for. She was elected prioress for the third time in 1706. In the same year the French besieged Turin. The royal family were sent to Geneva, but before they went they called on the saint and recommended themselves to her prayers. Many persons consulted her as to whether they should go away. She said to them, "If you have provision for four months, you can stay." And sure enough, in four months exactly, the town was relieved.

Among her other writings, Father Anselmo reproduces a most sympathetic letter to the king on the death of his son, at the age of sixteen; and later, the queen writes to beg her prayers, and Mary, in a letter full both of humility and tenderness, tells her that Christ wishes her to console herself with His love, and that the great gift of comforting souls He has reserved to Himself.

The story of the foundation of the Nunnery of Moncalieri is thus told by her biographer:—

A certain pious widow, Anna Maria Sapino, died there in 1700, leaving her house, by will, to be given for a convent to the first nuns who should come and establish their Order in Moncalieri. One of her executors, the Prebendary Ravero, thought the house was much too small to be used as intended by the widow. He went to Turin and consulted B. Sebastian Valfre,—who knew that Mary had long had it in her mind to found a new house of her Order,—and said to Ravero that he thought this a special interposition of God in favour of her pious intention, and thereupon took him to St. Christina's. Mary was delighted and at once began to take measures for the work she had at heart; but there was considerable delay in getting all the necessary permissions: first the consent of the superiors of the Order, then that of the king had to be procured with due formalities. In 1702 the convent was begun. She had to build a little church, as well as to alter the house. She borrowed money, and when any one asked her how she expected to pay her debt, she said that St. Joseph would not leave her in the lurch. She set up a bag for alms; fabulous sums came out of the bag; the building went on, and in 1703 the nuns took possession. Three of the holiest and most capable were chosen from St. Christina's to preside. They set off from Turin in one of the royal carriages, accompanied by two ladies of the Court—the Marchionesses Pallavicino and Tana. They were followed by the provincial of the Order, and other ecclesiastics, and by many ladies and gentlemen; the procession being closed by musicians. They entered Moncalieri to the sound of bells, amid the applause of the citizens, and went first to the palace of a certain count, where the Sindaco and Decurioni and other personages were waiting for them. Then there followed a grand religious ceremony and sermon. All the monks and multitudes of people went in procession to the new church, and after the benediction the host was placed on the

altar for the first time. The foundresses renewed their solemn profession, and the provincial pronounced the new monastery to be that of St. Joseph. Mary was not present. She would have liked to hide herself in her new house, but the king and the people desired her presence in Turin, so she had to remain at St. Christina's, and direct the new community for fourteen years from thence.

Her dying illness was very edifying. She had often recovered in obedience to the commands of her superiors. At last, seeing her in perfect peace and ready for death, the nuns knowing there was no hope of her recovery, asked the confessor to let her depart, begging only that she might wait until she had first blessed them all. He, holding the crucifix in his hand, said to her, "Mother Mary of the Angels, you have lived until now for the sake of obedience. If the good Jesus wants to have you with Him in everlasting glory, in the name of obedience, go." So he spoke and she died instantly.

She had already long been looked on as a saint and credited with miraculous gifts of clairvoyance, prophecy and healing; and as soon as her death was known, crowds flocked to the convent, bringing crosses and rosaries with which they entreated the nuns to touch the blessed corpse. The funeral was impeded by the concourse of devotees. The Court musicians came to play and sing at the mass. The belief in her sanctity was so widely spread that her canonization began the very next year to be discussed in high quarters; but divers causes combined to put it off for more than a century, when—her miracles increasing and her "heroic virtue" having already been testified by Pius VI. in 1777—she was solemnly beatified by Pius IX. in 1865. Her day in the Mart. of her Order is Dec. 19.

A.R.M. Her Life by Padre Anselmo di San Luigi Gonzaga, Definitor Generale dei Carmelitani Scalzi. Rome, 1865.

B. Mary (71) Magdalene Martinengo da Barco, July 27, 1687-1737, O.S.F., was a native of Brescia. In 1705 she became a nun and afterwards abbess in the Capuchin convent of Santa

Maria della Neve, where she spent the rest of her life. She had a deep devotion to the sacred crown of thorns and secretly wore a crown of needles, which torture was only discovered after her death. The Count and Countess Martinengo and other members and relations of this distinguished family were present at her beatification, on June 9, 1900, by Leo XIII. *The Tablet*, June 16, 1900.

St. Mary (72) Frances of the Five Wounds, Oct. 6, was born at Naples in 1715 and died there in 1791, O.S.F. She was christened Anna Maria Rosa Nicoletta. Daughter of Francesco Galla and Barbara Businsin. Her father dealt in gold embroidered ribbons, and she helped industriously to make them and also to do all kinds of housework. At sixteen he ordered her to marry a rich young man who proposed for her; but she was for the first time disobedient, for she had chosen the immortal Bridegroom. Galla, an ill-tempered man, was furious. He locked her up, and only when a long term of punishment and disgrace had failed to change her resolution, did he, in 1731, consent that she should be enrolled under the strict rule of St. Peter of Alcantara, which was a branch of the Third Order of St. Francis of Assisi, and called the *Strictest Observance* or *Minori Scalzi*. She remained in her father's house and continued to work as hard for her parents as before. She spent more time in prayer and less in work than her sisters, but, to their astonishment, she accomplished a great deal more work than all of them. She was often ill in consequence of overwork. Her father and some priests and others considered her a hypocrite. She bore their scorn and unkindness with the greatest humility. After the death of her mother, whom she nursed with devoted tenderness, her confessor let her go and live with Maria Felice, an estimable woman of the same Order. Here she had more time for prayer and contemplation. She received the five wounds more unmistakably than almost any one else. She prayed that she might suffer the death agony and the pains of purgatory instead of her

father, and this was granted. She had great love for her fellow creatures, was wonderfully kind to the sick and the poor, and gave good counsel to all who sought it.

Among the favours granted her by God was that of communicating during her illness, by the ministry of angels, in the sacrifice of priests who were celebrating mass in another place. This is testified by the Venerable Philip Bianchi, superior of the College of Portanova at Naples, who calls her, "that humble and fervent tertiary."

After her death people thronged to visit her; one woman came on crutches and went away walking actively.

Mary was pronounced "Venerable" in 1803 by Pius VII. Her miracles increased, and in 1843 she was beatified by Gregory XVI. In 1867 she was canonized by Pius IX.

R.M. Analecta. Stadler. Butler, "St. Peter of Alcantara." Léon. Her life was written by Laviosa and distributed with her picture on the occasion of her canonization.

B. Masalda, Aug. 7, is a misprint for MAFALDA.

St. Masenza, MAXENTIA.

St. Masilla, May 6, M. at Milan with many others, in the reign of Maximian. *AA.SS.*

SS. Massa Candida, Aug. 24, three hundred martyrs, precipitated into quicklime, in Utica, in 258. *AA.SS.*

St. Massaria, Dec. 17, M. in Africa. Guérin.

St. Mastidia, MASTHIDIA or MATHIE, May 7, V. Her body is known to have been publicly exposed for veneration in the cathedral of Troyes, in Champagne, in the 9th century; but how long before that time she lived is not known. She and St. MAURA are among the chief patron saints of Troyes. *AA.SS.* Martin. Cahier and Châtelain say she is the same as MATTHIA (1).

St. Mastilla, June 2, one of 227 Roman martyrs commemorated together this day in the *Martyrology of St. Jerome.* *AA.SS.*

St. Materiana is honoured with MARCELLINA as patron of the church of Tintagel. Miss Arnold Foster (*Dedi-*

cations) says nothing is known about Materiana, but considers that this Marcellina is the sister of St. Ambrose. Materiana is possibly the same as MADRUN.

St. Materna (1) or MAGRINA. (*See* PECINNA.)

SS. Materna (2, 3), MM. of Lyons. (*See* BLANDINA.)

St. Mathana, MARTHA (12).

St. Mathia or MATHIASE, MATTHIA (1).

St. Mathilda or MATHILDIS, MATILDA.

St. Mathithia or MATHITIA is mentioned in a litany used in England in the 7th century. Mabillon. Migne. *English Mart.*

St. Matho, MATILDA.

St. Matidia, MATTIDIA.

St. Matilda (1), March 14, 897-968 (*MAHAULT, MAHTILD, MATHILDIS, MAUDE, MECHTILD, METHILDIS*), Queen of Germany. Wife of Henry I. called the Fowler and the Town-builder (919-936). She was daughter of Count Theodoric, a mighty prince of Saxony, who with his wife Reinhilda lived in the castle of Enger, and here Matilda was born. Not many miles from Enger stood the Benedictine abbey of Herford. It was the oldest foundation in Saxony, and was then ruled by Matilda, mother of Theodoric. While yet in her infancy Matilda (1) was placed under the care of her grandmother to be educated at the monastery. Here she was taught all the useful arts that a good housewife of that day had to practise and to teach. She was diligently instructed in such parts of the Holy Scriptures as the nuns had in their library and in all the history they knew. She learned to read and write Latin and to say and sing prayers and hymns. She excelled in embroidery, and perhaps painted those exquisite miniatures and ornaments with which the transcribers illustrated their careful and beautiful copies of the sacred books. It seems that either the pupils in monasteries were much more seen by visitors than in later times, or that Matilda paid occasional visits to her father's house; for the fame of her beauty, ability and goodness spread throughout the whole land of the Saxons and reached the ears of Duke Otho the

Illustrious, who was casting about for a wife for his son Henry.

Otho was the richest and most powerful man in Saxony. He was descended on his father's side from Eckbert, on his mother's from Charlemagne. His son Henry the Fowler was distinguished by unusual gifts of mind and beauty of person. He seems to have been on active service nearly all the days of his youth and to have won and worn his laurels nobly. He refused to join with his brothers in robbing the church at Gandersheim, richly endowed by his father. He made a pilgrimage for his sins to Rome, mostly on foot, at the age of twenty. Returning victorious from his wars, he fell in love with Hatheburg, a young and beautiful widow, who had taken the veil at Altenburg, and without waiting for his father's consent or the advice of his counsellors, married her. The Church declared the marriage null and they agreed to separate in 909.

In the opinion of the Court it was imperative that Henry should marry again. Duke Otho, moved by the fame of Matilda's beauty, talent and virtue, sent Count Thietmar, who had been Henry's tutor, to the abbey to see her. Thietmar brought a favourable report, and Henry went himself to Herford, accompanied by a stately band of young nobles. They encamped in the fields, and Henry, with a few of his companions, in disguise, gained admission into the church and saw Matilda reading the psalms with deep devotion. Struck with her beauty and dignity, he went after service to speak with the Abbess, who conducted him to her own room and remained there long with him in conversation. At last Matilda was sent for. When Henry saw her and heard her sweet voice, he begged that she might be betrothed to him at once. Her grandmother demurred, hesitating to dispose of the lady without the consent of her parents, but was at length talked over by the charming young man, whose noble lineage weighed much with her in his favour. The next day Henry set out with his bride for Saxony. All the way they were welcomed with great

demonstrations of respect, and soon afterwards the wedding feast was held with royal splendour at Wallhausen. For three blissful years he rested from his wars and for Matilda the cares of maternity began. Their happiness was almost perfect.

In 912 Henry succeeded his father as Duke of the Saxons, and on the death of Conrad, in 918, he was chosen King of Germany. Herbert, bishop of Mainz, demanded to be allowed to anoint and crown the new king. Henry declined: "It is enough," said he, "that I have been chosen king and bear that title; no Saxon before me has attained so much. I thank God's grace and your love. Let anointing and crowning be kept for a better man."

In the sixth year of his reign he completed the great work of uniting all the German lands into one kingdom: he had succeeded in that for which his predecessor Conrad had so long and vainly striven. Ruotger, who wrote the life of Henry's youngest son Bruno, says the day would not be long enough to tell how Henry caused "*die schönste und herrlichste Friede*" to bloom in the kingdom which he found in the most deplorable state, constantly attacked on all sides by hostile neighbours and torn by the most savage internal feuds between blood relations.

Matilda lived as queen the self-denying life of the convent. Her hand was always open to the poor and her lips to plead for the oppressed and the unfortunate. Often did she rise in the dead of the night and pour out her soul in prayer, to "renew her friendship with God." The king believed that whatever she did was right, and lent her his aid in all her undertakings. She had several children, who were distinguished by their beauty, ability and good qualities. On account of his extreme likeness to his father, Matilda loved her second son Henry better than her other children, and earnestly desired that he should succeed to the throne.

In 928, Bruno was born, and in the following year her eldest son married EDITH (5), daughter of Edward the Elder, king of England.

After a reign of seventeen years, Henry, now sixty years old, was seized with his last illness at the palace at Memleben. Calling the queen to him as he felt his death approaching, he spoke with her a long time in private, and then said aloud: "O, most faithful and beloved, I thank Christ that you survive me. No one ever had a better wife." He thanked her for all her help in restraining his anger, in leading him to justice and mercy in his governing, and in always admonishing him to take the part of the oppressed. He commended her and her children and his parting soul to God, Saturday, July 2, 936. Ever after, the widowed queen observed Saturday as a day of works of mercy. After hearing the king's last words, she went into the church to pray, and was kneeling there when the news of his death was brought to her. It is recorded as one of her miracles that she immediately struck off a pair of curious gold bracelets that she wore, although it had always been believed that they could not be removed without the help of a goldsmith; she gave them to a priest for the first mass for her husband's soul.

Henry was buried at Quedlinburg, which he and his wife had founded. His grave is still to be seen there in the crypt now called the "Old Minster." Great and universal was the mourning for the king. Widukind of Corvei says, "he was the greatest king of his time in Europe, inferior to none in mental and bodily gifts, but he left behind him a son [Otho] greater than himself."

Matilda had for her widow's portion, all Henry's property in Quedlinburg, Pohlde, Nordhausen, Grona and Duderstadt.

The land was once more distracted by wars and the struggle between the brothers for the crown. Most of the nobles agreed with the late king's wish for the election of Otho; but many were resolved to stand by Henry, duke of Bavaria, Matilda's favourite.

All the Frankish and Saxon nobles who favoured Otho met at Aix-la-Chapelle, where he was crowned and anointed king.

Henry remembered that his having been born when his father was on the throne, gave him, in the opinion of some

of his countrymen, an advantage over his elder brother, and presuming on his mother's preference for him, he continued for five years to push his claim. At length, under their mother's influence, the brothers made a lasting peace.

One of the first things they did was to join in persecuting their mother. Influenced by mischief-makers, they accused her of robbing the Crown of its revenue and spending it on the poor. To stop her almsgiving, they sent out spies who heaped ignominy on her almoners. She bore all their misdoings with patient humility, and actually gave up most of her possessions that her sons might be spared the sin of taking them away. Meanwhile, nothing prospered with the undutiful brothers, until Queen Edith persuaded the king to bring his saintly mother into honour again. Peace and prosperity were restored.

Matilda, once more at Court, gave larger alms than ever. She visited the poor and the hospitals, and had large fires lighted in winter in the public places for the comfort of the poor. Otho rejoiced his mother's heart by his zeal for religion, being, like his father, passionately fond of relics. During Queen Edith's life, although he was generous in endowing her foundations and those of his mother, their zeal and liberality seemed to him excessive; but after the death of his wife, he found comfort in these works, and allowed himself to be entirely led in them by Matilda.

In 951 Otho married ADELAIDE (3) and became virtually king of Italy.

In 955 Matilda suffered the heaviest sorrow that had ever fallen upon her in the last illness and death of her son Henry. This seems almost to have broken her heart. He was in the prime of life, not yet forty. He had great virtues and great defects, so that his contemporaries did not know whether to praise or blame him most. He had something of his father's beauty and charm, but he was imperious and had the defect—more unpopular than any vice—of being shy and reserved, so that he did not win hearts as Otho did. Few loved him, but, for this reason, his

mother loved him the more. Matilda was at Quedlinburg when she heard of his death. She called the nuns into the church and bade them pray for his soul. She knelt before the altar and supplicated—"Lord, have mercy, have mercy on the soul of Thy servant. Remember how all his days were full of sorrow . . . how little joy he had in life. . . ." She prayed for pardon for his sins, and peace for his soul. Then she arose from the altar and went to her husband's grave, and laying her head on it, she talked to him who slept beneath the stone. She said she was glad he had not lived to suffer this bereavement. She entreated him to pray for the soul of the son who had his face and form and his name. Until now she had worn the royal scarlet robe, but from this day she laid it aside and was only seen in mourning, wearing no gold nor ornaments of any kind. She never more took part in any games, although she used to like them; nor allowed any but devotional songs to be sung to her. One of her consolations was to have with her Henry's little boy Otho, now Duke of Bavaria. He was a very beautiful child, and repaid his grandmother's affection with the most endearing confidence and love.

In 965, the whole royal family, including Matilda's children and grandchildren, met round the aged queen for the last time on earth, at Bruno's palace at Cologne. Bruno's former tutor, Bishop Balderech of Utrecht, stood up in the joyous family circle and blessed the grey-haired queen, saying that in her were fulfilled the words of Psalm cxxviii., "The Lord will bless thee out of Zion, that thou mayest see the happiness of Jerusalem all thy life long, and see thy children's children."

When, in 966, Otho was going for the third time to Italy, he paid a visit to his mother, who was living quietly and piously at Nordhausen. He stayed with her several days, and when he was going away, they went to mass together. Feeling she should never see him again, she got him to promise sundry things concerning which she was anxious. She went with him to the gate and saw him mount and ride off, and then she re-

turned into the church, and kneeling down, she kissed the place where he had stood. Some of the attendants ran after the Emperor and told him of this proof of his mother's affection. He hastened back and found her weeping where they had knelt together. He threw himself down beside her, expressing the tenderest gratitude for her love and solicitude; again and again they embraced with tears until at last the mother said, "We are only making ourselves unhappy. Go, in the peace of Christ." So they parted for the last time.

In 968, while making the round of the land to visit the religious houses she had built, the Queen was seized, at Nordhausen, with fever. The devoted nuns begged her to stay with them that her relics might be their possession; but she preferred to die at Quedlinburg and rest by her husband. As death was approaching, she sent for the Abbess Richburg of Nordhausen, her former chamber-woman and confidante, and spoke long with her. Otho's illegitimate son William, archbishop of Mainz, attended the dying saint and heard her last confession. She wished to give him something in remembrance of her, but her attendants reminded her that she had given away everything to the poor, except the sheets which had been reserved for her burial. She ordered them to be given to the archbishop, saying he would want them before she did, for a difficult journey he must shortly undertake. This proved true, for he died suddenly, twelve days before his grandmother, on his way to his diocese.

On the Saturday of her death, she called her people about her and dismissed them with advice and blessing. She talked for a long time with her gifted grand-daughter MATILDA (2), abbess of Quedlinburg, comforting her with the assurance that Otho had promised for himself and his descendants to protect this monastery.

At the point of death, Matilda had her hair-cloth spread on the ground, made the attendants lift her on it, and strewing ashes on her head, said: "Only in sackcloth and ashes is it meet for a

Christian to die." So she died and was buried in the church of St. Servatius at Quedlinburg, by the side of her husband.

Besides other children undistinguished in history. Matilda had: (1) Otho I., king of Germany, 936; of Italy, 951; Emperor, 962; called, for his beauty and charming disposition, "*Amor Mundi*," for his noble deeds and successful rule, "the Great;" he married (1st) in 929, B. EDITH of England; (2ndly) St. ADELAIDE of Burgundy; (2) Henry, duke of Bavaria; (3) St. Bruno, born 928, archbishop of Cologne, chancellor of the empire; called the Duke Archbishop, because he held for a time, in his brother's interests, the dukedom of Lorraine; he is called by Widukind of Corvei, "the great Bishop;" Bruno was a very learned man, and as capable and faithful a servant and subject as any king ever had: he died Oct. 11, 965; (4) Gerberga, married (1st) in 928, Gislebert, duke of Lorraine, and (2ndly) Louis IV., king of France, called *d'Outremer*; (5) Hedwig, married Hugh, count of Paris, they had a son Hugh Capet, ancestor of the kings of France.

Matilda's chief foundations were monasteries at Quedlinburg, Nordhausen (to benefit the souls of her husband and her son Henry), Enger and Polden. Quedlinburg as well as Herford, where she was brought up, enjoyed the privilege of *Reichsunmittelbarkeit*, that is, none but the Emperor had authority over it. This privilege ceased only with the dissolution of the empire in 1802.

A.A.SS. Giesebrecht, *Deutschlands Kaiserzeit*. Clarus, *Die Heilige Mathilde*.

B. Matilda (2), Feb. 6 or 7, + 999. Eldest child of Otho the Great by his second wife ADELAIDE (3): Matilda was abbess of Quedlinburg, founded in 966 by her grandmother MATILDA (1). It was one of the great, rich, important monasteries, whose abbess was almost always a princess of the royal or imperial family and was *ex officio* a powerful personage, having a seat in the diets and councils of the empire. Her nephew Otho III. made her Regent of Germany during his absence in Italy; which office she filled with great wisdom and dignity. She died with reputation

of eminent piety, a few months before her mother, who leaned much on her for advice and comfort. She is called *Saint* by Lahier. Stadler.

B. Matilda (3), May 21, Nov. 4, + c. 1025. The Emperor Otho II., son of ADELAIDE (3), married the beautiful and learned princess Theophano and had one son, Otho III.; and three daughters, Adelaide, Sophia and Matilda. By their mother's wish, Adelaide and Sophia took the veil and became abbesses of the two grand monasteries of Quedlinburg and Gandersheim, a dignity which gave to each a seat in the imperial diet and made of each a great power in the empire. Matilda lived with her brother, the young and beautiful Emperor. No prince at his court, no neighbouring king was great enough to aspire to her hand; nevertheless, Count Ehrenfried loved her. One of Otho's favourite companions, he was of noble Saxon descent and excelled in every accomplishment of the youth of that time. Otho was passionately fond of chess, and was accounted the best player in Europe. Ehrenfried was one of the few who nearly equalled him. They had played many games together for high stakes; Ehrenfried sometimes won, but much more often the Emperor was the victor. At last they agreed to try who should win three games in succession, the victor to choose what gift he would have from his opponent. Ehrenfried commended himself to the Holy Trinity. He won two of the games and the third was played in breathless anxiety. They sat long at the board, until the game was nearly done and the Emperor thought himself sure of victory. It was Ehrenfried's turn to move. Could he win? His head swam, he shut his eyes and lifted up his soul and prayed for the success of his love. Then stretching out his hand he moved his piece, and lo! he had checkmated the Emperor. According to the agreement, he was bidden to ask what gift he chose. "I ask for your sister, the Princess Matilda for my wife." The Emperor was both surprised and displeased, for Ehrenfried was scarcely a match for her, but his

word was pledged. The princess was sent for and asked whether she would marry Count Ehrenfried. She said she would. All the Emperor could do to make the marriage less unequal was to give additional rank and estates to his future brother-in-law. They became Count and Countess Palatine. They had three sons distinguished in German history: Ludolph, who died before his parents, Otho, Duke of Swabia, Herman, Archbishop of Cologne and Chancellor of Italy; and seven daughters, one of whom was St. RIXA, queen of Poland, the rest were nuns. It is said that Otho on his death-bed gave the regalia to Archbishop Heribert to give to Ehrenfried.

Ehrenfried and Matilda founded the monastery of St. Nicholas at Bruwylre or Brawiller near Cologne, where their eldest son Ludolph was buried. Ehrenfried survived Matilda about ten years; both died in the odour of sanctity and miracles honoured their tombs. They are commemorated with their daughter RIXA, May 21, and Matilda is honoured alone, Nov. 4. *AA.SS.*, May 21. Giesebrecht. Ditmar.

St. Matilda (4) or MALD, Queen of England, May 1, April 30, June 10, Aug. 7, Sept. 18, Dec. 26, "the Good Queen Maude," "the Holy Queen," c. 1082-1118. It is said that she was christened Edith and took the name of Maud or Matilda on her marriage. Daughter of Malcolm III., king of Scotland, and his second wife, MARGARET (6). As soon as possible after the death of Malcolm and Margaret (in 1093) Edgar the Atheling, brother of Margaret, consigned their daughters, Matilda and Mary, to the care of his sister, CHRISTINA (7), in the Benedictine monastery of Rumsey. With her they remained until 1100, when Henry I. succeeded to the throne, and took the politic step of linking himself with the family of the Saxon kings whom his father William the Conqueror had ousted and married Matilda. Christina, who hoped to make both her nieces nuns, strenuously opposed the marriage, but the young princesses never intended to be nuns. William of Malmesbury,

who was nearly contemporary, says that they had worn the dress of the cloister by their aunt's wish and for protection, that they might not be given in marriage to any one of inferior rank. When the king's offer was made, Matilda declared that she had never professed nor taken any vows; that her father had never wished her to be a nun, but had said she was to marry; that her aunt, who was a despotic woman, had insisted on her wearing the black veil and had enforced her command with blows and violent language, but that when she was not present, she, Matilda, had torn it off, and trampled on it.

Later writers, Matthew Paris, Robert of Gloucester and others living long after her time, say that she was a nun, and that she married unwillingly and invoked a curse upon her offspring, which was fulfilled in the drowning of her son in 1120.

To go back to 1100, Archbishop Anselm called a chapter in which it was decided that Matilda was free and should be married to the king. The wedding was solemnized with great magnificence. Anselm always remained one of the chief friends of the queen. During the long quarrel between the king and the archbishop she wrote to the latter begging him to come back to England. Dean Hook (*Archbishops of Canterbury*) says: "The letters of Queen Matilda evince an intimate acquaintance with Scripture; and on scriptural grounds, though in terms the most respectful, she presses upon the archbishop the paramount duty of returning to his diocese." She apologizes for characterizing his conduct as hard-hearted, and says that she desires his return with all her heart. The correspondence is preserved in the third and fourth books of Anselm's epistles.

She was universally beloved and "revered for her curtesie, humilitie, scilens, and othir good manneris." She walked in the steps of her holy mother. She was extremely charitable, not only giving to the poor but serving them with her own hands. In 1101, soon after her marriage, she established a hospital for forty lepers, under the patronage of St. Giles, who was much venerated in her

native country. She founded Christ's Hospital and the Priory of St. Augustine at Aldgate, 1108. She built "a faire stone bridge over the Lue at Stratford-upon-Bow, and gave goodly mannours and lands to the abbey of Barking in Essex for maintayning of the same."

Her brother, David I., king of Scotland, when on a visit to her, reproved her for washing and feeding the beggars and lepers and kissing their sores; but she said it became mortal kings and queens to kiss the feet of the King of kings in the person of His beggars and lepers.

She was buried at Westminster and worked miracles. She had two children: William, who was drowned in 1120, in crossing over from Normandy; and Matilda, who married first, Henry V. Emperor, secondly Geoffrey, son of Fulk, Count of Anjou. The son of this second marriage was Henry Plantagenet, afterwards Henry II.

Matilda was never canonized, but she appears in Watson's *English Martyrology* and is called *Saint* by several writers, among whom are Bucelinus, Paul Lacroix, in at least two of his books, *Vie Militaire* and *Louis XII.*; Mayhew, *Trophea Anglicana*; Wion, *Lignum Vitæ*; Migne, the *Manipulus* given by the students of the English College at Rome to Christina, Queen of Sweden, in 1655; *Analecta*. Other authorities for her history are Turgot's *Life of her mother St. Margaret*, tr. by Mr. Forbes Leith. Butler, "St. Margaret." Skene, *Chron. of the Scots*. Matt. Paris. Eadmer. William of Malmsbury. Miss Eckenstein. Hume. *Memorial of Ancient British Piety*.

St. Matilda (5) of Spanheim, Feb. 26 (MECHTHILD, MELCHTIDE), O.S.B. + 1154. Daughter of Eberhard, friend and vassal of Stephen, count of Spanheim. Her mother's name was Hiltrude. Matilda had a brother Bernhelm, a monk of St. Alban's near Maintz; as long as he remained there, she lived in a cell near the same monastery. When Count Stephen built a monastery at Spanheim, and appointed Bernhelm abbot of it, Matilda with permission of the bishops of both places, removed to a hermitage

close to the new monastery. Several holy maids wished to join her. She chose five of them. Ferrarius thinks she is the same as MATILDA (6). Henschenius considers that unless this supposition is correct, there is no ground for including her among the Saints; she is, however, so included by Wion (*Lignum Vitæ*), Bucelinus, and other hagiographers.

St. Matilda (6) of Andechs, May 31, July 6, + 1160, abbess of Diessen and Oettelstettin.

Three times did the counts of Andechs found a monastery at Diessen in Bavaria. In 1132, Count Berthold and Sophia his wife gave their castle of Diessen for a double monastery, of which Hartwick was the first abbot. Their daughter Matilda was five years old when they placed her there, and she eventually became the first abbess. Only once in her life did she eat meat and drink wine; it was when her father came to pay a visit to Abbot Hartwick and the monks, and at Matilda's request, gave them an estate which was to have been her dowry. The abbot invited her and her mistress and other nuns to dine with the monks to meet her father. They went, and by command of the abbot, whom she was bound to obey, she ate meat and drank wine. Like Daniel, she looked as well and as pretty on her scanty fare as those who had the best and most varied food. She insisted as much on cleanliness as on seclusion. When she had ruled the nuns of Diessen for a few years, it happened that the ancient monastery of Oettelstettin, in Swabia, had sunk, under gross mismanagement, to a deplorable state, both as to its worldly and spiritual affairs. The princes, nobles, bishops, and nuns interested in it held a council and sent a request that Matilda would come and take it in charge. She declined, and nothing less than a papal brief induced her to yield. The nuns were in the habit of receiving numerous visitors of both sexes, a custom quite contrary to their Rule, but Matilda reformed this and other abuses. She found that during the time of neglect that preceded her coming, some property belonging to the

monastery had been seized by neighbouring potentates. She appealed to the Emperor Frederick Barbarossa. At first he would not move in the matter; then, as he was anxious to see a woman so famed for her good qualities, he said, "If my cousin has anything to ask of me, let her come herself and pay me a visit." So Matilda had to go to the court at Regensburg and stay there some time. She sat at the Emperor's table with the other guests, but arranged to be served with vegetables and water; the water turned into wine for her. When she had completed the business about which she went, she returned to Oettelstettin.

About 1160, finding herself dying, she begged the nuns to take her back to Diessen to die and be buried with her own family.

She had splendid hair of extraordinary length: a proof, says Wattembach, that she was not under any strict Rule. She concealed it all her life, but after her death it was regarded as a precious relic and used to be hung out from a high tower to ward off storms. Several miraculous cures were attributed to her during her life.

Besides her sister EUPHEMIA (14) and her brother St. Otho, bishop of Bamberg, many saints came of the same family. HEDWIG (3) was a daughter of the house of Andechs. AA.SS. Kuen, *Collectio Scriptorum Ecclesiasticorum*. Wattembach, *Deutschlands Geschichtsquellen*.

B. Matilda (7), V. of Lapon, April 12, + c. 1200 or rather later. She was daughter of a King of Scotland, and had four brothers; a duke, who left his wife and went into voluntary poverty and exile; a count, who became a hermit; an archbishop, who left that office to become a Cistercian monk; the fourth was Alexander, who succeeded to the kingdom at the age of sixteen. Matilda, who was twenty, said to him, "All your brothers are going to save their souls; you have nothing but an earthly kingdom. It is very pleasant to be a king, but you are losing your soul." So they went away together and she taught him to milk cows and make butter and cheese.

They went to Fogny in the diocese of Laon, and there she placed him as a dairy boy and he was found to excel in making cheese, and was taken by the monks as a lay-brother. Matilda represented to him that their gain was great in having left their country, family, and rank, but that it was incomplete as long as they did not also separate from each other. He wept, for he felt this to be harder than all the sacrifices he had hitherto made, but he was accustomed to be led by her. She went to Lapon, and lived in a little hut and maintained herself by the labours of her hands. She would not glean with the other poor people, but after them, among the pigs. She used no pillow, and had scarcely anything to lie upon between her and the ground. She took her food on her horny knees. She spent all her time in devotion and gave her whole soul and attention to prayer, to such an extent that during a tremendous storm she neither heard the thunder nor saw the lightning. She was recognized nine years before her death by some soldiers who had seen her in Scotland; whereupon she would have fled from Lapon, but the people insisted on her remaining amongst them. She wrought miracles both before and after her death.

Only on his death-bed did Alexander, at the command of the prior, reveal his history. Colgan, Jan. 1, *Brit. Sancta*. Wilson, *English Mart.* AA.SS.

B. Matilda (8) de Bierbeke, May 7, + 1272. She was third abbess of the Cistercian cloister of Florival. She is called *Blessed* in *Gallia Christiana*. Stadler.

St. Matilda (9) or MECHTILD of Magdeburg, 1212-1277. She was born in her father's castle near Magdeburg, and was brought up at Court. She had a brother Baldwin, a Dominican monk of Halle. She was too clever and sincere to be content with the lukewarm religion and the abuses in practice which prevailed. When she was twenty-four she fled from her home and desired to become a nun in her own town, but she would not tell who she was, and as they would not receive an unknown person into any monastery, she took refuge

with the Béguines, and lived among them for thirty years, during which she preached, nursed the sick, and took a lively interest in all things in the outer world. She saw visions, and besides songs and other verses, she wrote denunciations of the clergy and the abuses in the Church. A peculiarity of her spiritual impressions was, that instead of one guardian angel, she had two good angels and two devils in constant attendance on her. One devil tempted her to desire to be honoured as a saint on account of her visions; the other tempted her with animal instincts. She wrote a book called *Mittheilungen*, in which she describes the torments of hell and purgatory and the bliss of paradise; speaks of the Holy Trinity, the creation, redemption, etc., and points out signs of the end of the world. She boldly and earnestly denounced the degenerate clergy of Magdeburg. She wrote a letter to Dietrich, the newly elected dean, in which she recommended him to wear hard stuff next his skin, to sleep on straw, to keep two brooms beside him with which to beat himself on awaking. In this way, she made enemies of many persons in authority and they threatened to burn her book, which, however, was not done. She did not fear this, as she said "No one could burn Truth." When she had been thirty years a Béguine, her failing health and her troubles made her decide to be a nun. She entered the Cistercian nunnery of Helfta in 1265. The sixth and seventh parts of her book were written about this time. Her sympathies grew larger and wider, and she longed to go as a missionary to the heathen, like JUTTA OF SANGERSHAUSEN, whom she had known and whose example greatly impressed her; but it was revealed to her that her book was her mission, and was sent to all religious persons, bad and good. She wrote to the end of the sixth part with her own hand, and did not mean to write any more, but her revelations continued and she was compelled to go on, although she now had to avail herself of the eyes and hands of others. By Divine direction, she called the book *Das fließende Licht der Gottheit*. It is thought to have

been used by Dante, and conjecture has it that it was Matilda of Magdeburg whom he saw gathering flowers in Paradise. Preger, *Deutsche Mystik im Mittelalter*.

St. Matilda (10) or MECHTILDIS of Sweden, July 1, V. O.S.D. + 1283. In the time of Pope Martin IV., Rudolph, king of the Romans, and Berger II., king of Sweden, lived Matilda, a virgin of one of the most illustrious families in Sweden. She was given in marriage against her will, having made a vow of celibacy. She fled a few hours after her marriage, with the assistance of INGRID, whom she joined in her pilgrimage. On their return Matilda lived and died a nun in Ingrid's convent. Vastovius, *Vitis Aquilonia*.

St. Matilda (11) or MECHTHILD of Wippra, Nov. 19, Aug. 15, + 1299. She was the chief teacher of the excellent school in the Cistercian convent of Helfta, under Sr. GERTRUDE of Hackeborn, the second Abbess. In this school Latin, music and painting were taught, and that beautiful, careful writing which, in the middle ages, anticipated the use of printing. Matilda had an uncommon gift of teaching; she was very eloquent, had a charming voice, a clear and persuasive manner of giving her lessons, and was much beloved. She had a special talent for singing, and this probably implies that she was a composer as well as a teacher of her art. Two of her pupils, Sophia and Elisabeth, were daughters of Hermann, count of Mansfeld.

On the death of St. Gertrude, Sophia von Querfurt succeeded as third abbess. She withdrew from the command in 1298 and died 1299. From some unrecorded circumstances, a successor was not appointed until 1303. Meantime the reins were held by Matilda von Wippra.

When she lay dying, all the nuns weeping and praying around her, the nun St. Gertrude saw her soul in the form of a lovely maiden, breathing into the heart of Christ through the wound in His side, which He rewarded by shedding a dew of grace over the whole of Christendom, and especially over the

convent of Helfta. This was her reward for her anxiety for the salvation of the living and the dead. Then Gertrude saw the Lord crown her with a brilliant diamond ornament. Matilda von Wippra had visions and ecstasies, but was chiefly distinguished for her accomplishments and her power of teaching. Preger, *Deutsche Mystik*. Compare with SS. GERTRUDE (12 and 13) and the other MATILDAS of Helfta.

St. Matilda (12) MATHILDIS, MECHTILD OF MELCHTIDE von Hackeborn, April 10, 1240-1310, commemorated with her sister GERTRUDE of Helfta, Nov. 15, 17. She was born at the castle of Helfta when Gertrude was already a nun in the Cistercian monastery of Rodarsdorf, afterwards removed to Helfta. When Matilda was seven years old, her mother went to see her elder daughter Gertrude at the monastery, taking with her the little Matilda to be amused and edified by the visit. The child was so charmed with the place and the chapel and the nuns that she would not come away. She ran and hid among the nuns and implored them to keep her. She wept, she prayed, she declared she must remain for ever in that holy house; until at last the mother had to go home alone, leaving both her daughters to be nuns. Matilda received a good education in the convent, thanks partly to her more talented sister Gertrude, for whom she had a great admiration, and whom in all her visions, she always saw immeasurably superior to herself. From the age of twenty-five, she was under the influence of MATILDA (9) OF MAGDEBURG, and through her, of Dominican monks. This influence encouraged her leaning to a contemplative life; and promoted the wonderful converse with the Divine which her book shows. Always gentle and lovable, she was of a refined and emotional character, and does not appear to have had any of those combats with sensual nature that troubled so many of the saints. It was easy to her to free herself from outward things. During dinner she did not know she was eating, or *what* she ate. The nuns made innocent jokes on her absence of mind. She neglected her dress, she lived in the

spirit. Thoughts moved her more than sights; the visible image was to her only the symbolic clothing of the thought. Her thought-world is not very deep and rich, but it has a charm because it shows her peculiarly delicately strung character. She sang sweetly, and was often in ecstasy; her nervous temperament made her inspirations take this form. She once had frightful headache for a whole month and then a sense of being forsaken by God for a week, during which she screamed and was heard all over the house; then she had a period of comfort and sweetness and often lay in a blissful state from Matins to Prime and from Prime to Nones. In this state she had visions and revelations of holy mysteries, and at last the feeling of bliss, of being so near the Lord, so overruled her that the graces she had hidden for so many years were now proclaimed to all who came to her, not only the sisters, but guests and strangers. At this time, Gertrude, her sister, died; therefore we gather that these manifestations began 1291. Perhaps it implies that while the practical Gertrude lived, she kept her more excitable sister quiet, and that she gave way to her natural impulses when this restraint was withdrawn.

Matilda suffered much pain for thirty years, and all that time went on revealing her visions until 1310, when it is probable she died. While she suffered so dreadfully from headache and complained of sleeplessness, the sisters thought she made a mistake as she often lay quiet for hours with her eyes shut; but she explained that her soul was then swimming in the Godhead, like a fish in the water, and that the only difference between the union of her soul with God and that of the souls of the saints, was that they were in joy and she in extreme anguish. She was very sympathetic, and had comforting visions concerning her friends who were in sorrow or difficulty.

Her book, *Speculum Spiritualis Gratiæ*, shows a fluency in Latin rare among the women of that time. Preger, *Deutsche Mystik der Mittel Alter*. In most of the collections of lives of Saints she is hopelessly confused with SS. Matilda (9 and 11) who were her sister-nuns, and with

LATILDA (5 and 6) who lived more a century earlier. She is not in *Roman Martyrology*, but in many an and other calendars. Compare SS. GERTRUDE (12, 13).

. Matriana, July 24, a nun at mentioned in the history of St. ENA in the *AA.SS.*

. Matricia, PATRICIA (2), Mother MODESTA.

. Matrona (1), May 8 (MATRONICA, MONIDA), M. with Acacius. (See HA (2).)

. Matrona (2), March 15th, h 17, M. Servant to a Jewess of salonica, named Plautilla or Pan- Matrona went daily by stealth to h, until at last she was found out r mistress and beaten to death with sls. *R.M. AA.SS.*

. Matrona (3), May 20, V. M. THECUSA. *R.M.*

. Matrona (4) or PATRONA, March l with ALEXANDRA (3). *R.M.*

. Matrona (5), Feb. 22, M., sup- to be mother of PEREGRINA; both rred with ANTIGA.

i. Matrona (6-15). Besides all of whom something is known, ten rrs named MATRONA occur in the ars, many of them in long lists of rrs who suffered at one time and

. Matrona (16), March 15, V. M. n of Barcelona. An orphan girl reelona, brought up by a rich uncle ook her to Italy and settled in the bourhood of Rome. A persecution rose, and she could not be restrained visiting her fellow Christians and enting their assemblies. She was seized by the governor of the place, d for several days in prison and subjected to cruel tortures under she died. This legend is given by chenius and Papebroch from a coln of the Saints of Catalonia, printed e dialect of that province in 1549. e 17th century her relics were kept apuchin convent near Barcelona, but ng was known there with any cer- r about her date or history. *AA.SS.* onA (17) of Capua and MATRONA (2) eosalonica are commemorated on the day.

St. Matrona (17), V. of Capua, March 15, supposed in the 5th century. Princess of Portugal. Patron against dysentery. This is perhaps the MATRONA or MADRONA who is patron of Badajos. Called daughter of a king of Portugal, but it was not a kingdom in those days. For twelve years she was afflicted with dysentery. Her father tried every possible treatment for her, but in vain. At last it was said to her in a vision, "Matrona, go to Italy and stop in the Via Aquaria near Capua, and there you will meet two young unbroken horses; doubt not the will of God, but take a rope with which to catch the colts, who every day separate themselves from the flock and go without fail to a certain spot. Dig carefully in the spot and you will find the body of St. Priscus, bishop and martyr, a disciple of Christ in ancient times. When you have taken out the relics and touched them, you shall be cured of your infirmity." Matrona related her dream to her parents who, delighted, chose twelve maidens and some very trustworthy men to accompany her. They arrived at Capua, found the colts and the relics, and Matrona was cured. She then went to Rome to obtain leave from the Pope to build a church in honour of St. Priscus. She lived at Capua with her companions until she died. She was buried in a magnificent tomb of polished marble, out of which, through a little hole in the shrine, manna flowed from the body of St. Matrona.

This story was not written by any contemporary writer, nor is the place or date of her birth known. The legend was represented in a series of pictures on the walls of the church she built and was well known around Capua, but being very much resorted to, the church was enlarged and the pictures destroyed. *AA.SS.*

St. Matrona (18), of Perga in Pamphylia, is also called OSSIA, Nov. 8, 5th century. She was born at Perga, married a nobleman named Domitian, and had a daughter Theodota, whom she dedicated to God from her birth, and who was still a little child when they removed to Constantinople. Here Matrona associated herself with St. EUGENIA and spent her

days in the churches. Her husband did not like her giving the whole of her time to devotion, and forbade her to go out of the house. After a time, however, she persuaded him, on one pretext or other, to let her go out. She flew to the church of the Holy Apostles, and having shaved her head and assumed male attire, she presented herself to St. Bassianus and was received into his monastery under the name of Babylas. She remained there some time, until the abbot discovered her sex. As he could not keep her in the house any longer, he sent her to Jerusalem. Thence she went to a nunnery at Emesa, where she became abbess, and afterwards returned to Jerusalem. Her husband meantime traced her from place to place and followed her everywhere. She lay hidden for many days in a ruined heathen temple at Borytus. After her husband's death, she returned to Constantinople, accompanied by two deaconesses. Having now attained to great holiness and asceticism, she cured diseases of mind and body. The Empress Verena showed her great esteem and kindness. She died at the age of a hundred. *Menology of Basil.*

St. Matronica or **Matronida**, MATRONA (1).

St. Matthia (1), MATHIA, or MATHIASE, was the servant or slave of a baker, and used to give bread to the poor. One day her master suspecting what she was carrying, angrily seized her bundle and pulled it open. Behold, the loaves were changed into flowers! She is thus represented. Cahier says she is the same as MASTIDIA, patron of Troyes in Champagne.

B. Matthia (2) de' Nazarei, June 30, March 1, Dec. 28, + 1300, was born at Matellica. She wished to become a nun in the Franciscan convent of St. Mary Magdalene, but the abbess, being a member of the same family, was afraid to give her the habit lest Matthia's parents should be offended. Matthia shaved her own head and put on rags. Her father was extremely angry, but at last consented to her becoming a nun. She was chosen abbess. Centuries after her death, a bloody sweat exuded from her body. *A.R.M., Romano Scraphic*

Martyrology. The lessons for her day in the Officia Propria of the O.S.F. Her story is to be given by the Bollandists, Dec. 28.

St. Matthia (3) of Meaco, O.S.F. Feb. 5, M. in Japan. *A.R.M.*

St. Mattidia, the legendary mother of St. Clement. His real parentage is unknown. She is called a relation of the Emperor Trajan, and wife of Faustus, a near relation and foster-brother of the Emperor. Mattidia and Faustus had twin sons, Faustinus and Faustianus; and another son, many years younger, who was St. Clement. Mattidia was pursued by the unholy attentions of her husband's brother; to escape, she feigned to be acting in obedience to a dream, and taking the twins, set out for Athens. They were wrecked on the coast of Palestine. It was supposed that the children were drowned; but, in fact, they were captured and sold to Justa, the Syrophœnician woman, who brought them up as her own, calling them Aquila and Nicetes. They became disciples of St. Peter. After some years Faustus went to the East to look for them, and Clement being left alone, set off on his travels and met St. Peter. The whole family met at Laodicea. Faustus was the last to become a Christian. The legend is very old, but has no claim to authenticity. Bishop Lightfoot, *Clement.*

St. Matura, June 3, Roman martyr. *AA.SS.*

St. Matutina, March 27, M. in Africa. *AA.SS.*

St. Mauberta, MADELBERT.

St. Maud, MATILDA.

St. Maugina, a nun at Clogher in Ireland, + 593. Perhaps MANCINA; perhaps MUGIANA. Forbes. Lanigan.

St. Maura (1), Feb. 13, patron of Torcello and of good children. Nurse of St. Fosca and martyred with her, about 202, at Ravenna.

St. Maura (2), May 3, Dec. 19, M. 3rd or 4th century. Wife of Timothy, a reader of the little town of Perapis in Thebais and son of Poecile, who seems to have been the chief Christian priest of the place. Maura was the daughter of a smith or carpenter. She was fifteen years old and had been married less than

weeks when the persecution ordered Emperors Diocletian and Maximian to reach Perapia. Timothy was accused of being a Christian and was ordered by Arian — the governor of the province, afterwards a convert and — to sacrifice to the gods; he refused that the Spirit of Jesus Christ was in him, forbade him to do so. The emperor ordered him to deliver up the books of the Christian Church, but the Emperor's edict commanded them to be burnt. Timothy replied that he would sooner give up his children if he could. The judge, irritated by Timothy's refusal, ordered him to be burnt out with hot irons, in that he might have no hope of being able ever again to read his books. Timothy persisted in his refusal, he was burnt up by the feet. Some one told the emperor that Timothy was newly married, and sent for Maura to persuade him to obey the law. She was much attached to her husband and as yet weak in her conversion to Christianity; so at first she could not persuade him to save his life, but to the bitterness of his trial by the tortures and by her lukewarm religion, but he reproached her for her love of the perishable world and urged her to seek for a place in the Kingdom of Christ, and for the crown of martyrdom. He succeeded so well that she followed the Governor, who was that time gone home, and told her and her husband were willing to die for their faith; at the same time she brought him back the money that had been given to her as an inducement to her husband's resolution. Arian did not misunderstand her motives and did not regret the loss of this husband, as he would provide her with a fortune; but she said that Christ was worth more to her than all earthly considerations and that she was ready to suffer anything for Him. After some vain attempts to pervert her from her resolution, Arian condemned them both to be executed within sight of each other, so fastened on their crosses that they should remain as long as possible; they lived several days — some nine, encouraging each other and

praying; and on the tenth an angel came for their souls. There are two versions of their *Acts*, both given by Papebroch in the *AA.SS.* In the shorter account they are said to have been nailed to the wall, instead of on crosses. *R.M. Baillet.* Kingsley's poem *Santa Maura* is based on the story of these two martyrs.

St. Maura (3), worshipped in Constantinople. *Marrast, Vie Byzantine,* regards her as a heathen goddess in the guise of a Christian saint.

St. Maura (4). (*See DOMNINA* (6).)

St. Maura (5), Jan. 15, with **BRIGID** (14), July 13.

In the sixth century there was near the city of Tours a mound in the centre of a thicket of thorns and weeds. Lights were sometimes seen near the place at night, and popular tradition said that two holy virgins were buried at the spot. They appeared in a dream to a man of that district and told him they could no longer endure to have the rain beating into their grave and the wind howling round their bones, and they must have a proper tomb and a church, or at least a chapel. He awoke and went about his daily avocations and forgot his dream. The holy virgins came again, and said that unless he attended to their wants, he should die within the year. He went immediately to the place with an axe and a spade, found the sacred bodies and with all haste built a chapel. As soon as it was ready, he went to Eutropius, the bishop, and begged him to come and bless the new building. Eutropius was old and feeble and the weather was extremely wet and cold, so that he said he was unable to come out. Next night the two saints appeared to him and reproached him for his neglect. He then sent for several of his clergy, and confessed his fault to them, and they went and held a service in honour of the holy maidens, who immediately brought fine weather, so that the aged prelate was able to go and bless the church. *Martin, French Mart.*

St. Maura (16), Sept. 21, V. + c. 850. Daughter of Marianus and Sedulia. Born at Troyes in Champagne, about 827. She was brought up in luxury, but preferred solitude and austerity to

all the comforts of this world. Her example and influence converted her father from a worldly and careless life; after his death she remained with her mother, spending her time in prayer and deeds of charity, and in work of divers kinds for the churches. She made an alb for St. Prudentius, after having bleached and spun the flax with her own hands. She had a brother Eutropius, whom she led to a holy life. Maura used to spend whole days in church and walk barefooted to other churches some miles from Troyes. She was remarkable for her gift of tears; she had only to throw herself on her knees and they streamed from her eyes in torrents. She died at the age of twenty-three, saying that SS. Peter, Paul, Gervasius, and Protasius were standing at the four corners of her bed, keeping off the demons who desired to have her soul. *AA.SS.*, from a sermon by Prudentius, bishop of Tours, who had heard from eye-witnesses all that he had not himself seen. Butler. Baillet. Mésenguy.

St. Maura (7) or MAURE, Nov. 2, V. + 899. "In Scotland quhomfra kilmaures in cuninghame is callit, vnder k donald." She used to visit St. VEY in the island of Cumbrae and receive instruction from her, which she afterwards imparted to the nuns under her care. She died at Kilmavoris or Kilmaur. After her death her sanctity was attested by miracles. Canisius. Adam King, *Ane catechism*. Forbes, *Scottish Kalendars*.

SS. Maurella and Nirilla, May 21, MM. with others, in Africa. *AA.SS.*

St. Maxellenda, Nov. 13, V. M. 670. In the time and diocese of St. Vindicianus, bishop of Cambrai, lived a beautiful girl and nobly born, who had a vow of virginity. A young nobleman, named Hardwin, tried in vain to persuade her to marry him. He got together a band of his companions, and choosing a time when her parents were gone to a feast, carried her off. Enraged at her determined resistance, he murdered her at the spot where now stands the Basilica of All Saints. As soon as he saw her blood he was struck blind. She was buried in the church of SS. Peter, Paul and Sulpicius, in a neighbouring village

of Pomeriolas. Three years afterwards a noble matron, Amaltrude, by Divine direction went to St. Vindicianus and had the holy virgin translated to the spot of her martyrdom, which was already distinguished by miracles. Hardwin, who had repented during his blindness, went to meet the procession, and throwing himself before the bier, confessed and lamented his crime, whereupon the departed saint forgave him and restored his sight. Le Mire, *Fasti Chroniques Belges*.

St. Maxentia (1) or MASENZA, April 30, + c. 400. Patron of Trent. A noble Roman lady who went from Rome with her three sons, SS. Vigilus, Claudian, and Majorian, when they went to preach Christianity at Trent, in the Alps. Vigilus became bishop of that place, and Maxentia was buried there. *AA.SS.*

St. Maxentia (2), Oct. 24, Nov. 2, 20, April 16 (MASENZA, MAIXENCE, MESSENCE and MESSÈNE), V. M. Her legend is that she went from Scotland or Ireland to France and, after crossing the river Oise dry-shod, settled at a place on its bank, now called Pont Ste. Maixence, where she led an ascetic life and was favoured with visions. Here she eventually suffered martyrdom at the hands of a Spanish Moor or of a prince who had followed her from her own country to compel her to be his wife. She is said to have been the daughter of a King of the Scots who is variously called Malcolm, Solnathius and Mordacus. She had a maid St. ROSEBIE, and a man-servant St. Barban or Brabantius, who shared her flight. Her date varies from the time of St. Patrick to that of Charles Martel. She was honoured in the diocese of Beauvais in very early times, and the ford of St. Maxentia is said by Baillet to be mentioned by Fredegarius in describing the wars of Ebroin, 637. Bishop Forbes says the name of the place called Pont Ste. Maixence is derived from that of the Irish bishop Maximus or Mo-Easconn. MAXELLENDIA is perhaps the same as Maxentia. *Brit. Sancta*. Adam King. Camerarius. Butler. Baillet.

St. Maxima (1), Sep. 2, M. in the time of Diocletian. Godmother of St. Ansanus, Dec. 1, who was instructed and

baptized without his parents' knowledge, by Protasius, a Christian priest at Rome. The father of St. Ansanus denounced his son and Maxima as Christians, and she was scourged to death. *R.M. AA.SS.*

St. Maxima (2), Oct. 1, V. M. c. 303, at Lisbon, with her brother and sister, SS. Verissimus and JULIA (23). *R.M. AA.SS.*

SS. Maxima (3) and MACARIA (1), April 8, MM. in Africa with St. Januarius. *R.M.*

St. Maxima (4), March 26, M. in the time of the Emperor Maximian. Wife of St. Montanus, a priest; taken with him and forty other Christians at Sirmium, the capital of Pannonia, and thrown into the Sava; their bodies were found about nine miles from the city. These martyrs are erroneously claimed for Spain. *R.M.*

St. Maxima (5) or MÈME of Chartres, Aug. 25, V. M. Patron of Ste. Maxime, near Dourdan. Daughter of Dordanus, a heathen king of Chartres. When she was fourteen her father seized a certain Christian, kept him prisoner in his house and ill-treated him on account of his religion. Maxima secretly received instruction from the prisoner and adopted his faith; her father tried by threats and promises to make her change her mind, promising among other inducements to marry her to the king of Castile. All arguments being in vain, her twin brother Maximinius drew his sword; Maxima gathered up her hair and presented her neck and her brother cut off her head: he afterwards became a Christian, did penance, led a holy life and became bishop of Orleans. Pinius, the Bollandist, judges the whole story to be fictitious. *AA.SS.*

St. Maxima (6). (*See CAMILLA (1).*)

St. Maxima (7), Oct. 16, V. 5th century. After the death of the aged St. Deogratias, bishop of Carthage, 457, Genseric, king of the Vandals, an Arian, continued to persecute the Catholics and to make many martyrs. A Vandal officer of his army, who commanded a regiment of 1000 men, had for slaves four brothers, two of whom were SS.

Martinian and Saturnian; he had also a female slave named Maxima, a beautiful girl and a clever and faithful servant, who had the charge of his house. He had a great regard for Martinian, who was his armour-bearer, and he thought if he married him to Maxima, both would have additional reason to devote themselves to his service. Martinian was young, and as he had always intended to marry some day, he was well pleased with the arrangement; but Maxima had made a vow of celibacy, so when they were married she said to him, "Brother Martinian, I have already dedicated myself to Jesus Christ, therefore having a God for a husband I can never be the wife of a mortal man, but if you will follow my advice, you will consecrate yourself to the same Master, and you will think yourself happy in spending your life in His service." Martinian became a Catholic, converted his three brothers, and they all determined to save themselves by flight. The four men went to the monastery of Tabraca on the borders of Numidia, and Maxima took refuge in a convent which was near. In time they were discovered and brought back to their master, who treated them with great cruelty and tried to compel them to receive Arian baptism. When they were put to various tortures their wounds were miraculously healed, and some of the instruments designed to inflict new sufferings on them fell to pieces. The Vandal, blind to this interposition of Providence, was smitten by Divine vengeance, and died suddenly, as did all his children, horses and cattle. His widow made haste to rid herself of the slaves who had brought so much trouble upon her, by presenting them to Sersaon, a relative of Genseric, but they seemed to bring ill luck to his family also; all his children and servants were afflicted in one way or another, and he thought the new slaves must have brought evil demons into his house; he applied to Genseric, who, to save himself all further trouble with these slaves, presented the four brothers to Capsur, a king of the Moors, a people more barbarous even than the Vandals; as for Maxima, he set her at liberty, and she betook herself to

a nunnery, of which she eventually became abbess. In their new abode Martinian and his brothers preached Christianity to hundreds who until then had never heard of it: they made many converts. Capsur sent an account of their proceedings to Genseric, who ordered them to be seized and each tied by the feet to the tail of a wild horse which was then made to gallop through thorns and thickets and over rough ground until they were killed. Maxima has a special worship at the church of the *Petits Augustins* at Paris. These five martyrs are commemorated with St. Deogratias.

Ribadeneira gives this story with an account of the unbounded charity and self-immolation of the aged Bishop Deogratias and his exertions for the relief of the sufferers after the capture of Rome by Genseric. *R.M.* Baillet, from Victor de Vite's history of the persecution of the Church of Africa by the Vandals.

St. Maxima (8), May 16, V., supposed to have been the superior of the nuns among whom she lived, in a country house at Calliano or Calidiano, in the diocese of Friuli. She died in peace, distinguished by many virtues. *R.M. AA.SS.*

SS. Maxima. Besides the above, about twenty martyrs of the same name appear in the calendars, at various places and on different days. *AA.SS.*

St. Maximilla, Feb. 19, one of twelve martyrs in Africa. *AA.SS.*

St. Maximiliana, mentioned by Pope Alexander III., in 1173. Guérin.

St. Mayot, MAZOTA. Forbes.

St. Mayra, July 28, V. M., occurs in a book of Spanish antiquities; but as no account of her exists and she is not mentioned by the Spanish hagiologists, she is supposed to be the same as MERA. *AA.SS., Præter.*

St. Mazachia, V. M. with BAHUTA.

St. Mazota, MAYOT, or MAKIE, Dec. 23. Perhaps 8th century. MOCHOAT is probably the same. The most distinguished of the nine holy maidens who came from Ireland to Scotland with BRIGID (3) when, by the invitation of

Graverdus, king of the Picts, Brigid settled at Abernethy on the Tay. Mazota and her companions remained at this place for the rest of their lives and were buried there. Mazota excelled them all in sanctity, and many miracles were performed at her grave. Bishop Forbes, from the *Aberdeen Breviary*.

Dempster, who gives Boethius as his authority, says the nine maidens were the daughters of St. Donald, the first Scottish anchorite, who brought up all his children to the same ascetic life. Several holy men joined Donald and they lived at Ogilvy. After his death Mazota and her sisters obtained from King Granard an estate near Abernethy. Mazota was buried at the foot of a great oak, c. 717, and the place was much frequented by pilgrims.

St. Mechtild, MATILDA.

St. Mechtund or MONEGUND. (*See CUNEGUND* (1).)

St. Medana (1), Nov. 19, an Irish V. who fled from a soldier lover to Ryndis in Galloway, Scotland, accompanied by two maids. They lived in poverty by their labour. The soldier followed them. They floated thirty miles on a stone to a place called Farnes. The soldier still pursuing Medana, passed her house without seeing it, but his attention was called to it by the crowing of a cock. Medana climbed a tree to get away from him. Finding that her eyes were what enchained the heart of the soldier, she plucked them out; he repented. As she came down from the tree, a fountain sprang from the earth and in it she washed her eyes. She died Oct. 31, but her day is the "2nd of the Octave" of St. Martin. She is perhaps the same as MIDHNAT. Mr. Skene says she is possibly MODWENNA, who was called EDANA. Forbes.

St. Medana (2), March 7, V. of Tuain, mentioned in the Irish Martyrologies, is perhaps the same as MEDANA (1) or perhaps to be identified with one of the SS. Medan, Middan, or Modan, who preached among the Picts and Scots about 800, and who seem to be men. Forbes, "*Modan*."

St. Medrissina, MEDRYSYME.

St. Medrissime, Nov. 22 (MADE-RASMA, MARÈME, MEDRISSINA), V. hon-oured at Soissons. The *Martyrology of Salisbury* has on this day, "The feast of saynt MEDRYSYME, V. moche gloryous in myrales."

St. Medula, Jan. 25, M., burnt with a companion. Guérin.

St. Mefrida, MINVER.

St. Megetia, MERETIA, MIGENA OR MIGETIUS, June 15, M. at Constantinople. A.A.SS.

St. Mégine, April 29, M. at Perugia. Guérin.

St. Meille, who gives name to a church in the diocese of Ausche, is perhaps EMILIA OR EMILIANA. Chastelain, *Voc. Hag.*

St. Melana, MELANIA.

St. Melangell OR MONACELLA, May 27, patron of hares. Founder and patron of the church of Pennant Melangell, near Llangnwg in Montgomeryshire. The chancel and nave of this church were divided by a carved screen, on which was represented the legend of the tutelar saint.

She was the daughter of an Irish monarch; she had a vow of celibacy and fled to Wales to avoid being married to a nobleman of her own country. She lived unseen for fifteen years until 604, when Brochwel Yseythrog, prince of Powys, hunting in the neighbourhood, ran a hare into a thicket and found it nestling in her dress; she, deep in prayer and meditation, had not heard the dogs or the horn. The prince invited her to leave her solitude, but as that was not her wish, he gave her the adjacent lands on which to build a church. All the hares went to her for safety and followed her about. Hares were thence called *Wyn Melangell*, Monacella's lambs. For centuries no one would kill a hare in the parish, and if any one shouted after a hunted hare, "God and Monacella be with thee," it was sure to escape. Blackwood's Magazine, November 1875, "Legends and Folk-lore of North Wales." Rees, *Welsh Saints*, p. 269, says she was a Welsh woman, her mother Irish, and that her cell is to be seen in a rock

near the church. Her relics were still shown in 1811.

St. Melania (1), MELANA OR MELANTUM, Oct. 22, Dec. 30, and perhaps June 8, + c. 410, commonly called the Elder. A Roman lady of Spanish descent, very rich and highly connected, the daughter or grand-daughter of Marcellinus, who had been consul. She was left a widow at twenty-two; two of her three children died in the same year as her husband. According to the custom of the time, she made a great funeral for them and, carrying her only remaining child in her arms, she followed to the family mausoleum, the bier on which lay the two little corpses. She did not, however, devote herself to her son. The motherly instinct was not so strong in her as the inclination to asceticism and the attraction of the East with its holy places of pilgrimage. She left the infant Publicola to the care of the Urban Prætor, an officer who had the charge of orphans; and thanking God that she was free, she set off to see the places and persons who so strongly engaged her sympathies. Her action was much discussed in Rome. Many of the Christians disapproved, and many who were hesitating between Christianity and Paganism, having been half-won over by the admirable lives of the Christian women, decided against a religion which seemed less favourable to domesticity than the ancient Roman customs. She travelled with a considerable retinue. In her suite was a certain Rufinus, who seems to have had some influence over her, and who spent many years in her service. At Alexandria she made the acquaintance of St. Athanasius, who presented her with the sheep-skin that had been worn by the holy Marcellinus. The desert of Nitria was the resort of innumerable hermits and communities of monks; holes in the banks were used for cells, and hymns could be heard when no human form was to be seen. Melania obtained access to many of these saintly persons, begging their prayers and blessing and making offerings such as they would accept. Among others she visited the Abbot Pambo, and found him plaiting

palm-leaves; she presented him with some silver plate of the value of 300 Roman pounds. The saint, without looking up from his work, said to her, "May God reward you!" Then he told his steward to take what this lady had given and distribute it to all the brothers in Libya, and in the islands where the monasteries were poor, but not to give any in Egypt where the country was rich. Melania watched him working, and stood waiting for him to give her his blessing or to say something complimentary about her gift. At last, as he took no notice of her, she said, "Father, I wish you to know that there are 300 pounds of silver there." Pambo, without so much as looking at the cases which contained the silver, replied, "Daughter, He for whom you brought it has no need to be told the quantity. He can weigh the mountains and forests in His balance. If you made this present to me it might be well to tell me the weight and the value, but if you offer it to God, Who did not disdain a gift of two mites, be silent."

She saw the aged St. Or, the father of a thousand monks, and after spending six months in these interesting and congenial visits she returned to Alexandria to see Didymus, the blind philosopher who influenced Rufinus and, through him, eventually tainted her with the doctrines of Origen.

From Egypt Melania went to Palestine, and there she had an opportunity of exercising great charity and liberality towards the Catholics, who were suffering cruelly at this time at the hands of the Arians, under the Emperor Valens. At one time she was obliged to disguise herself as a slave, in order to obtain admission to the prisons of some of the confessors. She was arrested, but on making known her name and rank she was immediately liberated, treated with all possible deference, and permitted to visit whomsoever she chose. She built a monastery at Jerusalem, and presided there for twenty-seven years, much assisted by Rufinus in all her arrangements.

Meanwhile, her son Publicola had grown up and married ALBINA (6), an exemplary young Christian lady of one

of the noblest Roman families, and sister of Volusianus, prefect of Rome. They had a son Publicola, and a daughter MELANIA the Younger.

Melania the Elder had been more than thirty-five years absent from Rome when, about 404, she thought herself called upon to return, in order to strengthen the holy purposes entertained by her grand-daughter. A number of illustrious persons came to Naples to meet her and escort her home. The Appian way was filled with the gilded carts (*carrucæ*) of great ladies, and with the magnificent carriages and gold-embossed trappings of the horses and mules of nobles, her relations and friends. The *carrucæ* used by so many of the rich Romans were sometimes of solid silver or covered with silver or gold. Melania, the object of this gorgeous reception, in her rough coarse gown on a poor horse, headed the procession.

Her first visit was to her nephew or cousin, St. Paulinus and his wife TARASIA, at Nola on the way to Rome. She was the bearer of a priceless gift from the Patriarch of Jerusalem to Paulinus—a piece of the Cross of Christ. After spending a short time with her family she again went to Africa, and while there she heard of the death of Publicola. She returned to Rome and found her grandson-in-law and granddaughter so congenial to her tastes that she lived some years with them in Rome, but finding the noise and the number of visitors distracting, not long before the Gothic invasion of Rome, she returned to Jerusalem and died there, aged about sixty.

St. Jerome in several letters calls her the holy and devout Melania, but after his quarrel with Rufinus, as she sided with her own friend, he speaks of her as "she whose name of blackness attests the darkness of her perfidy."

It is often asserted that the elder Melania has never been placed by the Church among the Saints, partly on account of her sympathy with Origen, who although reckoned among the Fathers of the Church, is never styled *Saint*. Melania is called *Venerable* by Guérin. She is highly commended by St. Augustine and St. Paulinus, and her

life is in every collection. She is perhaps the St. Melania commemorated June 8 in a MS. calendar mentioned by Chiffetius and quoted by Papebroch and Assemani. She appears with her granddaughter in the *Martyrology of Salisbury*, Oct. 22, and in the *Græco Slavonian Calendar*, Dec. 30.

Same authorities as MELANIA (2).

St. Melania (2) the Younger, Dec. 31, Oct. 22, c. 383-439. Granddaughter of MELANIA THE ELDER, being the only daughter of her son Publicola, who married ALBINA (6), sister of Volusianus, prefect of Rome. The young Melania was brought up to regard her grandmother as a very holy and venerable person; she was married at thirteen to Pinian or Apinianus, who was about seventeen. Their wealth was prodigious; they had immense estates in Italy, Spain, Gaul, Britain, Sicily and Africa. They had a son and a daughter, both of whom died in infancy. Soon after the loss of her two children, Melania, who was hardly more than a child herself, fell dangerously ill. Pinian made earnest prayers and vows for her recovery, which being granted, the young couple devoted themselves entirely to the service of God, the Church and the poor. It was at this point in their lives that the elder Melania, hearing of the holy dispositions of her granddaughter, determined to return to Rome to strengthen her in her pious resolve, lest other influences should hold her back amid the interests of the great gay world which for the moment she was disposed to leave. She wished the pair to separate. This they refused to do. They made vows of celibacy, but continued to live together, helping and encouraging each other in asceticism. As long as Publicola lived he would not allow them to leave Rome entirely or betake themselves to the life of hermits; but they denied themselves every luxury and enjoyment, fasting to excess, making their house a refuge for pilgrims and paupers, visiting the prisons and releasing those who were detained there for debt. They built monasteries; they spent lavishly on churches and church ornaments and on all kinds of charity, sending help to sufferers in Asia

and Africa as well as to those nearer home. Among the pilgrims who shared their hospitality were several priests and learned men from distant places; one of these was Palladius, bishop of Helenopolis and author of the *Lausiaca*; his taste for asceticism and admiration for its votaries drew them together, and doubtless had its influence on the young pair, and he remained their guest for nearly a year. Pinian's brother and heir was seriously alarmed when he saw the prodigality with which the family possessions were being squandered. He seized upon some of the estates. The Empress Mary, wife of Honorius, having a great regard for Melania, offered to have him compelled to restore the property; but Melania, perhaps seeing some justice in his complaint, begged that he might be allowed to keep what he had taken. After the death of Publicola they sold a great deal of their property in Italy; they tried to sell their palace, but no one was rich enough to buy it.

About 407, Melania, Albina and Pinian being free to follow their inclination, and much impressed by a prophecy that Rome would be sacked about this time, went first to Nola to visit their kinsman St. Paulinus, whom they regarded as their spiritual father, then to Sicily to sell their estates there. Sicily was much impoverished by the mal-administration of its prefects, and they found great need for their usual charity. Thence they sailed for Carthage. A frightful storm came on. Melania thought it was the will of God that they should go somewhere else, and so she ordered the sailors to let the ship go wherever the winds might drive it. They came to an island, probably Malta, where they found a number of slaves who had been taken by pirates; these they set free, and after bestowing their charity on all in the island who stood in need of it, they resumed their voyage to Carthage with a favourable wind. Afterwards they visited Tagaste, where St. Alipius, friend of St. Augustine, was bishop; they stayed there some time and built two monasteries, one for men and the other for women. St. Augustine, hearing that they wished to make his acquaintance,

sent them a warm invitation. They went with Alipius to Hippo (now Bona), to visit him. Here the clergy and people rose in tumult and demanded that Pinian should become their priest; Augustine refused to ordain him against his will, but Pinian was compelled to promise that he would remain at Hippo and would not be ordained in any other church. Soon afterwards they were robbed of the greater part of their African estates by Heraclian, the rebel count of Africa, and being then very much poorer, their presence was no longer so eagerly desired by the inhabitants of Hippo, and they were suffered to depart.

Melania increased her austerities and spent much of her time in reading the Holy Scriptures, with which she became perfectly familiar. She particularly excelled in transcribing, and made many copies of the sacred books. Her conversation was so edifying that philosophers sought her acquaintance. Her example impressed a number of young people; and she converted many heretics and idolaters. The subject of slavery at this time excited great compassion amongst Christians, and many of them liberated numbers of their own slaves and redeemed many captives. Melania is said to have given liberty to eight thousand. At last, not being content with her mortifications, she had a cell built for her so low that she could not stand upright in it, and so narrow that she could hardly turn round. She had a little hole in the wall through which she talked to those who came to receive her instructions. She lived for about a year in this manner.

In 417, after spending seven years in Africa, Albina, Pinian and Melania went to Jerusalem. Passing through Alexandria, they visited St. Cyril. On their arrival in Palestine, they gave away the last of their riches and lived henceforth on what Melania earned by transcribing books. Pinian and Melania then visited the hermits in Egypt; but Albina, finding herself unable to join the expedition, remained at Jerusalem. She built a hermitage for her daughter on the Mount of Olives; Melania, on her return shut herself up there, only receiving visits once

a week from her mother, husband, and a cousin, probably AVITA (2), whom she had induced to follow her example. Here she remained fourteen years, but on the death of her mother in 433, she retired to another cell more secluded and more uncomfortable. Here she passed a year. She could not prevent the fame of her sanctity from attracting a number of admiring imitators, so that she was obliged to build a monastery, into which she received ninety virgins and a great number of women who wished to renounce the vanities of the world. She prescribed rules of heavenly wisdom for the guidance of her community, but absolutely refused to take any authority of precedence over them. St. Pinian died about this time (435), and she wished to build another monastery for men in his honour that she might be useful not only to her own sex. She had no money but holy persons provided what was needful.

About 437 her uncle Volusianus was at Constantinople, whither he had been sent by Valentinian III. to negotiate his marriage to Eudocia, the only daughter of Theodosius II. Volusianus had discussed the doctrines of Christianity with St. Augustine, but had never definitely accepted them. His sister Albina (6) and her family had tried to influence him, and he had been almost persuaded to be a Christian. He was growing old and in failing health. He sent an urgent invitation to his niece Melania to come to him. She went and was received with great consideration and lodged in one of the palaces, as a relation of the imperial family and a person deserving of the highest respect for her virtues and piety. During her residence there she awoke in the Empress Eudoxia a desire for the life of devotion and proximity to the Holy Sepulchre which made the joy of Melania's own life. She found Volusianus very ill and longing for her gentle presence and consolation. She had the happiness of leading him to complete conversion, and in this she was much assisted by the holy patriarch Proclus, of whom Volusianus said that if there were three such men, paganism would cease to exist.

Proclus baptized him, and he died a Christian.

Melania then returned to Jerusalem. Before very long the Empress Eudoxia followed her; she fell ill and was cured by Melania. In 439, Melania went from her convent in Jerusalem to spend Christmas Day at the Holy Crib at Bethlehem. There she took a chill, and on her return became very ill. Many monks and holy persons came to see her and hear her last words. She died on the last day of that year.

B.M., Dec. 31. *Mart. of Salisbury*, Oct. 22. Greek *Meneas*. Baillet. Ribadeneira. Lecky, *Morals of Europe*. Gregorovius, *Athenais*.

St. Melari, NONNA, mother of St. David.

St. Meld, MELLA.

St. Méléchilde, MÉNÉHOULD.

St. Melitina, Sept. 15, M. 2nd or 3rd century. She was found preaching, and having confessed that she was a Christian, she was beaten, then led to the temple to sacrifice; but the idol fell down and was broken, in answer to her prayers. In consequence of this, many of the spectators were converted, among them the wife of the Governor. Melitina was again scourged, and after being imprisoned for some time and horribly tortured and insulted, she was led back to the temple. Again the idols fell down and were broken. She was then beheaded at Marcianopolis in Thrace. A good man of Macedonia, named Acacius, begged to have her body to take to his own country; he died at sea, and the sailors buried the two corpses at the island of Lemnos. *R.M.* *AA.SS.* *Menology of Basil*.

St. Mella, MELD, or MELLE, March 9, 31, 6th or 8th century. Abbess of Doire Melle, i.e. the oak grove of Melle. She was of the family of Macgnai or Macnae, and was mother of two saints, Cannech or Kenneth a priest, one of the great Irish saints, and Tigernach an abbot. On the death of her husband, Tigernach resigned to her his monastery on Lough Melve or Melge in Leitrim. She there collected a number of pious women whom she governed for many years, according to Colgan, in the 8th century.

Another MELLA was mother of St. Abban and sister of St. Coemgin, early in the 6th century; and there was a St. Mel, a man, a disciple of St. Patrick. Lanigan. Colgan. Forbes. *Mart. of Tallaght*.

St. Melosa, June 1, M. with AUCEGA.

St. Mema, MEMMA (1), Jan. 21 or 24, M. *AA.SS.*

B. Memalia, May 13, 22, sister of St. Servais, tenth bishop of Tongres. *Chron. of Baldwin of Ninove*. *Chron. Belges*.

St. Mème, May 7, V. M. Under this name MAXIMA (5) is honoured at Dourdan near Paris. *Cahier*.

St. Mêmesse, V. mentioned by Jocelin. Guérin. Perhaps MAXIMA.

St. Memma (1) or MEMA, Jan. 21 or 24, M. *AA.SS.*

St. Memma (2) or MEMMIA, Oct. 17, M. in Mauritania, probably 304. *AA.SS.*

St. Memma (3), V. In 1243, on the 4th of the Kalends of June (May 29), the church of St. Memma the Virgin was dedicated, at Sconin, by the Bishop of St. Andrews. Bishop Forbes says she is perhaps MODWENNA. Cosmo Innes, *Lectures on Scotch Legal Antiquities*, "Register of the Priory of St. Andrews."

St. Memmea, MAMEA or MAMMEA, Oct. 9, M. Queen. Mother of the Emperor Alexander. *AA.SS.*, *Præter*.

St. Memmia (1), Aug. 8, March 16, M. 303, with JULIANA (6), CYRIACIDE and DONATA, disciples of St. Cyriacus, deacon. Memmia and Juliana were put to death at Rome by their affianced husbands, Tarpeius and Persius, because they would neither be married to them nor sacrifice to the gods. Their faithful servants Largus and Smaragdus shared their fate. Then Tarpeius and Persius were afraid that Cyriacus would have their crime punished as it deserved, so they lay in wait for him and beat him to death. These martyrs were among those buried by St. LUCINA. *AA.SS.* Butler. Baillet.

St. Memmia (2), NIMONIA.

St. Memmia (3) or MEMMA, Oct. 17, M. in Mauritania, probably 304. *AA.SS.*

St. Memmia (4). (*See* SOTERIS (2).)

St. Memoe or MEMOIE, NEMOMADIA.

St. Menadina, May 26. Guérin. Perhaps same as MINDINIA.

St. Ménéhould, MAGENHILD, MANE-CHILD, MANEHILD, MANEHOULD, MATILDA, MÉLÉCHILDE, MENEHILD, MENEHOU, or MENOU, Oct. 14. 5th or 6th century. Ménéhould is patron of Orgonne or Argonne, and of a little town called by her name. She was the youngest of the seven sainted daughters of Sigmar. Cahier. Baillet. Collin de Plancy. Compare with SS. LUTRUDE, HOYLDA, etc. Ménéhould may signify MENNA and HOULD.

St. Menifride, MINVER.

St. Menna or MANNA is mentioned in a Litany used in England in the 7th century. Mabillon, *Vetera Anallecta*.

SS. Menodora, Metrodora and Nymphodora, Sept. 10, VV. MM. They were very beautiful sisters who lived as recluses in a tumulus at Pythiis, where there are hot springs. Many persons resorted to the saints, to be cured of diseases and evil spirits and to be edified by their conversation. Fronto, the assessor of Maximian, sent for them, and after the usual threats and bribes, finding they were devoted to each other and willing to suffer martyrdom together, he had the two youngest led away and had Menodora beaten to death by four lictors, who from time to time advised her to give way and accept the clemency of the assessor. She neither winced nor uttered a cry, until finding her life departing, she called out to her Saviour to receive her, and so died. After four days Metrodora and Nymphodora were brought again before Fronto. He ordered the naked and disfigured corpse of their sister to be laid at their feet. Instead of being frightened or grieved, they rejoiced as if they had come to their sister's bridal, knowing that she was a martyr and that they would soon share that honour with her. Nevertheless, Fronto still hoped to persuade them to abjure their religion, telling them that if they would sacrifice, he would instantly write to the Emperor, who would endow them with riches and find them husbands worthy of their beauty. As they remained firm, Metrodora and Nymphodora were tortured for some hours and finally broken and crushed with iron bars.

A Greek hymn, addressed to these holy martyrs for the day of their fête, says, "Therefore, O Martyrs, you were admitted with the five virgins into the nuptial chamber in heaven, and you remain constantly before the King of kings with the angels."

R.M. Pitzipios, *Église orientale. Men. Basilii. AA.SS. Metaphrastes.*

St. Menou, MÉNÉHOULD.

St. Mera, July 20, V. said to have suffered martyrdom at Auscios in Spain. A church at Lectora in Aquitaine is named after her. She is not mentioned in the older Martyrologies, but in the Breviary of the Auscitanian Church, printed 1533. *AA.SS.* Probably same as MAYRA.

St. Meraële or EMRAÏLA, Jan. 9, M. in Ethiopia. Cahier. Guérin.

St. Mercuria. (*See AMMONARIA.*)

St. Mère. In Guienne the name of a man St. Enière is corrupted into *St. Mère*. Chastelain, *Voc. Hag.* Compare with MERA.

St. Merence, EMERENTIANA. Guérin.

St. Meretia, MEGETIA.

St. Merewenna, MERWIN.

St. Merita (1) or EMERITA. (*See DIGNA and MERITA.*)

St. Merita (2), Aug. 26 (MARETA or MARTHA), eldest daughter of BRIGID (19) of Sweden and sister of CATHERINE (4) of Sweden. Married and had children and died in Norway. Vastovius.

St. Mermina, Oct. 29, Abbess. Guérin.

St. Merofleta, Jan 16, V. *AA.SS., Præter.*

SS. Merona, Sodepha, Rodofia (RODAFIA, RODOLLA, RODOSIA, RODASIA), July 5, MM. at Tomis in Scythia. *AA.SS.* The *R.M.* calls the Martyrs of Tomis in Scythia, Marinus, Theodotus, and SEDOPHA.

St. Merpwyn, Feb. 10, V. "in the territory of Rono." *Mart. of Salisbury.* Perhaps same as MERWIN (2).

St. Merryin, MERWIN (1).

St. Merovina, MERWIN.

St. Merwin (1) or MERRYIN. Same as, or sister of MORWENNA.

St. Merwin (2), April 27, May 13, Oct. 29 (MAREWYNNA, MERUVINA, MERWINNA, perhaps MERPWYN), V. Abbess,

+ c. 976. Appointed, about 967, by King Edgar the Pacific, abbess of a convent at Romsey, founded by his grandfather Edward the Elder. **ELFLEDA** (3) was her pupil; they are commemorated together, Oct. 29. *AA.SS.* Wilson, *Eng. Mart.* May 13. Bucelinus, April 27.

St. Messalina, Jan. 23, V. M. c. 254, a native of Foligno, and pupil of St. Felician. When she was about eighteen, the Emperor Decius came to Foligno on his way to Rome, for his triumph after the victory over the Medes and Persians. Charmed with the beauty of the place and the richness of the surrounding country, he tarried there awhile. During that time he heard that Felician led away many, not only at Foligno but in all parts of Italy, to renounce the worship of evil spirits and idols and become followers of the One God. Decius cast Felician into prison, and ordered that no one should visit him or bring him food, on pain of torture and death. No one dared to succour him except Messalina, who showed her gratitude to her master by ministering to his wants, counting it gain if she should lose her life in his service. She prayed in the church of St. John the Baptist (which Felician had built) for courage and strength, that her tender years and her sex and her small strength might not prevent her carrying out her pious intention. She went daily to the prison, and managed to obtain access to the holy man. She envied him the chains he wore for Christ's sake, and fortified with his blessing, she dedicated herself to God, hoping to be found worthy to be numbered among the martyrs. Very soon she was caught by the gaolers in the act of carrying food to their prisoner. At first they offered to let her go in consideration of her youth, provided she would renounce her religion; but as she bravely refused to do so, they beat her to death. The Christians took her and buried her in the church of St. John the Baptist, afterwards called the Cathedral of St. Felician. *AA.SS.*

St. Messence, **MAXENTIA**, Nov. 20.

St. Metrodora, Aug. 8, Sept. 10,

V. M. at Nicomedia. *R.M. AA.SS.* Guérin.

St. Metrona, April 29, M. at Perugia. *AA.SS.*

St. Meuris, Dec. 19, M. 250. A holy woman of Gaza, tortured with St. **THEA**, in the persecution under Decius. Meuris died in the hands of the tormentors, but Thea lived in prison some time afterwards. Their relics were deposited in the church of St. Timothy at Constantinople. It has been supposed that Meuris is **MAURA** (2), and that Thea is St. Thea, companion of St. Valentine, the relics of all of whom may have been transported to Gaza, and afterwards to Constantinople. A St. Timothy was martyred at Gaza 304, and a church in his name was there in the 4th century. *R.M.* Butler, "St. Nemesion," from a *Life of St. Porphyry of Gaza*, written in the 4th century.

St. Mica, June 16, M. in Africa. *AA.SS.*

St. Micca, Jan. 17, M. in Africa. *AA.SS.*

B. Michele of Fiesole had the revelation of the Corona del Signore, which the Church has so liberally indulged. Faber, *Essay on Lives of the Saints*.

B. Michelle, **MICHELINA**.

B. Michelina or **MICHELINA**, in French **MICHELE**. June 19, widow, O.S.F., + 1356. Patron of Pesaro in Urbino.

Michelina was born in 1316, of a wealthy family in Pesaro, where the women are famed for their beauty. She married in 1328 and had one son. She became a widow at the age of twenty, having been married eight years. At that time (about 1336) a good and religious woman, a member of the Third Order of St. Francis, came as a pilgrim to Pesaro. She called herself Syriana, and was probably a native of Syria, or one who had long been in that country, and who, having renounced earthly relationships, wished to conceal her name. She devoted herself to works of piety, begging her bread from door to door in the town. She would then pass the night in the house of some charitable person, arising at midnight for prayer and meditation, and while praying very

earnestly, she was sometimes seen to be miraculously raised from the earth. One day, when Syriana was begging as usual, she accepted the hospitality of the young widow Michelina, and as she prayed, her hostess was deeply impressed by seeing her repeatedly suspended above the earth.

On the feast of Pentecost, Michelina observed that her guest remained praying with her eyes fixed on heaven, and as she forgot to take her food, she said to her, "Why do you not eat to-day? This is a feast day; it is not right to fast." Syriana replied, "Oh! Michelina, if you could only taste for a little while the gifts of God, the things of the world would appear bitter to you. You would despise them and study more how to please God and to receive a crown in paradise when this life is over." Michelina answered that this talk was all nonsense, and showing the box in which her money and jewels were kept, added, "Paradise lies in these things. I never saw any one come back from the dead to persuade me of the truth of what you say." Syriana said so much to her of the vanity of earthly things, that at last Michelina said that but for the love of her child, she could renounce the world and her riches and give herself entirely to the service of God. Syriana proposed that they should pray to God that the boy should live if it were best, and that if not, he should die. They went together to St. Francis's church and prayed before the crucifix, until they heard a voice from the image of Christ, saying to Michelina, "I will that thy son be with Me in paradise, and thus I set thee free from the love of him; go in peace." Michelina went home, much frightened, and hastened to her child's room, where she had left him sleeping. Here she saw two shining angels, carrying his innocent soul to heaven. She took his lifeless body in her arms and said to herself, "What dost thou hope for in this world, Michelina?" Then, by the advice of her friend Syriana, she took the habit of the Third Order of St. Francis and gave all her wealth to the poor. Her relations were very angry,

but Christ told her that all she had done for the poor was done for Him. She begged from door to door, and was often sent away with rude and abusive words. She made a pilgrimage to Jerusalem, and during a storm on the way home she saved the ship by her prayers. She cured with a kiss a leper whom no one else dared to approach.

In the early days of her conversion, she was seized with a great longing for some roast pork. As she was accustomed to good living, she begged some of a rich neighbour, who willingly bought it for her as she could not get it for herself. While it was roasting, she smelt it and began to enjoy it in anticipation; but all at once, remembering the life of self-denial on which she had entered, she resolved not to turn back to sensual pleasures, so when it was ready and the maid called her to eat it, instead of going to the dining-room, she went to her own room and beat herself with an iron chain until the blood ran down, reviling herself for her sensuality and saying with each blow, "Dost thou still want roast pork, Michelina? Oh! sinner, dost thou want any more roast pork?" The vice of gluttony then departed from her for ever. She died at the age of forty, and many cures were wrought at her tomb.

Syriana is never heard of from the time she procured the conversion of Michelina, and is therefore believed by some to have been an angel in the guise of a pilgrim, and is, by Arturus, called *Blessed*, and commemorated Dec. 31. *A.R.M.* Papebroch in *AA.SS.*

St. Mida, *ITA* (1).

St. Midabaria, Feb. 15, 22 or 23, sister of St. Fintan, afterwards called Berach, abbot and bishop of Glendalough in the ancient Irish Church. Date uncertain, perhaps 6th century. *AA.SS.* Colgan.

St. Midhnat, Nov. 18, V. of Cill Liuchaine, now Killucan in West Meath. Possibly the same as *MEDANA* (1). Forbea.

St. Mietia, July 16, appears in the *Mart. Augustanum.* *AA.SS.*

St. Migdonia or *MYGDONIA*, May 27, 1st century. One of the converts of St. Thomas in India. She was the wife of

Karish, a kinaman of Mazdai the king. She was very beautiful, possessed of great wealth and of greater ability than her husband. Hearing of the miraculous actions and the wonderful teaching of the apostle, she went in her palanquin, amongst the multitude, "to see the new sight of the new God who was preached and the new apostle who was come to their country." She could not get near the preacher at first, on account of the dense crowd, but having sent to her husband for more servants, at last, by dint of trampling down and beating back the people, they carried her to St. Thomas. He protested against this ill-treatment of the people, and she alighted from her palanquin and threw herself at his feet, thinking that he was the Lord Jesus of Whom he had been speaking. She was inspired with the desire to lead a new and holy life, and she went daily to hear him and lost all taste for her former occupations. Karish was much distressed by the change, which undermined his influence over her, but he seems to have treated her with great forbearance and kindness, affectionately entreating her not to leave his society and go after this strange man whom he considered as a sorcerer. Mazdai and Karish had St. Thomas arrested and beaten, but he sang in the prison and Migdonia went with Narkia, her nurse, and bribed the gaolers to let her visit him there. Treptia, the wife of King Mazdai, remonstrated with Migdonia, characterizing her conduct as unworthy of her free birth; but Migdonia reasoned with her so well that she went away half converted. Migdonia begged Narkia to bring with her one whole loaf of bread, a mingled draught of wine and water and a little oil, "even if it be but in a lamp." But as they were setting out, they met St. Thomas, who had been miraculously released from prison on her account. The apostle anointed her head with the oil. He baptized her "in the basin of the conduit," and after that he let her partake of the table of the Messiah and of the cup of the Son of God. Narkia also was baptized, and the apostle having given them his blessing, returned to his prison, where he found the doors open and the watchmen

asleep. In the morning Karish went to see what Migdonia was doing, and found her and Narkia praying and saying, "New God, Who hast come hither by a strange man, Who art hidden from all the Indians . . . save us from the anger of Karish; stop his lying mouth and cast him beneath the feet of Thy believers." Karish, although naturally annoyed on hearing this prayer, still tried the tenderest persuasions; but when she had lectured him and had again utterly refused to return to conjugal life, he went to the king and together they visited St. Thomas and entreated him to remove his spells from Migdonia, threatening him with death in case he did not do so; but Thomas only went to his other converts and baptized and strengthened them. The king related the whole affair to his wife, and she went to her friend Migdonia and found her sitting on the ground in sackcloth and ashes, praying for forgiveness of all her sins and a speedy release from this world. Treptia reproached her and affectionately begged her to consider her family and have pity on her husband. Migdonia, however, explained the matter so well to her friend that the queen became a convert. Vizan, the king's son, was converted also, and his wife Manashar, who had been a helpless invalid for six or seven years, was cured and joined the Christians. When St. Thomas had anointed and baptized and communicated them, he gave them all his final exhortation and blessing. Returning to the prison, he found the soldiers waiting to put him to death, and told them to fulfil the commands of their master. Then they all struck him at once and he fell down and died. Mazdai and Karish brought home their wives, Treptia and Migdonia, and afflicted them much; but, encouraged by the apparition of Thomas in a dream, they persevered in their new course, and their husbands seeing that they would not be persuaded, left them to walk in their own way. Long after these events, Mazdai also believed in Christ and St. Thomas.

Apocryphal Acts of Judas Thomas (or the Twin), translated from Syriac MS. by Dr. W. Wright. St. Thomas is calle

Judas and Thomas indifferently throughout the *Acts*.

The Bollandists found the translation of Migdonia entered on May 27 in an old martyrology, with notes by a Carthusian monk at Brussels, but not knowing who she was, they placed her among the *prætermissi*.

St. Migena, MEGETIA.

St. Migetius, MEGETIA.

St. Migina, MAGGINA.

St. Milada, MLADA.

St. Milburga, or MILBURGA or WINBURG, Feb. 23, + 722. Abbess of Wenlock. Daughter of ERMENBURGA or DOMNEVA, abbess of Minster. Sister of MILDRED and MILGITHA.

Milburga was consecrated abbess of the monastery of Wenlock, on the borders of Wales, by Archbishop Theodore, its founder. A neighbouring prince attempted to compel her to become his wife, and with that intent pursued her with an armed force. She fled across a river, which at once rose into an impassable flood and discouraged her pursuers.

A poor widow came to her in her oratory, bringing the body of her little dead son. Throwing herself at the feet of the abbess, she besought her to raise the child to life. Milburga said, "You must be mad! how can I raise your child? Go and bury him, and submit to the bereavement sent you by God." "No," said the sorrowing mother, "I will not leave you till you give me back my son." The abbess prayed over the little corpse, and while doing so, she suddenly appeared to the poor supplicant to be raised from earth and surrounded by lovely flames—the living emblem of the fervour of her prayer. In a few minutes the child recovered.

Milburga's monastery was destroyed by the Danes; but in the twelfth century it was rebuilt and inhabited by Cluniac monks.

R.M. Montalembert, *Monks of the West*. Lechner.

St. Mildgyda, MILGITHA.

St. Mildred, July 13, also called MILDRADE, MILDRIETHA, MILDTHRYTHA, and by modern peasants OLD DAME MIL. 7th and 8th century. V. abbess of Minster or Manestrey in Thanet. Patron of Tenterden.

Represented in an old calendar carrying a church in her left hand; at her right side walk three geese. Protector against damage by wild geese. Daughter of Merowald, a prince of Mercia, and ERMENBURGA or DOMNEVA. Sister of MILBURGA and MILGITHA, and related to several of the other famous English sainted princesses of the Anglo-Saxon period. Her mother sent her to be educated at Chelles in France (founded by St. BATHILDE), where many English ladies were trained to a saintly life. A story of Mildred's school days at Chelles is recorded in *Britannia Sancta*, on the authority of Capgrave, *Legenda Anglia*.

A young nobleman, related to the abbess, entreated her to arrange that he might marry this English princess. The abbess tried to persuade her, but Mildred said her mother had sent her there to be taught, not to be married, and all the abbess's advice, threats and blows failed to persuade her to accept the alliance offered to her. Montalembert remarks that this part of the story is too different from all other such narratives not to have some foundation in truth. At last the abbess shut her up in an oven in which she had made a great fire; but after three hours, when she expected to find not only her flesh but her very bones burnt to ashes, the young saint came out unhurt and radiant with joy and beauty. The faithful, hearing of the miracle, venerated Mildred as a saint; but the abbess, more infuriated than ever, threw her on the ground, beat, kicked and scratched her and tore out a handful of her hair. Mildred found means to send her mother a letter, enclosing some of her hair, torn from her head by the violence of the abbess. Ermenburga sent ships to fetch her daughter. The abbess, fearing that her evil deeds should be made known, would on no account give permission for her departure. Mildred, however, fled by night, but having in her haste forgotten some ecclesiastical vestments and a nail of the cross of Christ, which she valued extremely, she went back for them and brought them safely away. When she got to England she landed at Ebbsfleet,

where she found a great square stone miraculously prepared for her to step on from the ship. The stone received and retained the mark of her foot and was afterwards removed to the Abbey of Menstrey and kept there in memory of her, and many diseases were cured for centuries after, by water containing a little dust from this stone. It was often removed from its first situation and always came back, until an oratory was built for it.

With her mother's consent, Mildred was consecrated Abbess of Menstrey, by Theodore, archbishop of Canterbury, who gave the sacred veil, at the same time, to seventy nuns.

On St. Ermenburga's death, Mildred succeeded her in the government of the community, to whom she set a holy example and by whom she was much beloved. It is recorded that one night, while she was praying in the church of her monastery, the devil blew out her candle, but an angel drove him away and relighted it for her. This incident is recorded of St. GENEVIÈVE of Paris and other saints.

Mildred died of a lingering and painful complaint and was succeeded by St. EDBURGA (5), who died about 759. The death of Mildred must be placed some years before that.

During the rule of Edburga it happened that the bell-ringer fell asleep before the altar. The departed Mildred awoke him with a box on the ear, exclaiming, "This is the oratory, not the dormitory!"

She continued to be an extremely popular saint, eclipsing, says the Count de Montalembert, the fame of St. Augustine, in the immediate neighbourhood of her monastery, where the place that used to be proudly pointed out as that of his landing, came to be better known as "St. Mildred's Rock." Miss Arnold-Forster says that Mildred had more influence than any other English saint. In 1033, St. Mildred was translated to St. Augustine's at Canterbury. She is honoured as an English nun at Deventer in Holland, July 17; but her day in England is July 13.

AA.SS., Brit. Sancta. Butler. Florence

of Worcester. Montalembert. Eckenstein.

Milgidra, MILGITHA.

St. Milgitha, Jan. 17 (MILDGYDA, MILGIDRA, MILGITH, MILGUIE, MILGYTHE, MILVIDA, MILWYDE), 7th century. Daughter of Merowald and ERMENBURGA and younger sister of MILDRED and MILBURGA. Nun near Canterbury, at Estrey, built by Egbert, king of Kent. *AA.SS.* Butler. Florence of Worcester.

St. Milguie, French for MILGITHA.

St. Milia, Jan. 25, V. (*See* ELVIRA.)

St. Milice, Milissa, or Milisa, March 16, M. at Nicomedia. Guérin.

St. Militza, ANGELINA (2), Queen of Servia.

St. Milvide, or MILWIDE, MILGITHA.

St. Mina, July 4, M. at Tomis.

Martyrology of Corbie, third prefatory volume of *AA.SS.*

St. Minalia, April 12, M. *AA.SS.*

St. Mindina or Mundino, May 26, M. with others. *AA.SS.*

St. Mindinia, May 25, M. in Tuderto (Todi). *AA.SS.* Old Martyrologies in "præfationes," vol. iii. Perhaps same as MENADINA.

St. Minerva, DARIA (2).

St. Mingarda, or MIONGHAR, 5th century. Sister of St. Sillan or Sillao. Of royal birth in Connaught. They went as pilgrims to Rome. Mingarda then went to Lucca, where she married Godfrey, a rich man. She left him and ended her days as a nun. After her death Sillan came to Lucca and was received by Godfrey, but found him too rich and great, and preferred to go to the sanctuary where Mingarda had died, and there he too departed in peace. Stokes, *Six Months in the Apennines*.

St. Minver, July 24, 13, Nov. 24 (MEFRIDA, MENIFRIDE), V. in East Cornwall. Miss Arnold-Forster, *Dedications. Sanctorale Catholicum*.

St. Mionghar, MINGARDA.

St. Mircella, NIRILLA.

St. Mirella, NIRILLA.

St. Misa, DISTA.

St. Misia, or MISSIA, March 27, M. in Africa. *AA.SS.*

St. Missia, MISIA.

Mitila, Feb. 28. *Mart. of Reichenau.* *AA.SS.*

St. Mitina, Apr. 19, **M.** at Militina in Armenia. *AA.SS.*

St. Mitricia, **PATRICIA** (2), mother of **MODESTA**.

St. Mittiana, perhaps same as **MUTIANA**.

St. Mituana, June 3, a Roman martyr. *AA.SS.*

St. Mlada Bolesla, Feb. 8, March 28, + c. 995, O.S.B., called also **MADLA**, **MADILA**, **MILADA**, and in religion **MARY**. Princess of Bohemia. Founder and first abbess of the nunnery of St. George at Prague. Daughter of Boleslas the Cruel, duke of Bohemia (936-967). Great-granddaughter of St. **LUDMILLA**. Sister of Boleslas II. the Pious.

Mlada was devout and learned. She went to Rome to pray at the places consecrated by the footsteps of the apostles and the blood of the martyrs. She remained there a considerable time, and learned monastic rule. When she had given sufficient proof of her good disposition and ability, Pope John XIII. sent her back to Prague to confirm the still new Christianity of her own country. He considered **Mlada** a barbaric name, and found it difficult to pronounce; he therefore gave the princess the name of **Mary**, with the Benedictine rule and the staff of an abbess, and charged her with apostolic letters to her brother, the Duke. In the letter of John XIII. to Boleslas II., preserved by Mabillon, the Pope enjoins him to uphold the Roman Church and not to suffer the Slavonian rite in any of the churches he builds. On her return, **Mlada** built the Benedictine nunnery of St. George, in the citadel of Prague, about the year 986. Here she presided over many nuns and helped to Christianize the nation until her death. She is buried in the chapel of St. Anne, in the great church of St. Vitus and St. Wenceslaus, which was constituted an episcopal church by a bull obtained by her from the Pope. And there she is commemorated, Feb. 8, by the nuns in their very ancient private breviary. *AA.SS.O.S.B.* Chanowski, *Vestigium Bohemiæ Piæ*. Palacky, *Böhmen*. Wion, *Lignum Vitæ*. Eneas Silvius, *Hist. Bohemiæ*.

St. Mocca, May 10, **M.** in Africa. *AA.SS.*

St. Mochoat, supposed by Mr. Skene to be the same as **MAZOTA**; but possibly **Machutus**, bishop of Aleth in Brittany, 6th century.

St. Mocholla, March 23, May 25, V. An ancient Irish saint, daughter of Damas. *AA.SS.*, *Præter. Mari. of Tamlaght*.

St. Moderata, April 5, **M.** at Alexandria. *AA.SS.*

St. Modesta (1), March 13, V. **M.** Daughter of SS. **Macedonius** and **PATRICIA** and martyred with them at Nicomedia. They are mentioned in the old *Mart.* of St. Jerome. *R.M.* Stadler.

St. Modesta (2), 7th century. Abbess of **Habend** or **Remiremont**. A near relation of St. **GERRUDE** of **Nivelle**, who appeared to her at the moment of her (**Gertrude's**) death. Sometimes confounded with **MODESTA** (3). *Hensohenius, De tribus Dagobertis*.

St. Modesta (3), Nov. 4, 5, 6, Oct. 6, March 7, Aug. 12, V. 8th century. Second or third abbess of **Horres**, near **Treves**.

The history of this saint is somewhat obscure. Perhaps one of her numerous days belongs to her namesake the abbess of **Habend**. Some accounts say she was sister of St. **Willibrord**, a native of **Northumbria**, first bishop of **Utrecht**. She is sometimes claimed as Irish or Scottish. She has been said to have been preceded or followed as abbess by her sister **PRIMINA**, but this is thought to be a confusion with St. **IRMINA** (1), first abbess of **Horres**, who may be called her spiritual sister or mother. The worship of **Modesta** is very ancient. She is mentioned in a litany of the tenth century. She is worshipped specially at **Treves**, Nov. 4.

R.M., Nov. 4. *AA.SS.*, on the above-mentioned days. *Saussaye* calls her second abbess, Oct. 6.

St. Modette, **MUNDANA**.

Modevanna, **MODWENNA**.

Modovena, **MODWENNA**.

St. Modwenna, July 5, 6 (**MODEVENA**, **MODOVENA**, **MODWENA**, **MONENNA**, **MONINIA**, **MONINNA**, **MONYMA**, **MOVENA**, **MOWENA**; perhaps **DARECA** (2), **EDANA**,

MEDANA, EDINA, ETAOIN, ETHAN, MEMME, GOLINIA). Modwenna is made contemporary with persons living centuries apart, from St. Patrick to Alfred the Great. Whenever her legend crosses that of any other saint the result is contradiction and a general muddle of dates and places. (Compare ATEA, OSITH, EDITH (3).) One legend speaks of Modwenna as the virgin whose name was Darerca and whose surname was Moninna, and says that she died the day that St. Columkille was born: this is generally said to be in 521. This early Modwenna received the nun's veil from St. Patrick, and was soon at the head of a small community which rapidly increased. They lived at one time on an island in Wexford harbour; afterwards, at Faughart, where she ruled over a hundred and fifty nuns. She removed for greater quiet to a desert place called Sleabh Cuillin or Slieve Gullion. (Compare DABERCA (2).) Modwenna lived to the age of one hundred and thirty, or some say one hundred and eighty. When she was at the point of death King Eugenius sent a bishop to bargain with her to prolong her life for a year: he was sure she could obtain this favour from God if she would pray for it, and he offered to redeem her "life by a free maiden." Modwenna said that if he had asked this favour "two days ago or even yesterday" it would have been granted, but St. Peter and St. Paul had come to fetch her and she must go. At the same time, that which he and the Bishop had offered to give for her, they must now give for their own souls. Then she blessed the people and departed.

She crops up again in 685, when she visits Aldfrid, king of Northumberland, at Whitby, and he requests her to instruct his kinswoman, the Abbess Elfleda. Modwenna's career is prolonged into the 9th century, by a mistake of Capgrave, who supposes this Aldfrid to be Alfred the Great, and substitutes for ST. ELFLEDA, ST. EDITH of Polesworth.

Whatever her true date was, Modwenna left traces of her influence both in England and Scotland, and went three times to Rome. She is said to have founded seven churches in Scotland, one of which

was on the site now occupied by the Castle of Edinburgh, one on the Castle Hill of Stirling, one at Longforgan in Perthshire. In England she founded the Monasteries of Burton-on-Trent, Stramshall in Staffordshire, and Polesworth in Warwickshire. At Polesworth her memory is eclipsed by that of EDITH (3), for whom the establishment was restored in the 9th century. At Burton the name of Modwenna is preserved in the dedication, and it is one of the places where she is said to have died.

Mr. Gammack thinks there were two Modwennas; Sir Thomas Duffus Hardy considers there must have been three; Bishop Forbes holds that there was only one; that it is quite credible that she established a Christian colony in Ireland, then penetrated to different parts of Scotland, then—like many famous early saints—made the pilgrimage to Rome; afterwards founded two religious houses in England, and eventually returned to die in her own land.

Her brother St. Ronan and her adopted son St. Luger are said to have crossed from Ireland to England with Modwenna, Atea, and perhaps Osith. Luger's mother, as a young widow with a babe in her arms, became one of Modwenna's first nuns.

Forbes. Gammack, in Smith and Wace. Capgrave. Butler. Broughton. Lanigan. Arnold-Forster.

St. Moico. (See ANNA (7).)

St. Molac, or MOLAGGA, Jan. 20, *morte en la Mornie*. Guérin.

St. Molnagund, MONEGUND.

St. Molveda, ERMENBURGA of Mestrey.

St. Momna, June 4, M. in Silesia, or Cilicia, or Sicily. AA.SS.

St. Monacella, MELANGELL.

St. Mondane, MUNDANA.

St. Monegund (1) or MECHTUND. (See CUNEGUND (1).)

St. Monegund (2), MONGON, or MOLNAGUND, July 2, + 570. Patron of Chimay. Overcome with grief for the death of her two daughters, she tried to resign herself to the will of God. With the consent of her husband she shut herself up in a little cell and had the scantiest and coarsest food, given her

through a window by a maid. The maid found the task troublesome and left her to starve, from which fate she was saved by a miracle. After a time, her reputation for sanctity brought so many visitors that she retired to Tours, and having paid her devotions at the tomb of St. Martin, shut herself up in another cell. Her husband brought her back to Chartres; but she persuaded him to let her return to Tours. There she collected round her a few pious women, who shared her life of austerity and devotion and consoled her for the loss of her children. *AA.SS.* from St. Gregory of Tours, who knew her personally. Yeppez, *Chron. Ben. Cahier. Baillet.*

St. Monenna, *MODWENNA*. *MONENN*, however, sometimes means St. Ninian. Skene, *Celtic Scotland.*

St. Monessa, *MUNESSA*, *MUNERIA*, or *NESSA*, Sep. 4. 5th or 7th century. Irish.

There was once a king who had a beautiful and amiable daughter, for whom he wished to arrange a very good marriage, but she would not accept any of the princes who sought her alliance. The king and queen were very angry. They argued with her, scolded her, whipped her, and resorted to magic arts to change her inclination. But all to no purpose. She kept always asking her mother and nurse whether they had found the maker of the wheel by whose light the world was illumined, and when they told her that the sun was made by Him Whose seat was in heaven, she begged them to marry her to Him, as she would have no husband but Him, Who gave such a beautiful light to the heavens. At last her parents hearing of the wisdom of St. Patrick, took her to him and consulted him how they should bring her to obedience. He asked her if she believed in God with her whole heart. She answered, "I believe." Whereupon he baptized her, and she then fell down and died. She was buried where she died, and St. Patrick foretold that on that spot there would some day be a cell where many virgins would be gathered together to serve God. And so it was, for not many years after that time, a church and convent were built on the spot and the memory of St.

Monessa was held in honour amongst them.

Constantine Suysken says she probably lived after 654. In that case she was not contemporary with St. Patrick who lived much earlier. *AA.SS.* from Probus' *Life of St. Patrick.*

St. Mongon, or *MONGOND*, *MONGUND* (2).

St. Monica (1), May 4, 332-387. Widow. The Rev. H. C. G. Moule, in Smith's Dictionary of Christian Biography, says that her name is written *MONNICA* in the earliest known copy of St. Augustine.

St. Monica was of Phœnician descent, born in Africa, of Christian parents. The chief care of her, as a child, devolved upon an aged and discreet maid-servant, of whom St. Augustine says: "the charge of her master's daughters was entrusted to her, to which she gave diligent heed, restraining them earnestly, when necessary, with a holy severity, and teaching them with a grave discretion. For except at those hours wherein they were most temperately fed at their parents' table, she would not suffer them, though parched with thirst, to drink even water."

As Monica grew older it became her duty to fetch wine from the cellar, for the household use. From drawing the wine she gradually fell into a habit of tasting and drinking small quantities, but, on being taunted by a servant with being a wine-bibber, she was overcome with shame and immediately renounced the habit.

Monica was married young to Patricius, a citizen of Tagaste, an upright man but an idolater. She suffered much from his hasty temper, but she patiently and submissively endured her trials, never failing to be, as St. Augustine says, "reverently amiable and admirable unto her husband." When other wives complained to Monica of their husband's conduct, she would answer: "Lay the blame rather on yourselves and your sharp tongues."

Augustine, her eldest and best loved son, was born in November, 354. She had besides, a son Navigius, and a daughter.

After eighteen years of married life, during which she had not ceased to pray for her husband, Monica had the joy of seeing him converted to Christianity. He died the following year, 371.

It was Monica's great delight to serve the poor. She was ever a diligent student of the Scriptures, and "assisted daily at the holy oblation of the altar, . . . having eternity always in her thoughts." Her son, Augustine, was a source of great anxiety to her. Monica grieved much for his dissipation, and perhaps even more because he was entangled in the Manichæan heresy, and for years she offered up her tears and supplications to the Almighty; as St. Augustine says, "weeping to Thee for me, more than mothers weep the bodily deaths of their children. Thou despisedst not her tears, when streaming down, they watered the ground under her eyes in every place where she prayed. Her prayers entered into Thy presence, and yet Thou sufferedst me to be yet involved and reinvolved in that darkness." She was somewhat comforted by a dream, and still further by the words of the bishop of Carthage, who although he refused to argue with Augustine, said: "Go thy ways and God bless thee, for it is not possible that the son of these tears should perish." Which answer she took as if it had sounded from heaven.

She followed Augustine to Milan, where he had been appointed professor of rhetoric. She found to her joy that St. Ambrose, bishop of Milan, "already known to the whole world as the best of men," had received him kindly, and that a friendship had sprung up between them; and when Augustine told her that he was no longer a Manichæan, although he had not yet become a decided Catholic, she answered that she believed in Christ that before she departed this life she should see him a Catholic believer. Then she hastened the more eagerly to church, and hung upon the lips of Ambrose, whom she loved as an angel of God, because she knew that by him her son had been brought to that unsettled state through which she confidently

anticipated that he would pass to the true faith and the peace of God. Ambrose valued her as a devout widow, full of good works and constant at church; so that when he met Augustine he often burst forth in her praises, congratulating him that he had such a mother. About that time, the Empress Justina, an Arian, persecuted St. Ambrose. His devoted followers kept watch in the church, ready to die with their bishop. Monica took part in those watchings. She continued, with renewed hope, her prayers for her son; and the desire of her life was fulfilled when, at Easter, 387, she saw St. Ambrose baptize him, with his friend Alypius and his son Adeodatus, then fifteen years old.

With conversion to the true faith, Augustine, who had long been aspiring after perfection, lost all wish for worldly advantage; fame, marriage, riches, were nothing to him now. He, his mother, and his handful of devoted friends resolved to return to Africa. On their way, they made a short stay at Ostia, and while there, one evening as Monica and Augustine sat looking from a window over the garden, and talking of heavenly things, she said: "Son, for mine own part I have no further delight in anything in this life. What I do here any longer, and to what end I am here, I know not, now that my hopes in this world are accomplished." Five days later, Monica fell ill. She had previously ever been careful and anxious as to her place of burial, which she had prepared for herself by the body of her husband; but during her illness she had no such feeling, saying to her sons on the contrary: "Lay this body anywhere; let not the care for that any way disquiet you: this only I request, that you would remember me at the Lord's altar, wherever you be." Despite the loving care of Augustine and his companions, Monica died on the ninth day of her illness, in the fifty-sixth year of her age, May 4, 387.

St. Augustine has left a beautiful picture of his mother in his "Confessions." He bears witness to the high order of her intellectual powers, "the fervour of her mind towards divine things," and

especially of her devotion to him. After praying for her he beseeches God to inspire all who shall read his book, to remember at the altar, Monica and Patricius.

St. Augustine, *Confessions*. Butler. M.F.S. *Stories of the Saints*.

B. Monica (2), July 12, M. 1626, at Nangasaki. Her husband, B. John Naisen, and her son, B. Lewis, aged seven, also suffered martyrdom. John and Monica had received Father Torres and other missionaries in their house, and were therefore tortured. The persecutors threatened to have Monica stripped; she unclasped her band, and said, "I am ready to be stripped, not only of my clothes, but of my skin." Mondo, the judge, resorted to such horrible threats that John, in his terror, was ready to promise anything. They then ordered Monica to take hot coals in her hand. She began doing so, and he retracted the order. John repented of his cowardice and returned to prison, and was burnt alive on the same day that Monica and Lewis were beheaded. The little Lewis, as he passed the house of his grandfather, on his way to execution, threw a flower towards it, which was preserved as a relic. For the same crime of entertaining the missionaries, BB. SUSANNA (18) and CATHERINE (21) were beheaded with Monica. Their husbands were burnt with John Naisen. Authorities the same as for LUCY DE FREITAS.

St. Monice or **MONICIA**, April 16, M. Guérin.

St. Moninia, MODWENNA.

St. Moninna, July 6, DARERCA (2).

St. Monnica, MONICA.

St. Montaine, MONTANA (2).

St. Montana (1), May 23, M. in Africa. AA.SS.

St. Montana (2), Oct. 24, V. Abbess of Cave, or of Ferrières. Daughter of Pepin, duke of Brabant. She took the veil from St. Amand. She gives her name to the village of Ste. Montaine, *dép.* Indre, diocese of Bourges. There is no doubt that she is worshipped, but her history is lost and it is supposed that St. GERTRUDE of Nivelles is worshipped under this name. AA.SS. Bucelinus.

St. Monyma, MODWENNA.

St. Monynna of Newry, in Ireland, who died c. 518, received the veil from St. Patrick. She is said by some writers to be a different person from MONINNA, who is MODWENNA.

St. Mora (1), M. Wife of St. Timothy, commemorated in the Abyssinian Church. Timothy was cooked in a cauldron till his body melted like water. AA.SS. Compare with MAURA (2).

St. Mora (2), of Benhor, Nov. 27, M. in Ethiopia. Guérin. Perhaps the same as MORA (1).

St. Morwenna or **NORWINNA**, July 6, 5th century, was a daughter or granddaughter of Brychan. (*See* ALMHEDA.) St. Nectan was her near kinsman, perhaps her brother. They were among the Welsh saints who crossed over to Cornwall. Nectan settled on Hartland point, whence, in certain conditions of the atmosphere, the coast of Wales can be seen. Morwenna had her cell and her well at Hennacliff (the Raven's crag, afterwards called Morwenstow), near the top of a high cliff looking over the Atlantic, where the sea is almost constantly stormy. When she was dying, Nectan came to see her, and she bade him raise her up that she might look once more on her native shore. She has been confounded with St. MODWENNA, and has also been called a contemporary of persons who lived in the tenth century. Baring Gould, *The Vicar of Morwenstow*. Blight, *Crosses*. An interesting, but much defaced, polychrome wall-painting was found on the north wall of the chancel of Morwenstow church. It represents a gaunt female clasping to her breast, with her left hand, a scroll or volume; the right arm is raised in blessing over a kneeling monk. *Athenæum*, Sept. 18, 1886, p. 378. Perhaps same as MERWIN (1).

St. Mostiola, MUSTIOLA.

St. Moteca, TECA.

St. Motenna, V. Irish.

St. Mouren, daughter of King Hungus and Queen Finchen, was born at Moneclatu, afterwards Monikie. The queen gave the place where Mouren was born, to God and St. Andrew, and Mouren

was the first person buried in St. Andrew's church. Compare MUREN. Forbes.

St. Movena or MOWENA, MODWENNA.

St. Muadhna of Caille in Ireland, Jan. 6. 6th century. Sister of SS. TALULLA, OSNATA, and Molaisse. (See OSNATA.) Lanigan.

St. Muciana, June 8, M. at Cæsarea in Cappadocia. AA.SS.

St. Mugiana, Dec. 15. Perhaps MAUGINA. Perhaps an abbess of Cluain-buirren, where she is worshipped. Lanigan.

St. Muirgel. (See MURIEL.)

St. Mundana, MONDANE, or MODETTE, May 5, M. 6th century. Mother of St. Sardos, bishop of Limoges, also called Sardon, Sardot, St. Sacerdos, which is translated St. Prêtre. Mundana was the wife of B. Laban, a nobleman of Aquitaine and subject of the pious King Anticius or Ecdicius, who was godfather to St. Sardos. Sardos was brought up by the holy Bishop St. Capuan, and eventually became abbot of Calabre on the Dordogne. His father and mother were so impressed by his sanctity that they divided all their possessions, giving half to the Church and half to the poor, and devoted themselves to a religious life. Some time after the death of Laban, Sardos was chosen bishop of Limoges. He died there about 530 and, according to his request, his body was brought back to Calabre, in a boat on the Dordogne. When the boat came near the house where Mundana lived, she went down to the river to meet the funeral procession of her son. She was now blind and was led by her maids, but as soon as she arrived at the edge of the water, her sight was restored. Many years afterwards she was massacred by the Vandals, who overran that region. AA.SS.

St. Mundicorda, BONA (1).

St. Mundino, MINDINIA.

St. Muneria, MONESSA.

St. Munessa, MONESSA.

St. Munna is mentioned in some ancient litanies of the Anglican Church, found by Mabillon in the Library of Rheims, in Anglo-Saxon characters. Besides St. Gregory and other early saints, they contain the names of SS. Patrick,

Brendan, Carnach, Columkill, BRIDGET, etc., but none of the names of later saints, famous in England in the 7th century, as Cuthbert, Aidan, Wilfred, etc. Mabillon, *Vetera Aanalecta*. Lanigan.

St. Muren, Oct. 17, V. in whose honour was built one of the seven churches of Chibrimont or St. Andrews, in which were fifty virgin nuns, all of royal birth. She was a nun for eleven years, and was buried in the east part of the church. Compare MOUREN. AA.SS. Forbes.

B. Murena, May 26. Four abbesses of Kildare bore this name. Only the second is expressly called *Blessed*. She was the daughter of Suart, and died in 919. Colgan.

St. Murichach is commemorated among virgins and widows in the Dunkeld litany. Forbes.

St. Muriel is commemorated among virgins and widows in the Dunkeld litany. Probably same name as the Irish MUIRGEL. Forbes.

St. Murina, May 27, M. at Tomis on the Black Sea. AA.SS.

St. Musa, April 2, V. 6th century. A little girl, sister of Proculus the servant of God, mentioned in the dialogue of St. Gregory, lib. 4, chap. 17. One night she had a vision in which the VIRGIN MARY appeared to her and showed her girls of her own age in white raiment. While Musa longed to join them and did not dare to approach, the Blessed Mary asked her if she would like to be with them and be ruled by her. The child said she would. The Holy Virgin bade her therefore abstain from all childish and frivolous amusements, promising to come for her in thirty days and place her among the children she had seen. Her parents soon observing a change in her behaviour, questioned her about it and she told them her dream. On the twenty-fifth day she was seized with fever. On the thirtieth day, as the hour of her death drew near, she again saw the Virgin Mary, and died exclaiming joyfully, "*Ecce Domina, Venio.*" AA.SS.

St. Musca, sister of CYRIA (2).

St. Muscula, April 12, M. at Capua, in Italy. AA.SS.

St. **Musta**, April 12, **M.** *AA.SS.*
 St. **Mustia** (1), July 3, **MUSTIOLA**.
 St. **Mustia** (2) or **MUSTULA** (1),
 April 12, **M.** *AA.SS.*
 St. **Mustila** (1), Feb. 28, **M.** with
 many others, at Alexandria. *AA.SS.*
 St. **Mustila** (2), **MUSTULA**.
 St. **Mustiola**, July 3 (**MOSTIOLA**,
MUSTIA, **MUTIOLA**), **Matron**, **M.** 275.

Represented with a scourge or whip
as one of her tortures.

St. **Ireneus**, the deacon, being thrown
into prison at Chiusi, because he had
buried St. **Felix** the priest, a Christian
matron of high rank, named **Mustiola**,
heard of it and went every night to the
prison and bribed the guards to allow
her to visit the Christians who were
there. She washed their feet, dressed
their wounds and gave them food. This
was told to **Turcius**, the governor, who
had been appointed to that office in
order that he should exterminate the
Christians. When he had vainly re-
monstrated with her, he ordered all the
Christian prisoners to be beheaded ex-
cept **Ireneus**, who was put to death by
horrible tortures in presence of **Mustiola**.
She upbraided **Turcius**, and told him
that he had sent St. **Ireneus** to heaven,
but he himself would have his dwell-
ing in eternal fire. **Turcius**, enraged,
had her beaten to death with leaden
scourges. *R.M. AA.SS.*

St. **Mustula** (1) or **MUSTIA** (2),
April 12, **M.** *AA.SS.*

St. **Mustula** (2), Feb. 2, **M.** at Rome,

with **CAPPA**, **CASTULA**, and many others.
AA.SS.

SS. Mutiana and Landaia, July 26.
AA.SS.

St. **Mutiola**, **MUSTIOLA**.

St. **Mwynen**, granddaughter of
Brychan. Miss **Arnold-Forster**, *Dedica-*
tions.

St. **Mygdonia**, **MIGDONIA**.

St. **Myroblite**. The women who
brought spices and ointment to embalm
the Saviour are called **SS. Myroblitæ**,
the holy ointment-bearers. There is
also a St. **THEODORA** (15), the **Myroblite**,
a nun in the 9th century.

St. **Myrope**, Dec. 2, 4, July 13.

A matron of Chios who went to Ephesus,
in the reign of the Emperor **Decius**,
and there cured several sick persons
with ointment from the relics of the
apostles and martyrs, and notably from
the tomb of St. **HERMIONE**. Returning
to Chios, she witnessed the martyrdom
of St. **Isidore** and soon stole his relics.
Many persons being accused of the theft,
Myrope gave herself up and was cruelly
beaten and consigned to prison, where
she died after being comforted by the
apparition of St. **Isidore**. She is one
of those saints whose real name is unknown,
her name of **Myrope** being derived from
the miraculous ointment with which she
effected her cures. She is praised at
great length in the *Menology of Moscow*.
Martinov, Dec. 2. *Menology of Basil*,
July 13. **Ferrarius**, Dec. 4.

N

St. **Nadedjda** or **NADEZDA**. (*See*
FAITH, **HOPE** and **CHARITY**.)

St. **Namadia** or **NEOMAIÉ**, Jan. 13,
4th century, wife of St. **Calminius**, a
senator. **Guénebault**.

St. **Nanecchia** or **NUNECHIA**. (*See*
CHARIÉSSA.)

St. **Nannita**, **NONNA**, mother of St.
David.

St. **Nantilda** or **NANTHILDIS**. One
of the wives or mistresses of **Dagobert I.**,
king of France, 628-638. Mother of
St. **NOTBURG** (1). **Nantilda** is sometimes

called *Saint*, but does not seem to have
any recognized worship.

St. **Natalena** or **NATALINA**, **LÈNE**
(1).

St. **Natalia** (1), **NATALIE**, **NOËLE**,
and perhaps **NOYALE**, Dec. 1, March 4,
Sept. 8 and Aug. 26. Beginning of 4th
century, under **Diocletian** or **Licinius**.
She was the wife of St. **Adrian**, who is
patron of executioners and gaolers. She
is honoured and represented with her
husband, who has an anvil, a sword, or
keys; occasionally with a lion, to denote

their courage and magnanimity. (*Cahier, Enclume.*)

Adrian and Natalia were natives of Nicomedia. Natalia certainly was of Christian parentage, but was afraid to confess Christ because the tenth persecution was so fiercely raging. They saw Christians tortured, and wondered why they endured such agony, but soon they were both converted. Adrian was an officer of high rank in the Roman army. He remonstrated with the Emperor Maximian on his injustice and cruelty to the Christians, and implored those who were writing down the names of the proscribed Christians to add his to the list.

Natalia, who had been married little more than a year, heard that her husband had been taken and imprisoned among the other confessors. She visited the gaol and encouraged them to bear everything for Christ's sake, kissing her husband's chains and rejoicing in the honour that was come to him. He praised her as the right sort of wife.

In accordance with Natalia's wish, Adrian promised to send for her when the time came for him to be led to the torture; so when the prisoners were condemned to death, he bribed the gaolers to let him go to fetch his wife. She was grieved when she saw him coming to her, because she feared he had renounced Christ, or at least had fled from the prospect of immediate martyrdom. She cried out to him not to come near her, lamenting that after having gloried in being the spouse of a martyr, she now found herself the wife of an apostate. But when he explained the true reason of his coming, she let him into the house and then went with him to the prison, where she remained seven days. While there, she kissed the chains of the captive Christians, and dressed their wounds, sending her maids for linen and ointment.

After the confessors had been questioned one by one and sent back to prison, Natalia returned with her husband to dress his wounds and to lighten his sufferings in every way she could. The rest of the prisoners were attended by their relations and by deaconesses and other pious women. The Emperor

heard of it, and issued an order forbidding women to enter the prison. Natalia cut off her hair and disguised herself as a man, and thus was able to go on devoting herself to the consolation of her husband and the rest of the sufferers. When the other women discovered the noble example set them by this brave matron, they also cut off their hair, put on men's clothes, and went to relieve the distress of the saints. Natalia sat at her husband's feet, and bade him not forget her when he arrived in the presence of the Lord; but make it his first request that He would take her also to heaven and not leave her alone in that wicked place.

When the tyrant knew the way in which his order had been evaded, and yet that the martyrs were dying of their wounds, he was enraged, and declared that they should not die the death of all men, but ordered that their feet should be laid on an anvil and their legs broken with an iron bar.

Natalia went with Adrian to the place of execution, and begged the lictors that he might be tortured first, lest while he was waiting for his turn, his own courage should be shaken if he saw the other confessors suffering frightful pain. She took her husband's feet and stretched them on the anvil; the lictors cut off his feet and broke his legs. But as the martyr still breathed, Natalia said to him, "I pray you, servant of Christ, stretch out your hand and let the heathen cut it off, that you may be like the saints, and while you still breathe, give your arm to be broken, in honour of Him Who set us the example of suffering." Then the lictors cut off his hand and broke his arm, as they had done with his feet and legs, and he died. His brave wife took the severed hand and hid it in her bosom. Afterwards the other martyrs suffered, meeting their death with equal courage.

The Emperor ordered that, lest the Galileans should take the bodies of the murdered Christians to worship them as gods, they should be burnt in his presence. The wives of the martyrs stood a little way off, and when the bodies were cast into the furnace, they prayed

their husbands to remember them before God. A heavy shower of rain fell and put out the fire; the executioners seeing this, ran away and some of them fell down dead. Natalia and all the women, assisted by other Christians, collected as much of the blood of the martyrs as they could; took the bodies out of the furnace, and put them into a ship belonging to Byzantium. Afterwards the Christians gave large sums for pieces of cloth and even for scraps of the clothes of the executioners, stained with the blood of the martyrs. Natalia embalmed the hand of her husband, which had been cut off; wrapped it in a precious purple cloth, and laid it on her pillow. Soon after she had become a widow, a tribune, a great man of the city, obtained the Emperor's permission to marry her, and sent to ask her, for she was one of the great ladies of the place, very beautiful and very rich. Her answer to the messengers was that she accepted his offer, but must have three months to prepare for so grand a marriage. However, instead of preparing, she fled to Byzantium, carrying Adrian's hand with her. Her life there was spent in devotion, but her time was not long in this world, for she was wearied out with the voyage, following on all her other sufferings. Adrian called her to heaven, and she fell into a sweet sleep to awake in Paradise. *R.M.*, Dec. 1. *Men. Bas.*, Aug. 26. *AA.SS.*, "St. Adrian," Aug. 26. Butler. Baillet. March 4 and Sept. 8, are anniversaries of translations of St. Adrian's relics.

St. Natalia (2) or **NATHALIA**, July 10, honoured at Grandmont in the diocese of Limoges, and supposed to be a companion of **ST. URSULA**. The Bollandists think she is **ANATOLIA** (3). *AA.SS.*, June 9.

St. Natalia (3), **NOELE**, **SABITHA**, or **SABIGOTHO**, July 27, Oct. 20, M. about 852. Wife of Aurelius, who was the son of a Moor of Cordova in Spain, by a Christian slave; he adopted his mother's faith and chose Natalia for his wife on account of her virtue and piety. Both husband and wife, during the persecution under Abder Rahman III., prepared for martyrdom by constant self-denial. St. George the deacon was their friend

and fellow-martyr. At the same time St. Felix, his wife **LILIOSA**, and several other Christians were put to death. Aurelius and Natalia left two little daughters. St. Eulogius, who was present at the execution and to whom we owe the history of the persecution, undertook the care of these orphans. The youngest, who was only five years old, begged him to write the history of her father and mother, and describe their martyrdom; so he said, "What will you give me if I do that for you?" "Paradise," answered the child, "which I will ask of God for you." *R.M.*, July 27. Eulogius, *Memoriale Sanctorum*. Baillet.

St. Navida, May 7, M. in Africa. *AA.SS.*

St. Navigia. Honoured at Saint-Etienne d'Auxerre. Guérin.

St. Neducia, or **REDUCTA**, June 2. One of two hundred and twenty-seven Roman martyrs commemorated together in the *Martyrology of St. Jerome*. *AA.SS.*

St. Nefydd. Daughter of Brychan and wife of St. Tudwal Befr. **SS. Cynin** and **Ifor** were her sons. Nefydd was founder of Llanefydd in Denbighshire. She is sometimes confounded with her nephew of the same name, and is perhaps also identical with **ST. GOLENDYDD**. Rees. (*See ALMHEDA.*)

St. Nefyn was one of the alleged daughters of Brychan, but more probably she was his granddaughter. She married Cynfarch Oer, and is perhaps the founder and patron of Nefyn in Carnarvonshire; but this is uncertain, as is her right to the title of Saint. Rees. (*See ALMHEDA.*)

St. Nega. This saint is not found in the calendar. The name comes from *negare*, to deny. To vow one's self to St. Nega is to determine to deny everything, through thick and thin. Prosper Mérimée, *Colomba*, p. 194. At p. 92 he says, "St. Nega is there to pull him through."

St. Nemata or **NEMETA**, **NONNA**, mother of St. David.

St. Nemoie, **NEOMADIA**.

St. Nennoc, **NENOK**, or **NENOOE**, **NINNOG**.

St. Neomadia, Jan. 14 (**LÉOMAIE**, **LOUMAZE**, **MÉMOK**, **MÉMOIE**, **NEOMAIE**,

NOUMÈZE, NOUMOIZE), a shepherdess of Poitiers. Guérin. Chastelain.

St. Neomaie (1), NAMADIA.

St. Neomaie (2), NEOMADIA.

St. Neomina, NONNA, mother of St. David.

St. Neomisia or NEONISSA, Sept. 25, Dec. 7, V., honoured with St. AURELIA at Anagni. R.M. Ferrarius.

St. Neonila, NEONILLA, or NEOVILLA. (See BELA.)

St. Neonissa, NEOMISIA.

St. Neophyta (1), sister of ISIDORA (1).

St. Neophyta (2), Jan. 4. 5th, 6th, or 7th century. NEOPISTE is perhaps a variant. The legend, which receives no confirmation from history, is that Neophyta's father was a Jew, her mother a sister of St. Oswald, king and martyr in England. The king of Spain attempted to carry her off from a convent in France, where her parents had placed her, and being unable to capture her alive, massacred her with all her maids. AA.SS.

St. Neovilla, NEONILA. (See BELA.)

St. Nephalia, born at Gnesne or Gnossus, was a penitent and recluse on Mount Ida, in the 9th century. Guénébault. Guérin. Mas Latrie.

B. Neptalina. One of nine sisters of St. RAINFREDE.

B. Nera or NEREA de' Tolomei, Dec. 25, 1230-1287, V. 3rd O.S.D., belonged to one of the most powerful families of Siena, where she was born. Her parents, Jacopo Tolomei and Alessandra Malevolti, were as eminent for their virtues as for their rank. According to the custom of the country, at seven years old, Nera was placed in the convent of San Prospero. As she grew up, she was disposed to remain there and take the veil; nothing would induce her to leave its shelter until a pretence was made that her mother was so ill as to want a daughter's care. Nera, however, found on arriving at home that her mother was perfectly well, and perceived that a ruse had been practised to defeat her earnest desire. The poor girl was discontented, she grew thin and pale from mental unrest, and from severe asceticism practised in secret.

At this time, the Blessed Ambrose

Sansedoni, a Dominican preacher, attracted much attention in Siena, and made many converts by his sermons. So popular was this friar, that not only married women but young girls went to hear him. These discourses made a great impression on the young Nera. With the fear of eternal destruction ever present to her mind, the convent had hitherto seemed the only harbour where it was possible to find refuge from the snares of the devil; the nun's life the only path to heaven. But the teaching of Father Ambrose revealed to her that God could be served faithfully in her own home and in a secular dress; that her soul could be saved without disobedience to the parents who disapproved of her return to the convent. So Nera resolved to live in the world as the spouse of Christ and made a vow of celibacy. Soon afterwards, her parents announced that they had found a husband for her. Her answer was, "You should have found him sooner, for I have found one for myself; I am the betrothed wife of Jesus Christ; if He should die, I will then accept a husband of your choosing."

As remonstrance proved ineffectual, Nera was imprisoned in a dark room; starved and scolded to induce her to accede to the wishes of her parents. She grew fat on bread and water and raw vegetables, as Daniel did on pulse. During this time of punishment, the holy maiden was consoled by visits from an angel. The servant who guarded the chamber heard her talking to this celestial visitor, and told her parents that she received a man in her apartments. Her father would not believe it, but her mother bitterly reproached the poor girl for making religion a cloak for impropriety of which her more worldly companions would have been incapable, saying, "The reason why you would not marry the husband we chose for you is plain: you had already permitted yourself to love without our consent, and you dared to use the name of the Saviour to conceal your disgraceful attachment." Nera bore her mother's anger with perfect patience. A few days afterwards, the woman who had accused her before, again heard voices in the room;

she locked the door and ran to fetch her mistress. The lady and the servant both listened at the door and satisfied themselves that there were two persons talking in the room. They burst in and beheld the apartment filled with celestial light, and Nera raised two yards from the floor. She remained there, immovable, so long that her mother thought she was dead. When she awoke from this ecstatic trance, her parents decided that her vocation was from God, and ceased to torment her. They sent for Father Ambrose, and Nera, after making a general confession, joined the Third Order of St. Dominic. She was thus enabled to remain under her father's roof and yet occupy herself entirely with religious concerns.

A young nobleman used to watch her as she came and went to church. She was of course much distressed, and was advised by Father Ambrose to pray for the young scamp.

One day, when Nera was in church with a companion, probably B. GENOVESE, she saw this man watching her, instead of saying his prayers; so she addressed a few words of meek rebuke to him, which brought about repentance and a changed life.

This Genovese was the chief confidant and friend of Nera, and the only person who knew, during her life, the extent of the asceticism she practised.

Nera habitually visited the hospitals, to minister to the bodies and souls of the patients. One day she made a plaster for a woman who was ill; and laid it down. While she was doing some service to another of her patients, the cat stole this plaster. It was made of *Grasso del Tasso*, which was very difficult to procure, so that the loss was serious. In her distress, Nera prayed to the Blessed Ambrose. Everybody present laughed at this superstitious attempt to get out of the difficulty, but Nera said, "The cat has eaten my plaster, but wait a little, St. Ambrose will make her give it up." Accordingly, in a few minutes, the cat brought back the plaster, nice and clean, and laid it on the table.

Razzi, Predicatori. She is called *Saint*

by Guérin; *Blessed*, by Lima; *Venerable*, by Razzi.

St. Neratia, July 20, M. at Corinth. *AA.SS.*

St. Nerusia, V. M. represented lying dead on her tomb, crowned with roses and holding a lily and palm. Her name is not in martyrologies. Guénébault.

St. Nesia, July 17, M. *AA.SS.*

St. Nessa (1) HESSA, or HESIA, July 18, M. in Africa. *AA.SS.*

St. Nessa (2) or MUNESSA, sister of the famous Irish saint, ITA. Wife of Beanus or Bevan, who built part of Ita's church. Bevan and Nessa had a son, St. Mochoenoc or Pulcherius, the father of many monks (March 13). Nessa gave sight to the blind St. Colman, bishop of Lismore. O'Hanlon I. 208, "St. Ita," chap. III. Forbes makes Mokeevor the name of her husband. It is probably the same as Mochoenoc.

St. Nest or NESTA, derived from AGNES, common in Wales in this form. Miss Arnold-Forster.

St. Nestita, July 20, M. at Corinth. *AA.SS.*

St. Netesse, Dec. 25. The great martyr ANASTARIA (5) is honoured under this name at Autun. Cahier. Guérin.

St. Neuvia, Oct. 9, M. at Rome. Guérin.

St. Newlyn, a Celtic Cornish saint, same as the Breton NOYALA.

St. Nicarete, NIGERAS, NIGERATA, Dec. 27. 4th and 5th century. V. A member of one of the greatest families in Nicomedia, in the reign of Arcadius (385-408). A very devout and charitable woman and an ardent disciple and admirer of St. Chrysostom, patriarch of Constantinople. She was skilled in medicine and often successfully treated patients who had appeared incurable. She is said to have cured St. Chrysostom, who suffered dreadfully from indigestion. She made a vow of virginity and became a servant of the Church, at Constantinople, but her humility was so great that she never would consent to be ordained a deaconess. She is sometimes styled abbess, but in fact she never would accept that office nor bear rule over the other consecrated virgins, although St. Chrysostom urged her to do

so. These holy women, with the approval of the Patriarch, secluded themselves from the society of Constantinople, which was extremely frivolous and luxurious, leading a life of great asceticism and spending their time in prayer, manual labour, and the care of sick women. Chrysostom gave great offence to the Empress Eudocia, and his friends were involved in the persecution which befell him in consequence. Nicarete was reduced to comparative poverty, but she was so good an economist that she continued to provide for the wants of the community, and always had something to give to the poor. When Chrysostom was banished in 404, she left Constantinople rather than acknowledge the new patriarch, Arsacius, who was set up in his stead. She was then an elderly woman. The date and place of her death are not known. *R.M.* Butler. Smith and Wace. Massini.

St. Nicas or **BICCA**, June 28, M. in Africa. *AA.SS.*

St. Nice (1), M. (*See* **CHARIESSA**.)

St. Nice (2), April 25, M. with **SS.** Eusebius, Neo and others. *Martinov.*

St. Nicea, **NICETA**.

St. Nicerata, **NICARETE**.

St. Niceta (1), **NICÆA** or **NICEA**, and **St. Aquilina**, July 24. *c.* 250. **MM.** The names **GALONICA**, **CALLINICA**, **GALLENIA** are sometimes substituted for **NICETA**, sometimes for **AQUILINA**.

They were either two women who were leading a sinful life, or two soldiers, at **Amon** or **Samon**, in **Lycia**, in the time of the Emperor **Decius**. They were employed to turn away **St. Christopher** from the Christian faith: instead of which, he converted them both, and they forsook their bad ways, gave their ill-gotten gains to the poor, and were put to death for the faith, by being transfixed with awls from the feet to the shoulders until their martyrdom was accomplished. *AA.SS.* Smith and Wace.

St. Niceta (2), **NICEA**, or **NITICA**, July 29, M. in Africa. *AA.SS.*

St. Nicetria, **DOMINICA** of **Tropea**.

St. Nicia (1), April 28, V. M. in Africa. Mentioned in the oldest existing copies of **St. Jerome's Martyrology**. *AA.SS.*

St. Nicia (2), May 23, M. in Africa. *AA.SS.*

St. Nicole, 8th century, Abbess of **Almenêches**. **Laurent**, *Hist. de Marguerite de Lorraine*.

St. Niconia, May 8, M. at Constantinople with **St. Acacius**. (*See* **AGATHA** (2).) *AA.SS.*

St. Nida, Feb. 24, M. at **Nicomedia**, with forty-six others. *AA.SS.*

St. Niemyne, **NONNA**, mother of **St. David**.

St. Nimmia, **NIMONIA**.

St. Nimonia, **NIMMIA** or **MEMMIA**; in French, **NINGE**, Aug. 12, 304. M. with **SS.** **JULIANA**, **DIOMEDA**, **LEONIDES**, **AGAPE**, and about twenty-five others, either the same day as **St. Afra** of **Augsburg** or a few days afterwards, on the same day as her mother **St. Hilaria** and the three maid-servants. *AA.SS.* *R.M.* Guérin.

SS. Nina (1-8), **MM.** *AA.SS.*

St. Nina (9), **NINO**.

Nine Maidens, July 12, about 716. There appear to have been two sets of nine maidens.

The nine daughters of **St. Donald** led a religious life in the Glen of **Ogilby** in **Forfarshire**; and after their father's death, went to **Abernethy**. **FINCANA** is the best known. **Boece** makes them to be only seven. The other nine were holy virgins who came with **St. Brigid** from **Ireland** and settled at **Abernethy**. **MAZOTA** was the most famous of these.

St. Ninfa (1), **NYMPHA**.

Santa Ninfa (2). The name given to some pools thirteen miles from **Rome**, where **St. Martha** (5) was drowned in 270.

St. Ninge, **NIMONIA**.

St. Ninna, May 6, M. at **Milan**, with many others, under **Maximian**. *AA.SS.*

St. Ninnita, June 4. One of many martyrs commemorated in several old martyrologies. The place of their death has its name so variously written as to leave it doubtful whether it was **Nevers**, **Noyon**, **Nogent**, or **Nineveh**. *AA.SS.*

Ninnie, **NONNA**, mother of **St. David**.

St. Ninnoc, **NINNOCHA**, **NINNOCK**, **NENNOC**, **NENOK**, **NENOOK**, June 4. 5th or 6th century. V. and abbess. Founder of the monastery of **Lannennoc** in **Pleumeur**, **Brittany**. *Cahier*

says that Blémur, near Quimperlé, is meant.

Represented with a stag taking refuge at her feet, supposed to mean a Bretonne princess fleeing from the pursuit of a nobleman.

There was once a prince called Brochan, who lived in Combronensia. He was of the family of King Gurthiern, and was respected throughout the whole of Britain. This Brochan was very rich and often made thank offerings to God, as he knew that he owed all his wealth and power to Him alone. He married Meneduc, daughter of Constantine, king of the Scots, who was descended from Julius Cæsar.

Brochan and Meneduc had fourteen sons. As these boys grew up, they remembered that Christ had said, "Whosoever shall renounce the world and all that is therein for My sake, shall receive an hundredfold and shall have eternal life." So they left their father's home and went as missionaries into different countries, preaching the gospel everywhere, and living as saints of God in the uttermost parts of the earth. Their father and mother, however, grieved to lose them, because they hoped that their sons would succeed them as princes in their own land. Accordingly, the king vowed to present on the altar, a tenth of all his possessions, if God would grant him another child, that he might have one to reign over his territory after him.

At last an angel appeared to him in a dream, and bade him be of good cheer, for his prayer was heard, and he should have a daughter whose birth should be the cause of great joy throughout all Britain.

Soon after her birth, the future saint was christened Ninnoc Guengustlee, and given to her god-parents to be brought up. When she was fifteen, a Scottish prince came to Brochan to ask for his daughter in marriage; but Ninnoc wished to devote herself to Christ and not to any king's son.

About this time, St. Germanus was sent from Ireland to France, by St. Patrick, the archbishop, and came on his way, to the Court of Brochan. Ninnoc listened dutifully to his instructions. When the kalends of January

came round, the king made a great supper to celebrate his birthday, and invited to it all his lords and great men, St. Germanus among them. As they were sitting at table, the princess came in and threw herself at her father's feet, begging him to grant what she was about to ask in presence of all the assembled nobles. Brochan having promised, she declared that lands and gold, or any other kinds of wealth, were nothing to her; she only begged for her father's permission to leave the kingdom and go to Letavia, with as many of her friends and servants as would volunteer to accompany her, to do as she herself did for the love of God.

At this announcement, a great sadness fell on the whole party, the queen gave way to despair; but St. Germanus comforted the king and exhorted him not to oppose that holy vocation, to which his daughter had been called, even before her birth. So the king made answer to Ninnoc, "Beloved daughter, I have hitherto cherished the hope that in you I should reign over my kingdom, even after my own death; but since you have chosen the kingdom of heaven rather than an earthly dominion, I give you leave to go wherever you please, and may my blessing go with you. You shall have ships, and money, and attendants, and all that you require."

When it became known throughout the kingdom that the king had allowed his daughter to depart, many persons sold their possessions and gave all they had to the poor, and joined the expedition. Brochan himself went to the port to take leave of his daughter. He confided her to the care of her godfather and godmother, gave her his blessing, and returned sorrowfully to his house. Then the army of God set sail, and arrived in due time at Letavia (Brittany), and landed at a place called Pullyfin. Thence they sent envoys to Gueric, the king of the country, to tell him who they were and to beg that Ninnoc, the daughter of Brochan, king of the Combrones, might be allowed to settle in Gueric's dominions and serve God in peace. The king made them welcome and gave them a settlement

in a desert place, called Penmur, on the southern coast of Brittany.

There St. Ninnoc built a church and convent. She wrought miracles during her life and after her death. To this day, the remains may be seen, of the little monastery she built for the holy men who accompanied her to Letavia. Many of them built other churches and shrines in different parts of that country, and are still held in veneration by the pious inhabitants.

Ninnoc planted many trees and sowed useful seeds and taught the natives of Penmur the arts of cultivation and of sea-fishing, so that she furnished them with the means of living in plenty and comfort.

About three years after Ninnoc had settled in Brittany, it happened that Gueric was hunting near her church, and a stag that the dogs had nearly caught, bounded across a river and took refuge in the church which was on the further side. Gueric followed and saw the holy monks and nuns singing their psalms and prayers, with the wild stag lying meekly at the feet of Ninnoc. He remained seven days at the monastery, and commended himself to the prayers of this holy virgin. After his departure, he gave her for herself and her successors, the whole of the district called from her, Lan-Ninnoc; he also gave her other places, three hundred horses, and much cattle.

St. Ninnoc is mentioned in a litany used in England in the 7th century, given by Mabillon, *Vetera Analecta*, p. 669, and quoted in an English Martyrology of the 8th century. Baert, in *AA.SS.*, says her *Acts* bear in themselves the proofs of their falsehood, although her worship was very early established in Brittany. Albert le Grand, *Vie de St. Efflum*. Montalembert.

Baring Gould, *Book of the West*, says she had four bishops under her command, and that she must have been the hereditary head of the ecclesiastical tribe.

St. Nino, Jan. 14, Dec. 15. 4th century. The apostle of Iberia (now Georgia), was a Christian captive, and is always

called NINO by the Russians; the Armenians call her NOUNI; Latin historians call her NINA, NUNIA; and she is also called CAPTIVA, CHRISTIANA-ESCRAVA, CHRISTIANA-CAUTIVA, the Christian captive or slave; etc.

Represented: (1) praying, while a large pillar is suspended slanting in the air. (The story of this miracle is that during the building of the first Christian church in Georgia, when two fine pillars had been erected, the third defied all the efforts of the builders to set it in its place or make it stand upright: the people began to doubt the power of Nino's God, but the saint spent the night in prayer, and when they reassembled in the morning, they saw the great pillar gradually rise from the ground without human agency and stand firm on its proper pedestal); (2) as a captive, converting a king.

In the time of Constantine, the inhabitants of Iberia were almost savage. The country had preserved its independence and had never become subject to the great empires which existed in Asia. The Christian religion had not penetrated there, but after the conversion of Armenia, that of Iberia was inevitable. During the persecution under Diocletian and his immediate successors, several Christian virgins had fled from the Roman empire and sought an asylum in Armenia; but as Tiridates, the king, had not yet renounced idolatry, they were not safe there. (*See RIPSIMA.*) They lived hidden and dispersed in Armenia. Nino, one of them, either fled to Iberia or was taken there as a captive. The fame of her virtues and the miraculous cures she wrought soon acquired for her the veneration of the people. It was the custom that when any woman had a sick child, she carried it from house to house to see if any one could cure it. When Nino was appealed to, she attempted no treatment but merely prayed for the little sufferer. In this way she cured many sick babies, and at last one that belonged to Mihran, king of the country. His wife also was very ill, and sent for the Christian slave, who cured her and taught her to believe in Christ. The conversion of the queen was speedily

followed by that of the king. Their example was followed by all the great men of the country. Christianity spread through Iberia, and thence through the Caucasus, and to the shores of the Caspian sea, and the vast plains lying to the north of Iberia. The great temple of the god Ormuzd, in the capital of the country, near the modern Tiflis, was pulled down, notwithstanding the opposition of some of the chiefs, and Nino raised on its ruins, a great cross which was transported to Petersburg, in 1801, by Prince George Bagration, but which the Emperor, Alexander, sent back to Georgia, where it had been revered for centuries as the palladium of the monarchy.

The king built a church and sent an embassy to Constantine to propose an alliance with him and to ask for priests to instruct his people. Constantine gladly complied with this request, and the Church of Iberia long kept the faith untroubled by the heresies and disputes which vexed the ecclesiastical body of the empire.

The historians of this century speak of the conversion of the Iberians, but the Georgian and Armenian authors are the only authorities for the name of the Saint and of the King. According to the Georgian chronicles, Mihran was son of the king of Persia; probably Schahpour, the second of the Sassanides who were then reigning in Persia.

Nino's body lies among the mountains in Georgia, in the little church of Signakh, said to have been built in the fourth century. She is said to have preached in the neighbouring countries and converted Sophia, queen of Cachetia.

Lebeau, *Bas Empire*, Neale, *Holy Eastern Church*. Milman, *History of Christianity*. Martinov, *Annus Ecclesiasticus*. Azevedo.

St. Niria, May 8, M. at Constantinople, with St. Acacius. (See AGATHA (2).) AA.SS.

SS. Nirilla (MARELLA, MIRELLA, MIRCELLA, MARCELLA) and Maurella, May 21, MM. with others, in Africa. AA.SS.

St. Nisia, June 28, M. in Africa. AA.SS.

St. Nitasse, Dec. 25, the great Martyr ANASTASIA (5).

St. Nitica, NICETA (2).

St. Nitouche. An imaginary saint, invented as patron of hypocrites.

St. Noaleun or NOALUEN, NOYALA.

St. Nobilis, Sept. 28, M. in Africa. AA.SS.

St. Noëtburg, NOTBURG.

St. Nofede or NOFLETA, ANNOFLEDIS.

St. Noguette, or NORQUETTE, honoured in Bretagne. Guérin.

St. Noitburg, NOTBURG.

St. Nominanda, Dec. 31. R.M.

St. Nomititia, June 2, one of two hundred and twenty-seven Roman martyrs commemorated together in the *Mart. of St. Jerome*. AA.S.S.

St. Nomoize, NEOMADIA.

St. Nona (1), Oct. 30, 1st century. M. at Leon in Spain, where a well and hermitage preserve her memory. AA.SS. *España Sagrada*.

St. Nona (2). (See BERLENDIS.)

St. Noninna, July 6, V. in Ireland. Supposed to be MODWENNA. AA.SS.

SS. Nonna (1-6), MM. at different times and places.

St. Nonna (7). Aug. 5, + c. 374. Mother of St. Gregory Nazianzen. Daughter of Phillatius and Gorgonia. Wife of Gregory, who had an estate at Arianzus, near Nazianzus in Cappadocia; he was a heretic, of the sect called Hypsistarii, but was converted by his wife and became a staunch Catholic, and eventually bishop of Nazianzus. They had a daughter, GORGONIA (2), but Nonna prayed earnestly that she might have a son. Her prayer was answered by the birth of her famous son, St. Gregory Nazianzen. She dedicated him to God from his birth, presented him in the Church before he could speak, and consecrated his hands by making him touch the sacred books. She had another son, Cesarius; she brought them both up with the greatest care, but did not have them baptized; both were sent to school at Cæsarea, and there Gregory began his lifelong friendship with St. Basil the Great. Afterwards, at Athens, Julian the Apostate was one of his fellow-students. It seems that Gregory was

about thirty when he was christened. In 371 Nonna had a severe illness and appeared to be at the point of death. Gregory was on his way to pay a visit to his friend Basil, but hurried to his mother, who, meantime, began to mend and had a vision, in which he gave her cakes marked with the sign of the cross, and blessed by him. Nonna and her husband lived to be very old. St. Gregory Nazianzen became bishop of Constantinople and a doctor of the Church. What we know of his parents is chiefly derived from his epistles and orations, in which he speaks of them with great reverence and affection. *B.M.* Tillemont. Baillet. Smith and Wace.

St. Nonna (8), March 1, 2 (*MELARI, NANNITA, NEMATA, NEMETA, NEOMINA, NIEMYNE, NINNIE, NON, NONNET, NONNITA, NOUMITA, NOVITA, NUN, NUNN, NYNNINA*), a native of Pembroke in the second half of the 5th century.

She is called by Rees, *Welsh Saints*, Non, daughter of Gynyr of Caregawch and wife of Sandde ab Ceredig ab, etc., by whom she was mother of St. David, patron of Wales. The common legend is that she was not married but, although a good and pious girl, she fell a victim to the lawlessness of the age and the violence of Sandde (Latin, Xanthus).

Shortly before the birth of the great Saint, Nonna went to church to make an offering and to pray for her safe delivery and for the welfare of her child. A certain learned man was preaching; when Nonna entered the church he suddenly found himself unable to proceed. After he had been silent a few minutes, the congregation asked what was the matter and why he did not go on. He was much embarrassed, and confessed that, although he had not lost the power of speech, that of preaching was suddenly taken from him. He desired all the people to go out of the church that he might try to preach when left alone. As the difficulty remained, he cried out, "Some one is hiding in the church! I implore him to show himself that I may know who it is, whose presence afflicts me in this manner." St. Nun crept from behind a pillar and confessed that she had hidden herself there to escape the

observation of the congregation, as she was, although unmarried, about to become a mother. At the request of the preacher, she went out of the church and the people returned, leaving her outside the door. The doctor finished his sermon and afterwards questioned Nonna, who told him her story, from which he foretold that her son should be more eloquent than any one else in Britain, and should be a famous servant of God.

Certain magi told the Prince of Pembroke that a child would be born at that time in his territory, who should have power over the whole land, and be greater than the descendants of the said prince. The tyrant accordingly ascertained the time and place where this child should come into the world, and resolved that if any woman was found even sitting down to rest there, she should immediately be put to death. When the time came, however, a frightful storm prevented the prince or any of his men from going out of the houses in which they happened to be; but perfect calm and sunshine reigned in the spot where Nonna gave birth to David. In her pain, she grasped a stone that was near her, and the marks of her fingers remained impressed in it, as if it had been wax.

A well, named after Nonna, in the parish of Pelynt in East Cornwall, where she is also called St. Ninnie, is visited for superstitious purposes, and pins are thrown in as gifts by the visitors. This well is commonly known as the Piskies or Pixies' Well, an older dedication probably than the Christian one. (*Bright's Ancient Crosses.*) Nonna's well at St. David's is resorted to for the cure of madness.

Butler says that St. Nun lived and died the spiritual mother of many religious women. Capgrave says she was second daughter of Bragan, king of Brecknock (*see ALMHEDA*).

St. Nonnica, June 28, *M.* in 202, with St. Potamionæ, at Alexandria. *AA.SS.*

St. Nonnina or *NUNNINA*, July 20, *M.* in Africa. *AA.SS.*

St. Nonnita, *NONNA*, mother of St. David.

B. Noppurg, NOTBURG (4).

St. Norguette, NOGUETTE.

St. Norrice or **NORRIS**, same as **St. BALSAMIA**, nurse of **St. Remigius**.

St. Notburg (1), daughter of **Dagobert I.**, a very popular hero of French ballads.

The historical novelette by **M. du Bois de Beauchesne**, called "*La vie et la Légende de Madame Sainte Notburge*," Paris, 1868, professes to have gathered the story of **St. Notburg** from the people of the valley of the **Neckar**, and gives in an appendix, many *pièces justificatives*. This legend makes **Notburg** the daughter of **Dagobert**, by **NANTILDA**; and also makes her a friend of **SS. Pepin, IDA** (3), **GERTRUDE** and **BEGGA**.

Notburg had a pet white deer, named **Nisus**, which saved her life and did her many good services. It carried her across the **Neckar** on its back, and when she lived hidden in a cave for fear of the invading **Slavonians**, it brought her loaves of bread on its head. Her father killed her by pulling off her arm; but when he sent **Pepin** to bury her quietly, **Pepin** found that she had put her arm on again and was alive and preaching. She converted a great many of the **Germans**, and taught them cooking and other useful arts.

Notburg died in her cave, and the people laid her upon a new wooden cart thickly covered with white roses. It was drawn by two young white bulls; the stag attended, wearing a wreath of white roses and lilies. A great crowd of people accompanied the cart until the stag laid down its wreath on the ground and the bulls stood still, and there the saint was buried.

It is most likely that there was no **St. Notburg**, daughter of **Dagobert**, and that this is either a distortion of the story of **Notburg**, niece of **Pepin**, or a pure fabrication.

St. Notburg (2), **NEITBURG, NOËTBURG, NOITBURG** or **NOTHURGIS**, Oct. 31. End of 7th century. Of noble descent among the **Franks**. Daughter of a sister of **St. PLECTRUDE**, whose sons **Drogo** and **Grimoald** wished to marry her, either to one of themselves or to some other prince or noble; but she, having vowed

her life to her Saviour, prayed that she might die rather than be compelled to become the wife of a mortal man. She died, and her holiness was attested by lights, which appeared from heaven and stood at her head and feet as she lay on the bier. She was buried at **Cologne**, in the church of the monastery of our Lady of the Capital, which had been **Plectrude's** palace. Another corpse being laid beside hers, came to life and declared the miracle was caused by the merits of **Notburg**; in consequence of this, **Notburg's** worship became very popular among the people of **Cologne**, and they called the church by her name. She was afterwards translated to the **Carthusian** monastery of **St. Beatus** near **Coblentz**. **Canisius** calls her daughter of **Pepin** and **Plectrude**, and calls **Pepin** the king. "*Item zu Coln am Rein die begrebnusz der heilige Junck frauen Noitburge, welche ein tochter war der Franckreichischen künigs Pipini des ersten. Ir muter Plectrudis hat das Rathauss zu Coln welch damals des künigsburg war zu einer kirche weihen lassen.*" He tells of the miracle of the lights and of her translation to **Coblentz**. **Surius, Le Cointe, Brower, Greven** and **Molanus, Auctaria, Migne, CXXIV. 641, etc.** An earlier **Notburg** is probably a fictitious person, or rather a misdated and otherwise garbled version of this one.

St. Notburg (3), Jan. 26. Patron of **Constance** and of **Sulzen**. 9th century.

Represented holding eight infants in her arms, another lying dead at her feet.

St. Notburga was a **Scottish, i.e. probably Irish**, princess. She was married about the age of eighteen, and became a widow almost immediately. She found herself and her expected child liable to great dangers from wicked people,—possibly they were her husband's heirs,—so she fled from her own country, and after much wandering, came to **Kleggow** in **Germany**, and there, at a place not far from the right bank of the **Rhine**, in the county of **Sultz**, where the village of **Buella** afterwards stood, **Notburga** gave birth to nine infants.

As she had no water with which to

christen her babes, she told her faithful maid to take her stick and strike the rock, whereupon a clear stream gushed forth, even to this day it heals many diseases. Unfortunately, one of the children died before they could baptize it; however, they christened the remaining eight, and they, with their mother Notburga, lived and died in great sanctity. The only one whose name is preserved is St. HIXTA or YXTA, who was buried near Buella at Jestelen, where a chapel and altar were dedicated in her name; and before the Reformation, many persons went there to worship this St. Hixta. *AA.SS.* Eckenstein.

B. Notburg (4), Sep. 13 or 14, Nov. 16, NOTBURGA, NOPPURG, NUPPEBURG, NUPPURG, 1265 or 1266-1313. Patron of Brixen in Tyrol, of women in labour, and of cattle, and a favourite saint of the peasantry throughout Bavaria.

Represented (1) with a sickle, either in her hand or suspended in the air, a bunch of ears of corn in her hand, a bunch of keys at her girdle; (2) surrounded with children, because she took care of her master's numerous family.

Notburg's parents were vassals of the lords of Rottenburg in the Tyrol. At the age of eighteen, she went as cook into the service of Count Henry of Rottenburg and his wife Gutta; and after their death remained with their son Henry and his wife Odilia. The old count and countess had encouraged Notburg to give the remnants of the food of the household to the poor, but Odilia and her husband were very stingy and uncharitable, and forbade the poor to come to the castle. Notburg, however, saved her own food on Fridays, and took that to the poor. One day Count Henry detected her, and said, "What are you carrying?" She confessed and showed him, but he saw instead of food, shavings; and instead of wine, soap-suds. He then turned her out of the house, but just as she was going, Odilia suddenly fell sick of an illness from which she never recovered, and so Notburg stayed to nurse her and procured her conversion and happy death. But as soon as the wicked countess was dead, the good maiden took

service with a peasant farmer, under the express condition that she should be allowed to go to church on vigils, directly the bell rang. The place was Eben, between Metz and Valers, not far from a chapel dedicated to St. Rupert.

Once, on a Sunday in harvest time, when the corn was ready to be bound into sheaves, the farmer urged Notburg to go on working, although she heard the chapel bells ringing; the damsel lifted up her eyes to heaven, saying: "God be the Judge, this sickle will be the witness of the agreement that I was to go." Having thus spoken, she lifted it on high, and it was suspended in the air, like a lance-head hung on a nail, so that the reapers could see and take note of it. Then the farmer took the work-people home until Notburg had finished her prayers in St. Rupert's chapel. She never neglected the smallest of her duties, and was particularly attentive to the animals; she is, therefore, much resorted to by pious peasants as the protector of cattle.

Countess Odilia, after her death, was compelled to haunt the pig-stye, grunting, because she had ordered Notburg to give the broken meat to the pigs instead of to the poor.

After Notburg left the service of Count Henry of Rottenburg, everything went wrong with him. His lands were laid waste by civil war and he was reduced to poverty. His conscience told him that it served him right, for dismissing Notburg. Accordingly, he begged her to return to his service, promising that she should be a mother to the poor and give away as much as she chose. She was sincerely attached to the family, and yielded to his persuasions. So he presented the holy maid-servant to his second wife, Margaret of Hoheneck, and from that time all went well with him: in five years he grew rich. Notburg served him as housekeeper for nineteen years, then she died. Two oxen were harnessed to the cart on which her coffin was laid; no one guided them, but they took their sacred burden at once to the chapel of St. Rupert near Eben, where the saint used to resort for her devotions.

A series of wood-cuts in the *Acta Sanctorum* represent the chief events of Notburg's life, and her funeral. The last of them has angels lifting the coffin from the cart, to put it in the grave.

Some time after Notburg's death, the castle of Rottenburg was burnt down, all except the chamber formerly occupied by the saint, which Count Henry had transformed into a chapel.

AA.SS. Ott. Cahier. Wetzer and Welto. Miss Eckenstein remarks that the stories of NOTBURG of Rottenburg, RADIANA of Wellenburg, and GUNTILD of Biberach are precisely the same, but that they are considered to be distinct persons.

St. Noumèze or Noumoize, NEO-MADIA.

SS. Novella (1-3), June 1. Three martyrs of this name are commemorated with **St. AUCEGA.** *AA.SS.*

St. Novella (4), April 12, M. at Capua. *AA.SS.*

St. Novita, NONNA, mother of St. David.

St. Noyala or **NOIALA,** July 6, V. M., called in Brittany **NOALUEN** (white Noyala), sometimes **NOALEUN.** She is the same as the Cornish **St. NEWLYN.** Patron of Pontivy, in the diocese of Veunes in Brittany. The legend told at Pontivy is that St. Noyala came from England to France with her nurse, and that they crossed the sea on a leaf. The chapel of Le Beze, not far from Beignan, marks the spot where she was beheaded by order of the tyrant Nizon, unknown in secular history. After this event, Noyala journeyed to Pontivy, carrying her head in her hands. During Lent many worshippers from the surrounding country repair to her shrine. *AA.SS.*

SS. Nubilita and Victuria, Oct. 17, MM. at Alexandria. *AA.SS.*

St. Nun, NONNA, mother of St. David.

SS. Nune and Mane, Oct. 28, worshipped by the Armenians. Nune is the same as **St. NINO;** Mane, her companion, is only known to the Armenians, but there is to be an account of them in the *AA.SS.*, Dec. 15.

St. Nunechia or **NUNEQUE.** (*See CHARIESSA.*)

St. Nunia, NINO.

SS. Nunilo and Alodia, Oct. 22, VV. MM. 851. Patrons of Huesca and Leira. They were daughters of a Mohammedan father and Christian mother in Spain, in the time of Abder Rahman. After their father's death, their mother married another Mohammedan; in consequence of this, the young women went to live with a Christian aunt at Vervete, supposed to be Castro Viejo, near Majara in Castile. Their piety and persistent celibacy attracted the attention of the Moors, who endeavoured to pervert them by many persuasions and threats, but all in vain. So at last they won the martyr's crown by being beheaded for the faith. *R.M. AA.SS.* Eulogius. Butler. Baillet.

St. Nunnina or **NONNINA,** July 20, M. in Africa. *AA.SS.*

St. Nuppurg, NOTBURG (4).

St. Nurtilla. Patron of a church in the diocese of Vienne in Dauphiné. Guériu. Stadler.

St. Nusca, otherwise **NUSCIA, NUSTA,** or **NUSTRA,** May 20, V. M. Commemorated with **SS. BASILA** and **AUREA.** Supposed to have been martyred either at Rome or Ostia. *AA.SS.*

St. Nutrix, June 16, 6th century. Nurse of St. Felix. Her name is not known. St. Maurus of Caesarea, in Syria, joined a company of Christians who were going to Rome. His wife Euphrosyne would not accompany him, but allowed him to take their little boy Felix with his faithful nurse. On the voyage, Maurus saved the whole party from shipwreck. Arrived in Italy, he settled at Spoleto, where he found the people terrorized by a dragon. He killed it. Nutrix and Felix died in one day. Maurus survived them twenty years, and became a friend and disciple of St. Benedict and first abbot of Spoleto. *AA.SS.*

St. Nympha or **NINFIA,** Nov. 10, her translation Aug. 19. 5th century. One of the four great patronesses of Palermo. The others were **AGATHA, CHRISTINA** and **OLIVE (5).** Nympha lived at Palermo, but when Sicily was invaded by the Goths, she fled to Italy and settled at Savona

in Tuscany, where she died in peace. *R.M.* Butler.

St. Nymphodora (1), NYMPHADOBRA, NYMPHADOBA or NYMPHA and DOBA, March 13, M. (*See* THEUSETA.)

St. Nymphodora (2), Sept. 10. (*See* MENODORA.) *R.M.*

St. Nynnina, NONNA, mother of St. David.

St. Nyphodora, NYMPHODORA.

O

St. Obdulia, Sept. 5, Dec. 13, V. specially worshipped at Toledo, Sept. 5. She is probably the same as ODILIA of HOHENBURG. Possibly some relic of her was brought to Toledo this day. *R.M.* AA.SS. Stadler.

St. Occilla, EULALIA.

St. Ocella, ASELLA.

St. Ochene, SCHENE.

St. Octavia, April 15, M. at Antioch in Syria. AA.SS.

St. Oda (1), Oct. 18, 9, Feb. 16. 4th century. Sister of SS. LIBARIA, MANNA, GERTRUDE, and SUSANNA, and of the holy men, Eliphius and Eucharis. The two brothers and some of the sisters were martyred at Toul on the Moselle in 362. Some of the names appear in another family of saints of later date. Compare HOYLDA. Stadler. Smith and Wace.

St. Oda (2), 6th century. A Suabian by birth, mother of St. Arnold, bishop of Metz. Wife of St. Bodagist, a nobleman of Austrasia who died in 588. Represented as one of a group, of whom St. Arnold of Metz (July 18, + 640) is the chief figure; he is accompanied by his mother St. Oda, his wife St. DODA, and his son St. Cloud of Metz. Besides St. Cloud, Oda had a grandson Ansegisus, who married St. BEGGA of Anden, ancestress of Charlemagne. Bodagist built the monastery of St. Martin-aux-Chènes; Oda is said to have founded that of Hamaye or Amay, but this is perhaps a confusion with St. ODA (3), wife of Boggo. Cahier. Baring Gould.

St. Oda (3) or ODDA, Nov. 27, in Belgium Oct. 23. 8th century. + c. 723. Represented holding a palm and a church, or feeding the poor and lepers. Guérin calls her Ste. Oda de Mehaigne. She is said to be the daughter of Childebert III., king of the Franks (695-711). Oda married Boggo,

duke of Aquitaine. They had a son, Eudes, duke of Aquitaine (+ 735). Boggo died in 688, and Oda thenceforward devoted her life to works of mercy and piety. She left Aquitaine and went with her husband's nephew, St. Hubert, the great hunter (bishop of Liège in 708), back to her own country Austrasia, where Pepin was ruling. She settled at Hamay on the Meuse, near Huy, and built a church there dedicated in the name of St. George, and beside it, a hospice where she attended to the sick and twice a day fed the poor. One day when she had given away all the food, a man came and asked for hospitality. She said, "Alas, there is not a morsel of food left." He sat down nevertheless, and bade her serve him. She flew to her shelves so lately empty, hoping some scrap might still be there, and lo, every table and cupboard was full and plenteous with all manner of store. She turned in wonderment to her guest. "Because thou hast done it unto these My brethren, thou hast done it unto Me," He said, and vanished. AA.SS. Smith and Wace. Martin. *Biog. Liégeoise.* Lechner.

St. Oda (4), Nov. 27, Feb. 27 (ODDA, ODE; sometimes called JOTTE, JUTTA, OTHA, OTTA, also erroneously ODILIA), + 713 or 726. Patron of Rhode, in Brabant. Represented with a crown and a magpie. This Oda was daughter of a king of Ireland. She was blind, and when she heard of the miracles wrought at the tomb of St. Lambert, bishop of Liège (+ 710), she made a pilgrimage to his sepulchre to be cured. The saint appeared to her and granted what she wished. In gratitude Oda consecrated herself by a vow to Christ, and led a holy life in Brabant. Consequently, in Belgium she is often confounded with St. ODILIA (3) of Hohenburg, who is invoked in Germany,

for diseases of the eye. When St. Oda had chosen a religious life after her cure, her father still tried to persuade her to marry, so she hid in a wood; but the place of her retreat was revealed by a magpie, which drew attention to it by chattering. Because of the miracles wrought at Oda's tomb, she was translated, in 1103. *Le Mire, Fasti. Cahier. Butler. Brit. Sancta. Mas Latrie.*

B. Oda (5), April 20, V. M. 1158. Prioress of Rivroëlle, in Hainault. Daughter and heiress of Wibert and Thescelina, who arranged a marriage for her befitting their rank and wealth. The ceremony was intended to be solemnized with great magnificence; numerous guests assembled, an immense concourse of people crowded the church and the streets. The service began; the priest asked the bridegroom three times, according to custom, whether he would take this woman, etc. Three times he promised to be a dutiful and faithful husband. The same question was then asked of the bride for the first time. Everybody listened, but not a word was heard. The silence became embarrassing. A matron who had the privilege of standing close to the bride, exhorted her in a low voice not to be afraid to speak, and reminded her that her silence was disrespectful to her parents and to her *fiancé*. The priest then asked for the second time, whether she accepted Simon for her husband. Oda replied that she would not have him or any other mortal man, as she had already chosen Jesus Christ for her husband. Simon, seeing himself rejected, left the church and returned to his own house with all haste. Wibert and Thescelina were very angry, and Oda, fearing that they would still insist on her marrying this man or some other, disfigured herself by cutting off her nose with a sword. On this account, the Church places her among the martyrs. She soon afterwards took the veil, and eventually became prioress of a Præmonstratensian convent of Rivroëlle, attached to the monastery of Gode Hoge (Bona Spes), which was at that time governed by the Abbot Otho, and he, after some years, promoted Oda to be prioress.

AA.SS. from a contemporary Life. *Le Paige, Bib. Præmons.*

St. Odemaris, May 7, M. in Africa. *AA.SS.*

St. Odilia (1), Oct. 21, Nov. 21, Jan. 29, translation July 18. Patron of the crucifers of Huy. She was a companion of **St. Ursula** (1), and was translated from Cologne to the church of the Holy Cross at Huy, in Belgium. This Odilia is said to be the daughter of a **St. Eulalia**, who went on the same expedition, and to have had a sister **St. Doria**. *Migne. Stadler. Potthast*, who refers to a history of the translation, by Banelt.

St. Odilia (2), **ADILIA** of Orp.

St. Odilia (3), Dec. 13 (**ODILA, ODILLA, OTHILDA, OTHILIA, OTTILIE, OZILIA**), + c. 720. First abbess of Hohenburg. Patron of Alsace and of Strasburg, and invoked against blindness and diseases of the eye.

Represented (1) in white, as a canoness, holding an open book, on which lie a pair of eyes, one on each page; (2) praying for the soul of her father, an angel is seen taking him out of the flames and leading him to heaven; (3) with **St. Erard** or **Everard**; (4) there exists on a stone, a representation of the presentation of the nunnery to her. In this, she wears a long black cloak and a veil, and has two long plaits of hair.

Odilia was the daughter of **Adalric** or **Ethico**, or **Hettic**, a leader of the Alemanni, and first duke of Alsace; her mother was **Bereswind** or **Berchsind**, said to be a niece of **St. Leodegarius** (**Leger**). They lived at **Oberenheim**, about 20 miles south of Strasburg, at the foot of the hill of **Hohenburg** or **Altitona**. For years they had no children. At last, in answer to many prayers, they hoped to have a son, but the joy of **Adalric** turned to rage when he found his child was not only a useless little female, but blind. He felt ashamed of it and ordered the infant to be killed, or at all events taken away and allowed to perish. At the same time he had it proclaimed with trumpets, that the duchess had given birth to a dead child. A pious woman took the babe and nursed

it as her own at Scherweiler. About a year after, the child was given to a relation in the nunnery of Beaume (Palma) in Franche Comté, or by some variants of the legend, she floated down the river to Beaume in a chest. She was christened by Everard, abbot of the newly-built monastery of Eberheim-Münster. According to Stadler, the story of SS. Everard of Ratisbon and his brother St. Hidulph and the miracle by which they were brought to Alsace, has been introduced by writers who did not know of the existence of the monastery of Eberheim. With the grace of baptism, Odilia received her sight and looked steadily at Everard, who said, "So, my child, may you look at me in the kingdom of heaven." Adalric and Bereswind had several other children. When their eldest son Hugh was grown up, he went and found his sister, and without asking his father's leave, he brought her home. The duke was very angry and struck Hugh a fatal blow; but horrified at his own violence, he received his daughter and did penance for his crime. A nun who came from England was hired at the daily wages of a servant, to attend on Odilia. Soon her parents planned a marriage for her, and as they disregarded her protest against such a step, she fled from her home and crossed the Rhine. Her father pursued her and at last tracked her to a cleft in a rock, which closed upon her as he approached; the place is said to be at Muntzbach, in Breisgau. She returned to her father's house, for the next incident in her history is that, in 686, Adalric met her one day carrying meal in an earthen dish, under her cloak, to make food for the poor. As he had already begun to give alms and endowments for the good of his soul, he gave Odilia his castle of Hohenburg or Altitona, with all its lands and revenues, that she might make it into a nunnery. The hill of Hohenburg rises over 2,000 feet abruptly from the valley of the Rhine. It had a pre-Christian wall round it, still called the heathen wall, and there was a plateau on the top, on which the monastery was built. In ten years the place was ready for habitation.

She had a hundred and thirty nuns, amongst whom were three daughters of her brother Adelard, St. EUGENIA (4) her successor, St. ATTALA, abbess of St. Stephen's at Strasburg, and St. GUNDELIND. Odilia was very ascetic; she had a bear's skin for her bed. She had a special devotion to St. John the Baptist, because she had received her sight in baptism, and she purposed to build a little church in his honour, with a cell near it. While she was undecided about the spot, she went out one night with only her niece Eugenia. The Baptist appeared and showed her the site and the extent of the chapel. She began the building next day. She charged Eugenia not to tell any one of the apparition as long as Odilia lived. One day, during the building, a great cart of stones was coming up, and the driver lagged behind; the cart with its four oxen fell over the cliff, a height of seventy feet; the oxen picked themselves up and drew their load safely up by the right road. The chapel was called the Miracle-chapel or St. John's House of Prayer, and there they kept the relics which St. Everard had presented to her at her baptism.

In the 7th and 8th centuries there were frequent pilgrimages to Rome and to various shrines in other places, from Britain, Ireland and elsewhere, but Odilia's hill was so high and steep that very few of the pilgrims climbed up to seek her hospitality; so with the approval of her community, she built a new house, called Nieder Hohenburg, and afterwards Niedermünster, at the foot of the mountain, and here she entertained such numbers of pilgrims that very soon the two chapels which Adalric built were too small for the concourse of persons who passed through the place, and she begged him to build a large church, which he did in 690. He and his wife died very soon afterwards. Odilia attended to them dutifully as long as they lived, and after their death, she prayed with many tears for their salvation. On the ground formerly occupied by the garden, is the *Zähren-capelle*, the chapel of tears, where the stone on which she knelt is shown with

great reverence, hollowed by her knees. Near this chapel is the tomb where once her body lay, but in 1793 it was destroyed like many other sacred objects. Three lindens which she planted preserved her memory until very recent times, and the grass watered with her tears remained intensely green. Stadler says that her Will and some other writings are still extant. Miss Eckenstein says that the cave, the well, the hill top and other points with which her name is connected had associations dating from pre-Christian times. She says there was a nunnery on the Hohenburg in or before the 9th century, but that the legends concerning Odilia's blindness and cure, her father, her relationship to St. Leger, and other circumstances have grown up in later mediæval times, and the worship of a heathen goddess has been transferred to a (perhaps mythical) Christian Saint. ST. OBDULIA is perhaps Odilia; although she is called a consecrated Virgin at Toledo, it is conjectured that some relic of Odilia has been carried there and her name corrupted into Obdulia.

R.M. A.A.SS.O.S.B. Stadler. Cahier. Ott. Guetté, *Hist. de l'Église de France. Hungari, Muster Predigter*, Vol. xx. "Predigt von P. Dinkel." Eckenstein.

SS. Odilia (4) and Gertrude, ODA (1) and GERTRUDE.

St. Odilia (5), Nov. 16 (OTHILIA, ADELAIDE), V. + 1197. Nun in Germany. Daughter of Henry of Creutzenacht, a soldier. She joined B. UDEGEVA, a recluse then famous for her sanctity, asceticism and miracles. Odilia imitated and emulated her teacher so well that she also became a saint. *Gynecæum*. Guérin. Mas Latrie.

B. Odislawa, ZDISLAWA.

St. Odnata. An Irish saint, perhaps the same as OBNATA.

St. Odrada, Nov. 3 (OLDRADA, ORADA). Perhaps 9th century. She was the child of rich nobles in Brabant and was born at Scheps, near Moll, not far from Gheel. She was beautiful and had many offers of marriage, but resolved to dedicate herself to Christ. Her mother died and, under the influence of a second wife, her father

became unkind. One day the whole family went to the memorial service of the dedication of the church of Millegem. Odrada asked for a horse to ride with them. They said she could take one of the unbroken stallions that were running wild in the field. Every one was afraid to go near them, and it was as much as any one's life was worth to catch one. She went boldly into the field, and they all came quietly up and offered themselves to her. She mounted one and quickly overtook her father. He dismounted and prostrated himself at her feet. On the same day she brought a well of healing water out of a sandy plain. Soon she died and, by her own wish, two colts were harnessed to her bier and carried her to the village of Aleym near Bois-le-Duc, where she was buried. She wrought so many miracles that a church was eventually built over the place. A.A.SS. Le Mire, *Fasti*.

St. Oeille is perhaps EULALIA. Cahier.

St. Œolana, YOLAND.

St. Oeva, EVA of Avitina.

St. Offa (1), ULPHIA.

St. Offa (2). End of 10th or early in 11th century. Recluse near Capua, and afterwards abbess of St. Peter's at Benevento. Her name does not appear in any of the Calendars, but her sanctity is vouched by Pope Victor III. (1086-1087) on the authority of Bella, his great-aunt, who had been a nun in the same convent from early youth to extreme old age and died piously some years before Victor wrote. She was a pupil of St. Offa in her youth, and related many incidents which proved the holiness of the abbess. A.A.SS.O.S.B. IX. p. 251.

St. Offange, EUPHEMIA (1).

St. Offrida, OSTHRIDA.

St. Ognie (1), ANEGLIA.

St. Ognie (2), MARY OF OIGNIES.

St. Ohnkummer or OHNKUMMER-NISS, WILGEFORTIS.

St. Oilda, HOYUDA.

St. Oine, Dec. 25, EUGENIA.

St. Olacie, OLAILLE, OLAIRE, EULALIA. Saints of these names, when met with in the south of France, generally mean EULALIA OF BARCELONA.

St. Olda, HULDAH.

St. Oldrada, ODRADA.

St. Olga, afterwards HELEN, June 11, + 978, Böttiger says 969. Duchess of Kiev. First Christian sovereign of Russia. Patron of Russia. Wife of Igor, the son of Rurik from whom all princes in Russia trace their descent. In the oldest records it is said that Oleg, the regent, brought Olga from Pleskof or Pskov to Kiev and gave her to Igor for a wife. More modern histories say that she was of the same Varrangian race as Igor, but of a low class, and that Igor first saw her at Vouiboutskoy near Pskov, where he was hunting; he was struck by her stately beauty and good sense. She was standing by the river when he expressed his admiration too warmly and she proudly declared she would drown herself there and then rather than submit to any indignity. He saw that she was born to be a queen. They were married in 903. Oleg continued to rule until 912, when Igor reigned alone until 945. He had perpetual wars, sometimes with the Greek empire, sometimes with the Petchénègues, the Drevlians and the various fierce nomad tribes who kept making raids into Europe from the lands which are now the eastern side of Russia. He tolerated the Christians. There was already, in 945, a cathedral of St. Elia, at Kiev. Igor enriched himself and his boiars with the spoils of his enemies, but at last they carried their love of plunder too far; the Drevlians, who had for some years paid him tribute, rose against him at Korosthene, under Mal, their chief. They bent down two trees, tied him by one arm and one leg to each, and then let the trees spring back to their natural height, thus tearing the wretched Igor in pieces. Sviatoslav, the son of Igor and Olga, was very young, but his mother took the helm of the State in her strong hands. Her first care was to avenge her husband. In a woman of her nation and religion, it was a duty and a point of honour so to do. The Drevlians, proud of what they had done, and fearing not at all the woman and boy, who were then at the head of their enemies, conceived the project of seizing Kiev and making Olga marry their

prince. They sent twenty ambassadors to say to her, "We have killed your husband because of his rapacity, but the Drevlian princes are magnanimous, their country is good, come and be the wife of our Prince Mal." Olga dissembled her anger, and pretended to accept their offer. "To-morrow," said she, "you shall receive all the honours that are due to you; return for the present to your boats, and when my people come to you, make them carry you in their arms." As soon as they were gone, she had a great pit dug in her court-yard, and next day she sent her men to fetch the ambassadors. According to her instructions, they said, "We will neither go on foot nor on horseback, carry us in our boats." "What can we do?" said the men of Kiev as they carried the envoys, "We are slaves! Igor is dead, and our princess consents to marry your prince." Olga was watching from her balcony; she marked the proud looks of the unsuspecting deputies. As soon as they came to the pit, her people threw them and their boats into it. The vindictive princess asked them if they were content with this honour. The unfortunates shrieked out their repentance, but it was too late, the earth was thrown back upon their living grave. Olga made haste to send a messenger to the Drevlians to say that they must send a number of their greatest men, as the people of Kiev would not let her leave them without a numerous and distinguished escort. The credulous Drevlians at once sent off their illustrious chiefs and citizens. As soon as they arrived they were shown to a bath, according to the custom of the country, and there they were shut in and burnt alive. Olga now sent word to the Drevlians to make ready the hydromel at Korosthene, as she was coming there, for before her second marriage she must celebrate funeral games on the tomb of her first husband. She went there, and watered the ashes of Igor with her tears, raised a cairn over his grave, and celebrated games in his honour. A banquet was then held, of which the young Russian warriors did the honours. The Drevlians soon asked these young men

what their ambassadors were doing, and were told that they would arrive with Igor's guards. Before long the Drevlians began to be tipsy. Olga rose from the table; this was a signal for a massacre of the revellers. Five thousand of them were sacrificed round the tomb of Igor. Olga returned to Kiew and marched with an army against the Drevlians. Her son Sviatoslav began the fight. The Drevlians fled and shut themselves up within their walls. The inhabitants of Korosthene defended their town desperately all the summer. Olga had recourse to a new stratagem. She sent them a conciliatory message: "Why prolong the struggle? All your other towns are in my hands; already your compatriots are peacefully cultivating their fields, while you are determined to die of hunger. You have no need to fear my vengeance; it was satisfied at Kiew, on the grave of my husband." They offered her a tribute of honey and furs. She affected the greatest generosity, and said she would be content if they would bring her three sparrows and a pigeon for each house. The besieged eagerly agreed to her demand and hoped to see the hostile army withdraw, but as soon as it began to get dark Olga's men fastened tinder to the birds, set it on fire, and let them loose. They flew back to their nests and set the whole place on fire. The inhabitants who sought safety in flight, fell into the hands of the Russians. The grand-princess put the most influential of them to death, condemned some to slavery, and imposed on the others a crushing tax. She travelled with her son all over the conquered country, levying tribute for the Treasury of Kiew, but the inhabitants of Korosthene were ordered to send the third of the taxes to Olga herself, to her own estate of Vouichgorod, which it is supposed was settled on her by Oleg, as the wife of the grand-prince. The following year she travelled through Northern Russia, and everywhere made useful and benevolent regulations. She was universally remembered with affection; even the Drevlians found their country improved by her wise administration. Her sleigh was kept as a

precious relic at Kiew, a hundred and fifty years after death. After these exertions she went and lived quietly with her son at Kiew. She saw the superiority of the Christian religion, and she listened to its doctrines and conversed with its priests, until she became convinced that this was the true faith, and resolved to accept it as hers. She went to Constantinople, the capital of the Greek Empire and religion. The Patriarch instructed and baptized her, giving her the name of Helen. The Emperor Constantine Porphyrogenitus was her godfather. He has left an account of her visit to his Court, and of the ceremonies of her reception. Many other particulars were added by story-tellers of later date.

Laden with presents and compliments, she returned to Kiew. She ardently wished for the conversion of her son, and pressed him much on the subject, but he remained an obstinate heathen and savage. In 967, while he was fighting in Bulgaria, the Petchénègues took advantage of his absence to besiege his mother and children in Kiew. The garrison were nearly starved into surrender, but they managed to make the enemy believe that the redoubtable Sviatoslav was at hand, and the Petchénègues fled in haste. When Sviatoslav came back he drew such a picture of Pereyaslavetz (the ancient Marcianopolis), now Preslawa, of its riches of nature and art, that he nearly persuaded his boyars to remove thither with him and make it their capital; but his mother, who was now old and infirm, said, "Just wait a very short time, and when you have buried me, you can go where you like." Four days afterwards, Olga died. She had expressly forbidden that any "Corpse Feast" should be held on her tomb after the manner of the idolaters. She was buried by a Christian priest. She was deeply mourned by her son and grandchildren, and all the people watered her grave with tears of gratitude. The Church calls her "Saint;" history calls her "The Wise." Nestor says she was "the dawn and the star of salvation for Russia." Her example had great weight with her grandson Vladimir in deciding

him to adopt the Christian religion. Karamsin, *Hist. of Russia*. Martinov, *Annus Ecclesiasticus*. Böttiger, *Mittlere Geschichte*, III.

St. Olive (1), OLIVIA, ULIVA, March 5, V. M., 2nd century. The name of "St. Olivia" of Brescia is a corruption of "*St. Illidius*," but there is a tradition that this saint was a virgin put to death for the faith, with various tortures, in the time of the Emperor Adrian. Her relics were kept in the church of St. Afra at Brescia in Italy. In the year 1597, a certain priest had a right to some property, but it was kept from him by a powerful adversary. Having spent nearly all his patrimony in trying to get possession of it, he made a vow to offer a precious gift to St. Olive in the event of his succeeding. He immediately gained his cause without more trouble, and fulfilled his vow by offering, with all reverence and devotion, a golden olive branch with fruit on it, to the relics of the holy Saint, in the church of the Capuchins, at Salo, on the western shore of the lake of Benaco. A.A.SS. Mas Latrie.

St. Olive (2) or OLIVA, May 2, V. M. claimed by Tamayo as a Spaniard. The Bollandists think it is the Saint of Anagni or Palermo.

St. Olive (3) (OLIVIA ULIVA), was the daughter of "the celebrated Emperor Julian." He was bound by a promise to his deceased wife, never to take a second unless he could find a lady as beautiful as the first. There was but one in the world and that was her daughter. The Emperor procured a dispensation from the pope to permit him to marry his own daughter, but the princess refused. They had an argument. She said there were many women quite as beautiful as she. He said, "Yes, there are plenty of pretty women, but not one of them has hands like yours." So she cut off her beautiful hands and presented them to him. He was so angry that he ordered two of his servants to take her to the kingdom of Britain (or Bretagne?) and there kill her. They took her to Britain and said they would spare her life if she would promise not to betray them to her father. To this she

agreed and they left her. Presently the king of that country came out to hunt and found this maimed, yet beautiful damsel. He took her home to his wife, and they gave her the care of their infant son. One of the barons fell in love with her and took her by the arm to drag her away with him. As she had no hands to hold the baby with, it fell to the ground and was killed. The baron rushed to the king and told him Olive had dropped the baby and killed it. While the king and queen were weeping over the child, the Virgin Mary restored Olive's hands and guided her to a monastery, but here the devil entered into the priest, and Olive was accused of stealing the chalice from the altar. She was put in a box and thrown into the sea. Two merchants of Castile saw the box from their ship and took it on board. When they saw what a beautiful girl they had rescued from the deep, they brought her to their King Robert. The king at once fell in love with her, and, although his mother objected, he married Olive. The old queen retired to a monastery.

Very soon the King of Navarre invaded Castile and King Robert had to go and give him battle. In his absence Olive had a fine son. Sinibald, the regent, sent off a courier at once with a letter to the king. The messenger had to pass the monastery where the queen mother lived, and took the news to her. She commanded him to stay that night and to come back the same way and bring tidings of her son. While he slept she stole the letter and substituted another, saying that the queen had given birth to a horrible monster and that such a mother ought to be put to death. The good king attributed the misfortune to some sin of his own, and wrote that he was soon coming home victorious, and that meanwhile every care was to be taken of Olive. The courier again stopped at the monastery and the wicked queen gave him some money and a cup of drugged wine, and while he was in a deep sleep she stole the letter and replaced it by one, ordering the young queen and her son to be burned. The regent showed the letter to Olive, but

said he would not execute the cruel sentence, but would make a pretence of burning a woman and would commit her again to the sea with her baby. This time the box floated to the mouth of the Tiber, and there she was found by two good old women who at once adopted her. Meantime the King of Castile returned in triumph from the war and was surprised that the viceroy and all the barons came out in deep mourning to meet him. When the truth became clear, he sent and burnt the monastery to the ground with his mother in it. He remained inconsolable for many years, but when his rage cooled he began to think he had committed a sin in killing his mother. He sent for the bishop and said that he had been too miserable for twelve years to think of Christ, but that now he wished to be restored by penance. The bishop said he must go to Rome and ask the Pope for absolution. King Robert sent an embassy to the Emperor to tell him his strange story and to announce his visit. Meantime he set off in the dress of a humble pilgrim.

Olive in her retreat heard that the Emperor proclaimed that he expected a visit from Robert, king of Castile. She schooled her son to go and present himself to his father. At his first appearance the king did not believe what the boy said, but finally Olive was restored to her father and her husband, and the child to his father and grandfather, and the Pope gave his blessing to them all.

This story occurs with variations in the literature of many countries. Only in Italy is the heroine called "Saint." Chaucer, in *The Man of Law's Tale*, gives her the name of Constance. Migne, *Dic. des Légendes*, has a similar narrative as *La Belle Heleine*. The legend appears in Hagen's *Gesammtabenteuer* and many other collections. Alessandro d'Ancona, *La Rappresentazione di Santa Uliva*. This last is a 16th century play occasionally acted, within living memory, under the olive trees in rural places, where sometimes for want of stage machinery and suitable costumes, each actor has a piece of paper pinned on the front of his hat, bearing the name of the character

he personates. Signor d'Ancona's notes are of great interest.

St. Olive (4), OLIVERIA.

St. Olive (5), or ULIVA of Palermo, June 20, V. Probably 9th century. One of the chief patrons of Palermo. Olive was a noble maiden of Palermo. At thirteen she was accused of being a Christian, before the Mohammedan ruler of Sicily. As she could not be turned from her religion, and as the Saracens were unwilling to put a lady of her rank to death, she was banished, apparently to Tunis. Here she worked miracles and made converts, wherefore she was scourged and sent into the forest. The wild beasts, instead of tearing her in pieces, became tame and gentle to her. About seven years after her banishment, some princes who were hunting in the woods, found this beautiful girl in that solitude. As they were going to take her, she said, "Touch me not, lest He who has protected me for seven years should take you and destroy you." They were converted and told these marvels to the governor of the place, who sent for the holy virgin and after many tortures had her beheaded. It is possible, however, that the martyrdom of St. Olive happened under the Vandals and not under the Saracens. AA.SS.

St. Olive (6) or OLIVA, June 3. Date unknown. Patron of Anagni and Cori. Her high-born parents prepared a suitable marriage for her, but her only ambition was to be numbered among the spouses of Christ. She therefore fled to a church and took the veil. She outdid her sister nuns in every kind of asceticism, avoiding praise and bearing false accusations with meekness. Not content with ordinary self-tortures, she stuck thorns into her breast and would not pull them out until the wounds festered. R.M. AA.SS.

SS. Oliveria (OLIVE) and Liberata (4), Feb. 3, VV. 6th century. They were of good birth and disciples of St. Berthaldus. It is mentioned in his *Life* that, instructed by him, they left their house at Alta Villa and lived as hermits about six leagues off, in the forest of Chaumont, in Bassigny, where two healing fountains bear their names. AA.SS.

St. Olla, Oct. 9, 27. 11th or 12th century. Lived and died at a village called after her, *Ste. Olle*, near Cambrai, on the road to Arras. *AA.SS.* Stadler. *Destombes, Vies des Saints . . . de Cambrai et d'Arras.*

St. Olphe, ULPHIA.

St. Olympias (1), April 15, M. 251, with *St. Maximus*, at Cordula in Persia. *AA.SS.*

St. Olympias (2), 4th century. Queen. One of forty-five martyrs for the Christian faith at Nicopolis. *Dulaurier, Église Arménienne.*

St. Olympias (3) the Elder. Queen. Called, perhaps erroneously, a Martyr. Daughter of Ablavius, prefect of the prætorium (326-337), under Constantine and Constantius. She was betrothed to Constans, son of Constantine, and afterwards emperor. Ablavius was deposed and put to death by Constantius, and Constans then took care of Olympias as long as he lived, but it is not known whether he married her. He died in 350, and ten years afterwards Constantius gave her in marriage to Arsaces, king of Armenia, who died in 369. Baronius conjectures that she may have married again and been the mother of the younger and more famous **ST. OLYMPIAS** (5). *Lightfoot* and *Daniel* in *Smith and Wace.*

St. Olympias (4), Jan. 12, M. supposed 5th century, with *SS. Tigrius* and *Eutropius*. *Canisius*. Perhaps the same as **OLYMPIAS** (2) or (3).

St. Olympias (5), Dec. 17, July 25, c. 368-c. 410. Deaconess. Called the *Glory of the widows of the Eastern Church*. Daughter of *Seleucus*, a count of the empire and a man of illustrious birth and immense wealth. *Olympias* was the greatest heiress in Constantinople; she was not more than a baby when she was left an orphan, fabulously rich. She came of a pagan family, but her uncle and guardian, *Procopius*, was a Christian and was both prudent and upright. He entrusted her education to *Theodosia*, sister of *St. Amphilocheus*, bishop of Iconium. This step was taken probably by the advice of *St. Gregory Nazianzen* (son of *St. Nonna* (7)), an intimate friend of *Procopius*. He was

related to *Theodosia* and pronounced her a pattern of Christian conduct. *Gregory* was archbishop of Constantinople for some part of the twelve years during which *Olympias* was the pupil of *Theodosia*. He was much attached to the child and was pleased when she called him, "Father." Her intercourse with him, at this impressionable age, helped to make her the learned and serious girl who found the young women of her age and class too narrow and too frivolous to be interesting. She was married in 384 to *Nebrius*, a young man of good character and high station. In 386 he became prefect of Constantinople, but he died in the same year, twenty months after his marriage. The Emperor *Theodosius the Great* planned to marry the beautiful young widow to a relation of his own, the Spaniard *Elpidius*. She, however, declared a steadfast intention to remain a widow. *Elpidius* hoped to tire out her resistance to his suit, and to this end persuaded the Emperor to deprive her of the administration of her property until she should arrive at the age of thirty. She thanked *Theodosius* for relieving her of the management of her revenues, and begged that they might be spent on the poor and on the churches. The Emperor was piqued that she did not eagerly acquiesce in an alliance with his family, and was easily persuaded by *Elpidius* to annoy her further, by forbidding her to go to church or to associate with the bishops and learned clergy whose society was her delight. After a year or two *Theodosius* saw that her choice of a religious life was irrevocably decided and that it would be unjust to deprive her any longer of her rights. He therefore restored to her the full control of her estates. From this time she gave up herself and her wealth to objects of religion and charity. She allowed herself but the scantiest food, the poorest clothing and the minimum of sleep, and she denied herself the luxury of a bath, although in that age and country it was deemed a necessary of life. She devoted herself to the care of the poor and the sick, gathering around her a knot of like-minded women, among whom were *SALVINA*, *Procula*, and

Pantadia. Her hospitable doors were always open to the bishops and other religious men and women who came from all parts of the empire to Constantinople. She was several years under the prescribed age, when Nectarius consecrated her a deaconess of the church of Constantinople. He did not allow her to devote all her energies to this office, for he consulted her on numerous ecclesiastical matters, in which she was better versed than he was, as he had been appointed to the primacy while yet but a catechumen. St. Chrysostom succeeded Nectarius in 397. He immediately saw the value of such a woman as Olympias, and of her influence over a large circle of the best and most distinguished ladies of Constantinople. He consulted her on many subjects, and allowed her to provide for his bodily needs. She could minister to his necessities, while sympathizing with his determination to avoid all self-indulgence and all splendour, and she was his active agent in many works of charity and piety in various parts of the world. By his advice, she became less indiscriminate in her gifts, as he represented to her that she was bound to use her great resources prudently, so as to do the greatest possible amount of good to proper objects, instead of giving to covetous persons who did not really stand in need of relief. With his approval, she gave hospitality to the Nitrian monks, when they were expelled from their desert cells, by the persecuting Theophilus. When Chrysostom's stormy primacy and long struggle with the Empress Eudoxia ended in his banishment in 404, Olympias with a number of the women, who had been his faithful friends and admirers, assembled in the baptistery of the great church of St. Sophia to receive his parting blessing. That very night, the church, the senate house, and the palace were burnt down. Olympias and her friends were accused of having set them on fire. Optatus, the prefect, questioned Olympias very rudely. She completely disconcerted him by her fearless and witty answers. So he tried to compromise the matter by offering to drop the accusation, on condition of her receiving Communion from Ar-

sacius, the new patriarch. She indignantly declined to have the matter dropped. She was publicly accused of a crime which was quite foreign to her character and manner of life; she demanded that the insulting charge should be withdrawn before any terms of compromise could be considered; and as for communicating with Arsacius, she regarded him as unlawfully intruded into the place of St. Chrysostom, her true bishop. After the excitement and fatigue of this episode, Olympias had a serious illness. As soon as she was able, she left Constantinople and went to Syzicus (Artaki), whether of her own will or under compulsion is not certain. After a time Optatus again sent for her and imposed on her a heavy fine for declining to enter into communion with Arsacius; the women who had formed a happy circle around her were dispersed; her health was shattered; she was sent sometimes to one place, sometimes to another, and she experienced the ingratitude and the rudeness of many on whom she had bestowed kindness, including some of her servants, who disliked her ascetic way of living and joined her persecutors. Notwithstanding all this spoliation and her profuse liberality, she still had property from which she sent money to Chrysostom in his exile. The seventeen letters from him to Olympias which are preserved, show that their friendship was lifelong, but it is to be regretted that their dates cannot be positively fixed. For her consolation, he wrote a treatise on the theme that "No one is really injured except by himself." The time and place of Olympias's death cannot be ascertained. She was alive in 408 and was certainly dead before 420. Besides the eminent saints already mentioned, she counted among her friends, St. Gregory of Nyssa, St. Peter of Sebaste, St. Epiphanius of Cyprus, and other great and good men. Tillemont. Butler. Smith and Wace. Palladius. Lebeau.

St. Omeranda gives name to a church in Agenois. Chastelain.

St. Oncan, Oct. 20. Kirk Oncan, or Kirk Conchan, in the Isle of Man, is supposed to take its name from CONCESSA,

mother of St. Patrick. Blundell, *Hist. of the Isle of Man*.

St. Oncommena, or **ONTCOMMENA**, **WILGEFORTIS**.

St. Oneglia, **ANGELIA**.

St. Onenne, **OUEENNE**.

St. Onesima, Feb. 27, V. of Cologne. History and date unknown. *AA.SS.* **Guérin**.

St. Onesta, **HONESTA** (2).

St. Onofledis or **ONOFLETTE**, **ANNO-FLEDIS**.

B. Onofria, **HONOFRIA**.

St. Ontcommera, **WILGEFORTIS**.

St. Onzinia, or **ONZIMIA**. Perhaps **ENYMIÉ**. **Cahier**, **Guérin**.

St. Ophenge, **EUPHEMIA** (1).

St. Opportuna, April 22, patron of Paris and Almenèches.

Represented (1) appearing to a drowning man whom she saves; (2) an angel standing beside her, in allusion to a tradition that when she entered the convent for the first time, the other nuns saw her guardian angel walking beside her.

St. Opportuna, abbess of Montrenil, near Almenèches, was never known to be angry, and corrected the faults of her nuns with words instead of blows. Her brother, **St. Chrodegand** or **Godegrand**, bishop of Séz, went to Rome and Palestine for seven years, entrusting his diocese and property meanwhile to his kinsman **Chrodobert**, who enriched himself at the expense of the people and their absent pastor. **Opportuna** prayed fervently for her brother's return. As soon as he arrived in his native land, **Chrodegand** hastened to visit **Opportuna**, and was proceeding from Montrenil to Almenèches, where their aunt **St. LANTILDIS** was abbess, when he was murdered half-way between the two monasteries, at the instigation of his rival. **Lantildis** prayed that she might succeed in burying the saint in her own church; **Opportuna** when she heard of the murder, prayed that the body might remain where it was until she came to take it. The murdered saint proved immovable until **Opportuna** arrived, when he at once allowed her to carry him with her own hands to her church, and bury him. She survived him one year, and died about A.D. 770.

Her *Life*, written in the following century by **St. Aldhelm**, is given by **Mabillion**, *AA.SS. O.S.B.* She is praised in the *Acts of St. Chrodegand*, Sept. 3. *AA.SS.* **Butler**. **Baillet**. **Cahier**.

St. Optata, June 1, M. with **St. AUCEGA**.

St. Orada, **ODRADA**.

B. Oranna, Sep. 15 (**ORANA**, **ORANDA**, **URANNA**, **URBANNA**), V. c. 1400, at Saar Louis in Lorraine. Invoked against deafness and vertigo. Her maid-servant is honoured with her. Their history is unknown, but their local worship is very ancient. Legend says that **Oranna** was deaf and was despised on that account, by her brothers. Her father gave her an estate at Eschweiler, where, with a faithful maid, she devoted herself to the service of God. Another legend is that she fled with her maid to lead a hermit's life, and they hid themselves at Esch, now Saar Louis. *AA.SS.*

St. Orbana or **ORBANNA**. Five martyrs bore this name; some of them are also called **URBANA**. *AA.SS.* **Migne**.

St. Orbata, Feb. 12, M. in Italy, with others. Mentioned in *St. Jerome's Martyrology*. *AA.SS.*

St. Orbilia, **ORBILLA**, or **SERVILIA**, 7th century. Appointed by **St. MODWENNA** to succeed her in the government of her nuns at Fochard, in Ireland, when she left them to found other religious communities. **Lanigan**. Perhaps this is the saint whom **Dempster** called **ORBILLA**, Jan. 2, 760. He makes her a native of Scotland and kinswoman of **St. Abel**, archbishop of Rheims, who summoned her from her own country to preside over a community of nuns at Rheims.

St. Oreozela, July 26, M. probably at Constantinople. Honoured in the Greek Church. *AA.SS.*

St. Orgonne sometimes means **ALDEGUND**, sometimes **RADEGUND**. **Cahier**.

B. Oria, **AURIA**.

St. Oricula, Nov. 18 (**ORICOLA**, **ORIQUE**), M. c. 408, with her brother **St. Oriculus** or **Oricles**, and her sister **St. Basilica** or **Basilissa**. They were all slain by the Vandals at **Syndunum** (now **Senuc**), a village of **Doulcon** in **Champagne**. According to **Arturus a Monastero**, their bodies arose miraculously

from the earth without human aid, about the year 924. We have the higher authority of Ruinart (*Belgian Manuscripts*) for their martyrdom. They were translated into a great monastery in Rheims, and there reverently preserved.

St. Orielda, April 19, wife of St. Angelinus and mother of SS. Paulinus and Gentilis, all of them early martyrs. Commemorated at the church of St. AFRA at Brescia. *AA SS.*

B. Oringa, or CHRISTIANA (6), Jan. 10, V. + 1310. Born at Castello di Santa Croce in the valley of the Arno. As a little girl she took care of her father's cattle and used to command them not to touch the corn while she said her prayers. They always obeyed her. She never could endure to hear any profane or improper language. When marriage was discussed for her, it made her sick. Her brothers found they could not induce her by words to marry, so they resorted to blows. She went into the river many times to escape from them, and always came out quite dry. At last she fled to Lucca. She did not know the way, and towards evening she was tired and frightened; but just then she found herself in a lovely meadow full of sweet flowers. She sat down to rest, and a hare came and played with her. She caressed it, and it lay on her lap all night and in the morning it ran before her and led her by the right road to Lucca. There she engaged herself to serve an honest and pious nobleman. She asked no other wages than a little food and the poorest clothing, but it was to be clean. She remained in his service some years. She always went barefooted. She made a pilgrimage with some of her acquaintances to Monte Gargano. By the way, some wicked young men tried to mislead and rob them; but St. Michael, to whom Oringa had a special devotion, appeared to them in the form of a deacon and warned them not to listen to their enemies. Oringa then went to Rome and visited the most sacred places. A Franciscan monk, who discovered her holiness and poverty and her wish to remain there, arranged that she should live with a good woman named Margaret, who was looking out for a companion. At this

time Oringa was called Christiana, and soon her own name was forgotten. She went with Margaret to Assisi to see the tomb of St. Francis. She next visited St. VIRIDIANA at Castel Fiorentino; and then returned to her native place. Soon afterwards Margaret went back to Rome, but Oringa found that whenever she attempted to leave the village she lost the use of her limbs, but as long as she remained there she could walk perfectly well. She therefore perceived that it was the will of God that she should stay where she was, and persuaded the people to build her a convent. She gave it the rule of St. Augustine. Although she was the director, she would accept of no precedence or distinction. The community was very poor, and Oringa miraculously increased the food and wine when they were in danger of starvation. Several miracles and prophecies are recorded of her. She heard a child crying in his cradle, and she said, "He is lamenting the wicked life that he will lead, for as soon as he is grown up he will add sin to sin until he is hung on a gibbet." And so it happened. At seventy she was struck with paralysis, lay helpless for three years, and then died in peace, Jan. 4, 1310, with many signs of sanctity. Her body was surrounded by rays of heavenly light. For eighteen days it was visited as that of a saint. *A.R.M., O.S.A. AA.SS.* Grimoald de Saint Laurent, *Animaux modèles. Razzi, Santi Toscani. Torelli, Ristretto.*

SS. Origue and Basilique, ORICULA and BASILISSA.

St. Oritula, CREDULA (3).

St. Orophrygia, Oct. 22, V. M. with St. URSULA. Her body kept in the convent of St. Dominic at Calahorra. Stadler. Probably OROPHYRIA is a variant.

St. Orora, or CHORA, Oct. 20. Supposed 7th century or earlier. Honoured with St. Bradan in the Isle of Man. *AA.SS.*

St. Orosia, June 25 (EUROLE, EUROSIA), 8th or 9th century. Sometimes described as a Martyr in Aquitaine. Probably the same saint who is worshipped in Bohemia under the name of EPRASIA. Represented with a hatchet or sword, and a crown. Invoked against

storms and for favourable weather in general.

Orosia was betrothed to a Visigothic prince and went to Aragon to be married. Just then the Moors invaded Spain. Near Jebra she was taken prisoner and led to Muza, the general of the infidels, who said that if she would renounce her religion he would marry her. As she refused, he had her beaten, horribly mutilated, and at last beheaded. Years afterwards, when her sanctity had been shown by many miracles, her body was removed to Jacca. Her worship passed into Italy with the Spaniards. Lombardy in particular dedicated a great many churches in her honour. *AA.SS.* Cahier.

St. Orselina, *URSULINA*.

SS. Orsmaria and Sigillenda, Aug. 30, were among the 11,000 VV. who sailed with St. *URSULA*. They buried many of their companions. They are honoured in the church of the Maccabees at Cologne. *Martin. AA.SS., Praeter.*

St. Orsola, *URSULA*.

B. Ortolana, or *HORTULANA*, Jan. 5, O.S.F. + 1253. Mother of SS. CLARA and AGNES OF ASSISI. She became a member of the Third Order of St. Francis and afterwards a nun in Clara's convent, where she died. She is called "Blessed Hortulana" in Brewer's *Monumenta Franciscana*, II. 543.

St. Ortrude, June 22, V. at Guisnes in Picardy. *AA.SS.* Henschenius considers her the same as *ROTRUDE*; Saussaye says she is another saint.

St. Osanna (1) was perhaps the daughter of Aldfred and St. *CUTHBURGA*, for she is said to have been the sister of Osred, king of Northumbria. Some writers place her a generation later, and some doubt her existence. She is not much heard of in early history. Attention having been drawn to her relics which were preserved in a church in the Netherlands, it was ascertained that she was a Northumbrian princess of the seventh or eighth century, and that her sanctity was first manifested a considerable time after her death, by a miraculous flagellation she inflicted from her grave, and by which she converted a sinner. She was buried in the church of Hoveden, or Howden in Northumberland, but

no special veneration was paid her until one day the concubine of the rector went into the church, and thoughtlessly sat down on the tomb. Presently she found that she could not rise from her seat. She writhed, she wept, she struggled, she called her friends and they pulled and pushed and hurt her, and tore her clothes, and still she could not be moved from the stone where she sat. At length she perceived that a punishment had fallen on her, and that she was thus called to repentance. She resolved with many tears to amend her life, and separate from the priest with whom she lived, and when she had made a vow to do so, she was able to leave her seat, but not before her dress was torn, and her skin marked with many strokes of discipline. She has no day, but her story is told by the Bollandists, June 18, on the authority of Geraldus Cambrensis, among the *Prætermissi*.

B. Osanna (2) of Mantua, June 18, V., 3rd O.S.D. + 1505. Of the patrician family of Andreasi. From the age of five she had celestial visions; at fourteen she took the habit of the Third Order of St. Dominic. At fifteen she lost her parents and became as a mother to her brothers and sisters, and later in life she took care of the wives and children of her brothers. It was the admiration of every one who knew her, that a virgin consecrated to a religious life and occupied with spiritual matters, could so cleverly and wisely manage the worldly affairs of her family. Her visions and frequent ecstasies made her an object of suspicion to the friars, who doubted her sincerity and even her sanity. It seemed to them that she was trying to obtain a reputation for sanctity, or was insane. Fearing a scandal, they threatened to deprive her of the dress of the Order, but after a time her humility and simplicity made them change their opinion and apologize to her for their error. She greatly longed to be able to read sacred books; but remembering that her father in his lifetime had often told her it was very dangerous and indecent for women to turn their attention to literature, she dutifully abstained from learning to read and write, until she was miraculously

taught by the VIRGIN MARY. Soon after this, the Blessed Virgin married her to Christ, Who put a ring on her finger. This ring Osanna could always see and feel, but it was invisible to others. In 1476 she had for twelve years been praying earnestly to be made a partaker of the sufferings of Christ, and one day as she knelt before a crucifix, in a little chapel in the Vico Biccarelli, He gave her five wounds corresponding to His own. She foretold future events, and wonderful benefits were obtained by her intercession. Two contemporary *Lives* in the *A.A.SS.* Pio. Razzi. *A.R.M.*

B. Osanna (3) of Cattaro, April 28, + 1565, O.S.D. Born at Comani, a village of Slavonia, not very far from Cattaro, afterwards subject to the Turks. Her parents were of the sect of the Græco-Slavonian Church, called *Rasciani*. She was christened Catherine. From her earliest childhood she was devout and willing to fast. When she was old enough she kept sheep in the fields, and thus had leisure for contemplation, which was always of a religious nature. Her mother, who was a poor untaught peasant, could only tell her that God had made the world and all the beautiful things in it, that He was born of a virgin and was crucified, and that a beautiful image of Him as a baby might at certain times be seen in the neighbouring town. The young shepherdess longed very much to see it, and prayed earnestly that this good God would show Himself to her once. Her prayer was heard, for one evening as she was driving the sheep to the fold, she saw in a meadow, a beautiful child. She ran to embrace it, but it rose into the air and vanished, leaving her full of delight. She told her mother, who did not believe a word of it, and told her sharply not to tell silly stories. Soon afterwards, alone with her flock, on a hill, at midday, she saw the crucified Saviour with all the appearance of agony, suspended in the air. After this she entreated her mother to take her to live in the town, where she might receive more instruction concerning the Lord Jesus. The mother accordingly placed her, as a servant, with a senator

of Cattaro. Here her conduct won for her the regard of all the family. She was taken to confession, which was a new and wonderful thing to her. Her meditations during mass, and the sermons she heard on the Passion in Holy Week, made her consider that it would be a good thing to be shut up in prison for life, so as to contemplate the sufferings of the Saviour perpetually. Not knowing how to carry out her idea, she went to a venerable matron, named Slavuccia, who, with the help of a Minorite friar, induced the bishop of the town to give her a little cell, to her great delight and the wonder and admiration of all the people. Here she remained seven years, and was then transferred to another cell near St. Paul's, where she remained for the rest of her life. At twenty-one, she took the habit of St. Dominic and with it the name of Osanna. Her rigorous fasting was modified by command of her confessor; for nearly fifty years her bed consisted of two poles with five bars across them, like the steps of a ladder, a piece of wood for a pillow, and one single blanket for a covering. Her scourging and other torments were very edifying to the nuns who lived near, and to the other citizens. Although she could not read, she talked about the sayings and doings of the fathers and of things in the Bible, as if she had spent her whole life in the study of sacred books. She had great confidence in the words, "Jesus of Nazareth, King of the Jews," as a charm in danger. In time of storms, inundations, earthquakes, etc., she used to run to the other recluses, crying, "Oh, my daughters, prostrate yourselves and let us cry, 'Jesus of Nazareth, King of the Jews!'" In this manner she stopped an inundation which threatened to destroy the city. Once a great rock, loosened from the mountain, hung over her cell and seemed as if it must crush it to pieces. She cried out to God for help: two hands were seen to arrest the course of the rock and put it gently down at the corner of the cell. When she died, a great concourse of people assembled to venerate her body. Pio.

St. Osburg, abbess of Coventry.

7th or 8th century. The house where she is said to have ruled was destroyed by Edric in 1016, and on its site an abbey was built, round which the town grew up. We have no records of Osburg until 1410, but she seems to be credited with being contemporary with SS. OSITH and MODWENNA, etc. Stanton. Eckenstein.

St. Osella, ASELLA.

St. Osgith, OSITH.

St. Osita, OSITH.

St. Osith, Oct. 7, April 27 (ASGITH, CYTE, OSGITH, OSITA, OSWITH, OSYTH, SYTHE; in Spanish, OSTIA); 7th or 9th century. Princess of Mercia or of Northumbria.

Represented (1) with a stag beside her; (2) with a long key hanging from her girdle; (3) carrying a key and sword crossed, a device which commemorates St. Peter, St. Paul and St. Andrew.

According to the legend, Osith was the daughter of Frithewald, king or prince of some part of Mercia, or sub-regulus of Surrey; her mother was Wilteburga, or Wilburga, daughter of Penda. The parents of Osith, with St. Erconwald, founded the monastery of Chertsey in 675.

Osith was born at Quarendon near Aylesbury. Her childhood was spent under the care of the two holy abbesses, St. EDITH (3) and St. MODWENNA; she was sometimes with one and sometimes with the other. Modwenna founded monasteries at Burton-on-Trent in Derbyshire, Stramshall in Staffordshire, and at Pollesworth in Warwickshire.

One day in winter, Edith sent Osith to take a book to Modwenna, to point out to her a particularly interesting passage she had discovered. To reach Modwenna's house, Osith had to cross a stream by a bridge. The stream was swollen, the wind was high, she was blown into the water, and remained there for two days before she was discovered. Edith thought she was safe with Modwenna, who, not expecting her visit, was not surprised at her non-appearance. On the third day, Edith, wondering that her pupil had not returned with an answer to her message, came to Modwenna. Great was the

consternation of the abbesses when they found they had lost their charge. They went to search for her. Following the banks of the stream, they saw the child lying at the bottom, holding the book open at the passage she had been told to show to Modwenna. The abbesses prayed for her restoration, and commanded her to arise from the water and come to them; which she did, she, her dress and the book quite uninjured. After the death of Modwenna, Osith returned to her parents, who soon accepted for her an offer of marriage from Sighere, king of Essex, who reigned jointly with Sebba, 664-686. Sighere had relapsed into heathenism, but promised to become a Christian on marrying Osith.

Osith's inclinations turned towards a religious life, she would rather have been an abbess than a queen, and had secretly made a vow of celibacy. Her fate was decided for her, and she was given to Sighere, but still prayed that she might have no husband but the Lord. On her marriage, she went with her husband, probably to London, which was then the capital of Essex. On one pretence or other, she declined for several days to receive the king in her bower—a separate house for herself and her attendant ladies, within the enclosure of the royal residence. At last her contrivances were exhausted, and so was the king's patience. Her seclusion came to a sudden end and her husband stood before her. Still she prayed that she might keep her vow. Sighere began to protest that without her, life held no happiness, no interest for him. But even while he spoke, there was a sound of eager voices and hurrying feet. Some of his lords cried, "The stag, the stag!" and close to the gate was the largest stag that ever was seen. Up sprang Sighere, and with all his Court, started in pursuit. Osith regarded this interruption as an answer to her prayers, and took his departure as a release from her engagement. She sent in all haste for Bishops Acca and Bedwin. When the king returned, after a chase of four or five days, he found her a veiled nun. He generously gave her an estate at Chich in Essex, and built her a church

and a monastery, where she soon gathered many holy nuns about her, and attained to wonderful sanctity.

After many years, the Danes made a raid on that coast. Their leader tried by threats and entreaties to make Osith renounce her religion, but in vain, and incensed at his failure, he cut off her head. As it fell to the earth, a fountain bubbled up, which for many years afterwards had a wonderful power of curing diseases. Osith rose to her feet, and carried her head in her hands to the church, staining the door with blood as she opened it. Her family claimed her body, but the saint intimidated by visions and other signs that she chose to rest in her own monastery. There, accordingly, she was placed in a rich shrine by Maurice, bishop of London.

By other accounts, Osith was sister, niece, or granddaughter of the Northumbrian king, St. Oswald. She has also been called the mother of King Offa. Her story is so full of anachronisms that it is probable that the transmitters of the legend have confused two persons together.

St. Osith's church and estate were afterwards called by her name, and still bear it, pronounced in the native dialect, *Toosey*.

Britannia Sancta. English Mart. Ancient British Piety. SURIUS. Strutt. Butler. Smith and Wace. Besant, London.

St. Osman or **OSWEN**, April 1, Nov. 22, V. 7th century. A princess of Ireland, supposed to have lived at St. Brieux, in Brittany. Her name and story became known through the dream of a priest in 1240. Legend says that she left Ireland with a maid, called *Aclitenis*, or *Cerota*. They went to France and built themselves a hut on the bank of the Loire, and there, one day, a hunter found a wild boar lying for safety at the feet of the saint. As she would not speak to him or answer his salutation, he was going to kill her *protégé*, but neither his dogs nor his weapon would obey him, and he returned to the town and told what he had seen. The bishop, clergy and people went out and found Osman with no clothes but

some plaited reeds. They accused her of witchcraft and they advised her to be baptized. She said there was nothing she would like better. So the people all gathered about her to instruct her and look at her, and one man who had been blind for three years, called out to her and touched her. Immediately his sight was restored, and the multitude understood that she was a virgin and servant of God. Soon afterwards she took out a bone which had stuck in a girl's throat, and this greatly increased her reputation. Her relics were kept for centuries in her chapel in the abbey of St. Denis, but they were dispersed by the Calvinists in 1567. She is one of the saints who was perhaps a goddess. She is sometimes called "*Martyr.*" *AA.SS.* Martin. Saussey. Eckenstein.

St. Osnata or **OSNAT**, Jan. 6, V. of Gleandallain in Sligo. She had a brother, St. Molaisse of Devenish, and two sisters, St. MUADHNATA and St. TALULLA. A joint festival of the three sisters was kept at Enach-arct in Leitrim. The church of Killasnet in Leitrim takes its name from Osnat and is said to have been built in one night. Archdale's *Monasticon* calls the first sister Odnata, and makes St. Osnata of Gleandallain another person. Lanigan.

St. Osnenda, OSWENDA.

St. Ossia, MATRONA (18) of Perga.

St. Osthrida, Aug. 5 (OFFRIDA, OSTRIA, OSTRID, OSTRYTHE), + 697. Princess of Northumberland. Queen of Mercia. Daughter of St. Oswy and St. Eanfleda. Wife of Ethelred, king of Mercia, who succeeded his brother Wulfere in 675. (See ST. ERMENILDA.)

Ethelred was a pious king, and a great benefactor of the Church. Churches and monasteries were multiplied and endowed in his reign, and he set his niece, St. WEREBURGA (1) over all the nunneries in his dominions.

Osthrida seems to have been unpopular among the Mercians. She had a great devotion to her uncle, St. Oswald of Northumbria, and desired to lay his bones in her husband's noble monastery of Bardeney in Lincolnshire. The monks objected, because St. Oswald had warred against Mercia, and reigned over

it as a foreign king. When, one evening, a wagon arrived at Bardeney; bearing the good king's body, they would not open their gates, so the cart was left all night outside the monastery. No sooner was it dark than a wondrous light emanated from the bier, and was seen for miles around by all the dwellers in the province, who saw as it were a pillar of glorious light standing over the saint's body and reaching up to heaven.

In the morning the monks who had wished to send the relics back to Northumberland were eager to have the royal saint buried in their church.

In 697, the South Humbrians rebelled, and murdered Osthrida. She was buried at Bardeney. In 704, Ethelred resigned the throne to Kenred, the son of his brother Wulphere and St. Ermenilda, and became a monk at Bardeney. He died there in 715, and was buried beside his wife.

Ethelred and Osthrida left a son, Kelred, who, in 709, succeeded his cousin Ceonred, and married St. WEREBURGA (2). Bede. *British Mart. Ancient British Piety*, quoting a Saxon MS.

St. Ostia, Spanish for OSITH.

St. Ostria, OSTHRIDA.

St. Ostrythe, OSTHRIDA.

St. Oswen, OSMAN.

St. Oswenda or OSNENDA, April 22, V. 11th century. Sister of B. Wolphelm, abbot of Braunviller, near Cologne. Nun at Willick under St. ADELAIDE (4). *AA.SS.*, *Præter*. Wion. Stadler.

St. Oswith, OSITH.

St. Otha, ODA.

St. Othilda, ODILIA.

St. Othildis, HOYLDA.

St. Othilia sometimes means ODILIA, sometimes HOYLDA.

St. Otta, JUTTA.

St. Ouenne or ONENNE is considered, in Brittany, to be one of the many saintly children of a Breton king. She is called sister of St. EURIELLA, descended from Fracan, who is the same as the Welsh Brychan. Ouenne is perhaps the same as GWENDELIN; possibly the same as NONNA, mother of St. David.

St. Oufe or OUFFE, ULPHIA.

St. Ouille, EULALIA.

St. Ouine (1), EUGENIA.

St. Ouine (2), OUYNE.

St. Oulfe or OULPHRE, ULPHIA.

St. Ouyne or OUINE, June 7. Date unknown. Ste. Ouine du Mans is probably a Breton or Cornish saint whose relics have been placed, on some forgotten occasion, in the crypt of the church of St. Victor, at Le Mans, where she works miracles in favour of the deaf. She is locally supposed to have been named Ouine on account of her patronage of the sense of hearing (*ouie*), but Papebroch thinks that as Eugenius has been corrupted into Ouen and Oyan, so EUGENIA has become Ouyne, and this metamorphosed name has led deaf persons more than others to seek her intercession. He quotes a history of the bishops of Le Mans by Convaserius. *AA.SS.*

St. Oyne, EUGENIA.

St. Ozilia of Namur, Jan. 3, April 5. First half of 13th century. The first name in the Calendar of Saints of the Cistercian Order, at the beginning of Henriquez's *Lilia Cistercii*. She was a devoted companion of St. JULIANA of Liège, shared her persecutions, and died before her. She may be called also ODILIA, OTHILIA, etc. *AA.SS.* Bucelinus.

P

St. Pacata, PAGATA.

B. Pacifica, March 24, V. + 1258, O.S.F. Related to St. CLARA (2) and one of her first nuns. First abbess of Spello, where she miraculously produced a fountain of water, which flows to this day. On her return to Assisi she left a ring

with which it was believed she was married to the Lord Jesus. This ring was on the point of being melted down by a goldsmith, but it miraculously disappeared out of his hands and appeared again in the *armario* at Spello. Henschenius does not consider her worship

authorized, but she is called *Blessed* in the Order of St. Francis. *AA.SS.* Mas Latrie.

St. Pacta, March 13, *M.* at Nicomedia with others. *AA.SS.* Mas Latrie.

St. Pagata, *FIGATA*, or *PACATA*, April 29. *M.* at Nicomedia in Bithynia. *AA.SS.*

St. Palatias or *PALLAYE*, Oct. 8. *V.* *M.* end of 3rd or beginning of 4th century. Her father kept her in a tower with *St. LAURENTIA* as her attendant. As he heard from her servants that she neglected the images of the gods, he beat and imprisoned her. She was then condemned to die by fire; but it destroyed her tormentors and left her unhurt. Thrown into the sea at Ancona, with a stone tied to her neck, she was saved by angels. Again she was taken by her enemies as she walked on the water, and sent into exile with *Laurentia*. Their ship was cast ashore at Centumcellæ, and they were sent by *Promotus*, the proconsul, to *Diocletian*, who ordered them to be banished to *Fermo*: they then prayed that their troubles might cease. Accordingly they died, and their bodies rest at Ancona, of which they are patrons. *AA.SS.* *R.M.* Guérin.

St. Palaye or *PALLAYE*, sometimes *PALLADIA*, sometimes *PALATIAS*, sometimes *PELAGIA*.

St. Palladia (1), *PALLADA*, or *PALAYE*, May 24, *M.* in the time of *Diocletian*. Commemorated with *SS. SUSANNA* (10) and *MARCIANA* (4).

St. Palladia (2). (*See CAMILLA* (1).)

St. Palma. A name erroneously given to *St. DOMINICA* (1) of *Tropea*.

St. Pamphila, Oct. 24, *M.* 250. Mother of *St. Serapion* or *Carbonius*.

The Christians of Florence, finding themselves persecuted in that city, resolved to flee to another, especially as there were many women and children amongst them; they therefore removed to *Faenza*. *St. Crescius*, their pastor, at their earnest request, fled with them. On the way they rested at the house of *Pamphila*, a widow, whose son *Serapion* was very ill and at the point of death. A number of friends were assembled to comfort her and mourn with her. *Pamphila*, though still a heathen, re-

ceived the strangers kindly, and *St. Crescius* cured her son, and changed his name from *Serapion* to *Carbonius*. *Pamphila* and all her guests were converted.

The danger of the whole party was increased by the accession to their number of some well-known persons. *Crescius* foreseeing his own martyrdom, told *Carbonius* to hide from the persecutors, that he might succeed him in the care of the flock. *Carbonius* fulfilled the last commands of his teacher by increasing the number of the little band of Christians. The Emperor soon heard of him and sent to take him and his companions; they were offered their safety, on condition of renouncing their faith; but as they remained steadfast, they were buried alive in a pit at *Valcava*; *St. Pamphila* amongst the rest. *AA.SS.*

B. Panacea, May 1, or the first Friday in May. *V.* + 1383. Daughter of *Lorenzo*, a peasant of *Agamio* near *Novara*.

Represented with a distaff sticking in a wound in her head, and sometimes with her step-mother beating her. She was unkindly treated by her step-mother, who sent her to keep sheep and cattle and always demanded of her more work than she was able to perform, and beat her cruelly if she did not finish her task. In the hills where she fed her flocks there was a church of *St. John the Baptist*, where she spent much time daily in prayer. At last, when she was fifteen, one evening as she was returning home with the cattle and carrying a bundle of sticks, on coming to the place where she was wont to pray, she was taken with the enthusiasm of prayer and stayed there so long that the beasts returned to their stable alone. The step-mother was angry, and with her distaff in her hand, she went to see what had become of *Panacea*; she went to the field and finding the girl absorbed in prayer, she struck her so violently on the head with it as to kill her. When *Lorenzo* heard what had happened, he ran to the place and found a faggot burning beside his murdered daughter. He could neither extinguish the fire nor

move the body. A number of people came to see the wonder, and the clergy of Novara began to worship her and preach about her as a saint. In time her body was translated into Agamio with miraculous circumstances. An oratory was built on the spot where she was killed. Many worshippers came from the surrounding country; and pictures and altars in her honour were placed in the churches of the neighbouring towns. *AA.SS.*

St. Panagia. A place in Sicily is so called. Hare speaks of her as a holy penitent or "blessed sinner;" and it may be a form of the name Pelagia, but probably it is *Panaghia*, a Greek epithet which means *all holy*. In 988, there was a church of this name dedicated to the Virgin Mary, at Cherson, when Vladimir took it, just before he married the Princess ANNA (13). Hare, *Cities of Italy*. Marrast, *Vie Byzantine*, 29, 368.

St. Pandiona, PANDOINE, PANDUINA, or PANDWINA, Aug. 26, 27, Nov. 25, March 26, V. + about 900. She is said to have been the daughter of a Scottish or Irish king or chief. She fled to England to escape from his tyranny, and lived at Isseby or Iffleby in Lincolnshire; or at Cambridge. Her well is at Eltisley in Cambs. Ferrarius, Nov. 25, March 26. Guérin, Aug. 27. *AA.SS.* (from Wilson and Capgrave) *Prætermissi*, August 26.

St. Panefrede or PANEFRIDE, Oct. 22, V. M. A companion of URSULA, honoured at St. Denis, and at Grandmont, in the diocese of Limoges. Baillet. Guérin.

St. Panephisia, Sept. 8, M. in Ethiopia. Mas Latrie.

St. Pansemnes or PANSEMMA, June 10, Penitent (Meretrix). Honoured with St. Theophanes in the Greek Church. St. Theophanes was a native of Antioch. After his wife's death, he became a Christian and a recluse. Hearing that a certain woman of the name of Pansemnes led a sinful life and caused the perdition of many souls, he commended himself to God, left his cell, went to his own house, changed his hair garment for a handsome robe, and procured ten

pounds of gold from his father, under pretence that he was going to marry a second wife. Then he went and dined with Pansemnes, and after dinner he asked her how long she had led this life. She said twelve years, and that of all the men who had come to her house she had never seen one who pleased her so much as Theophanes, and that she loved for the first time. He answered that he could not stay with her there, but would take her to his house as his lawful wife. She said that if he thought her worthy to be the wife of such a man, she would think herself honoured. He gave her the money he had brought, bidding her get whatever was necessary for her marriage, and then he went away and built a little cell near his own. He came back and told her he could not live with her until she had been instructed in the mysteries of Christianity. She was vexed, but he insisted, and she submitted. He talked to her for seven whole days about the last judgment and the retribution for such a wicked life, until she felt extreme compunction for her sins. Then she liberated all her slaves, gave away her riches, the wages of sin, and went to inhabit the cell Theophanes had built for her; and there she attained to such sanctity that she cast out devils and healed all manner of diseases. After nearly two years of this secluded life, the two saints died at the same time. *AA.SS.*

B. Pansofia. 4th century. Wife of Decente, a good man with whom St. Ambrose, archbishop of Milan, lodged when he was at Florence. They had a child Pansofio, who was possessed by a devil and was cured by St. Ambrose. Soon afterwards, the boy died. His mother in faith brought him down from the top of the house to the guest's room, and laid him in the bed of St. Ambrose. When the archbishop came home, he raised the child to life. The mother and son are buried in the church of St. Lorenzo. An old parchment Passionary calls her *Saint*. Brocchi, *Santi e Beati Fiorentini*.

St. Pantagape or PARTHAGAPA, Sept. 2, M. by drowning. *R.M. AA.SS.*
St. Pantamia, PANTANNA, POTAMIA,

or POTANINIA, Feb. 20, M. in Cyprus. Supposed same as Potamius, M. with Nemesius and Didymus; or else a companion of SS. CORONA and Victor, MM. c. 177. *AA.SS.*

St. Paola, PAULA.

SS. Papa and Mama, Oct. 1, in Ethiopian calendar. *AA.SS., Præter. See Bahuta.*

St. Papia (1) or PAPIAS, March 3, M. in Africa with GAIOLA and many others. *AA.SS.*

St. Papia (2), March 6, M. at Nicomedia with others. *AA.SS.*

St. Papias, Jan. 18, M. in Egypt, with thirty-seven others. *AA.SS.*

St. Pape, PAPULA, or POPULA. Praised by St. Gregory of Tours. Guérin. *Mas Latrie.*

St. Pappia, FAPPA.

St. Papula, PAPLE.

St. Papyras, M. with St. JULIA (21) OF TROYES.

St. Paquette, Jan. 9. Popular name of St. PASCASIA of Dijon. Cahier. Guérin.

St. Parasceve (1), March 20, one of the five sisters of St. PHOTINA (1), the woman of Samaria. *R.M.*

St. Parasceve (2), VENERA, or VENERANDA, V., June 26, July 26 or 28, middle of second century. Probably the companion or servant of St. IRENE (1), whose date is uncertain. Called in baptism PARASCEVE. After the death of her parents, she took the veil and preached. Accused by certain Jews, she was brought to trial before the Emperor and subjected to sundry tortures. She was condemned to be eaten by a dragon but made the sign of the cross, and thereby caused him to burst. Finally she was beheaded. She is worshipped both in the Greek and Latin Churches. The Bollandists call the story a pious drama. *AA.SS., Præter.*

St. Parasceve (3), Nov. 14, 8th century. The great martyr for the sake of images. Worshipped Oct. 28 by all Slavonians except Bulgarians. She is called "Parasceve of the images" by the Slavonians, and VENERA by the Italians. *AA.SS.*

St. Parasceve (4) of Tarnof, Oct. 14, also called VENERA and VENERANDA.

+1175. Born at Epivatium, near the city of Callicratia in Sorbia, of pious parents who left her co-heir with her brother Euthimius, afterwards bishop of Madytum. She led a heremical, ascetic life like Elijah and St. John the Baptist. Foreseeing her death, she visited Constantinople and made her devotions in the principal churches, and then returned to her own country and died. Her sanctity being shown by many miracles, her body was translated to Tarnof, in Bulgaria. Afterwards, for fear of the Turks, it was removed to Wallachia. Her life was written in the fifteenth century by Tsamblak, the saintly and learned metropolitan of Kief, who instituted a solemn ceremony in her honour. *AA.SS.*, appendix, from her life by Euthimius, primate of Bulgaria. Karamsin, V. 278.

St. Parasceve (5) or PRAXEDIS (4), Nov. 12, Oct. 28. Called by the Russians St. PIATENKA, by the Ruthenians or Red-Russians St. PIATNKA or PIATNITSA. Abbess. +1239. Patron of Polotsk. Daughter of Rogvolod, duke of Polotsk. She gave up all her hereditary rights to her brothers and took the veil in the Basilian monastery of the Transfigured Saviour, founded by St. EUPHROSYNE (7) near Polotsk. After seven years she was unanimously elected abbess. She acceded unwillingly, but governed to the satisfaction of all. During her rule a rumour reached the convent that a Tartar invasion was imminent. To escape this danger, Parasceve dissolved the community. She made a pilgrimage to Rome, where she spent seven years and died of fever. She was canonized by Gregory X. in 1273. She is honoured in the Roman Church Oct. 28, in the Russian Nov. 12. *AA.SS.*, appendix, Oct. 6. "*Aemera.*" *Græco-Slav. Calendar.*

St. Paris, BARIS, or BARBA. M. with ANNA (7).

St. Parta, March 13, M. Honoured with several other martyrs. *AA.SS.* (*See THEUSETA.*)

St. Parthagapa, PANTAGAPE.

St. Pascalina, PASQUALINA.

St. Pascasia, Jan. 9, V. M. at Dijon, under Marcus Aurelius. Taught and baptized by St. Benignus, apostle of

Burgundy. After his martyrdom she was taken by the heathen and burnt to death: Saussaye says with St. FLORIDA. She is praised by St. Gregory of Tours and popularly called PAQUETTE. AA.SS.

St. Pasithea Crogi, PASSIDEA.

St. Pasqualina or PASCALINA, V., Feb. 4, 12. + 1313. O.S.F. Companion of B. ANGELA (2) OF FOLIGNO, in whose life she is mentioned by Bollandus as a sedulous imitator of her virtues and acquainted with all her secrets. She died Feb. 4, and her sanctity was declared by miracles; but although she is commemorated among the saints of Umbria, in the *Menologium* of Lahier, and in other calendars, public honours were never adjudged to her by authority of the apostolic see. AA.SS., *Præter. Prayer Book of the O.S.F.*

St. Passara, Jan. 31, 4th century. Sometimes erroneously confounded with PRAXEDES. Santa Passara is a corruption of Abba Cyrus, a Coptic Father. The name soon became Abacer, then Sant' Appacera and then Santa Passara. Chastelain.

St. Passidea, May 13, is described in an article on *Distortions of Christianity*, in *All the Year Round*, June 25, 1870, as a Cistercian nun of Siena, who beat herself with thorns and washed the wounds with vinegar, salt and pepper; slept on cherry stones and peas; wore a mailed coat of sixty pounds weight; immersed herself in freezing ponds; and once hung herself for a time feet uppermost in a smoky chimney. She was PASITHEA CROGI, a native of Siena, of the Order of St. Francis. There is no authority for her worship.

St. Paternica, July 30, M. probably at Tuburbum, in Africa. AA.SS.

St. Patience, Aug. 10, 3rd century. Honoured with her husband, St. Orentius, and their son, St. Laurence (of the grid-iron), at Osca or Huesca, in Aragon. AA.SS. The legend is to be found at great length in the *Flos Sanctorum*.

St. Patricia (1), March 13, wife of Zeddonus, a priest. Martyred with him and many other Christians at *Lacum Gerati*. AA.SS.

SS. Patricia (2) (MATICIA or MITRICIA) and Modesta, March 13, MM.

Wife and daughter of Macedonius, a priest, M. in Nicomedia. R.M. AA.SS.

St. Patricia (3), March 13, honoured on the same day as St. PATRICIA (2). AA.SS.

St. Patricia (4) or PATRITIA, Aug. 25, V. 7th century. Patron of Naples. Tradition makes her the daughter of the Emperor Constantine, but Soller places her in the seventh century. She was betrothed to a young nobleman, but as she had a vow of celibacy, she fled from Constantinople with her nurse, B. AGLAE (2), and some of her maids and eunuchs. They went to Naples and thence to Rome, where she received the veil from Pope Liberius. She set sail from Ostia, intending to visit Jerusalem, but her ship was driven back to Naples, where she spent the rest of her life. As it was uncertain where she should be buried, two unbroken bulls were harnessed to a cart on which her body was placed, and they at once took it to the church of SS. Nicander and Marcian. AA.SS. A.R.M., O.S.B., Aug. 26.

St. Patrona or MATRONA (4), M. with St. ALEXANDRA (3).

St. Patruma, PATRUINA, or PATRUNIA, July 29, M. AA.SS.

St. Patyfrigia, March 13, M. at Lacum Gerati. AA.SS.

St. Paula (1) or PAULINA, June 3, V. M. c. 273. She was taught from her childhood to visit the Christian prisoners and to minister to the confessors and martyrs. She saw the sufferings of a converted heathen priest named Lucillian, who was imprisoned and tortured with four boys at Nicomedia. She washed their wounds with a sponge and witnessed the miracle of the four children coming unhurt out of the fiery furnace into which they were cast by the enemies of the Faith. She tended them on the journey to Byzantium, where the four boys were beheaded and Lucillian crucified. She also was at last taken, and after undergoing many tortures and being miraculously cured of her wounds by an angel, was beheaded at Byzantium. R.M. *Men. Basil.* Janning in AA.SS. gives the story of Lucillian and the four children, from a manuscript in the Vatican, but Paula is not mentioned.

St. Paula (2), Jan. 19. M. with her husband St. Lucian and their four sons. *AA.SS.* Compare **PAULA** (1).

SS. Paula (3) and **Cassia**. July 20, *MM.* with fourteen others at Damascus. *R.M. AA.SS.*

St. Paula (4), Aug. 10, V. M. at Carthage with **BASSA** (3). *R.M.*

St. Paula (5), June 18. Stoned at Malaga with her brother St. Cyriacus about 305. They were descended from some of the earliest converts to Christianity in Spain. *R.M. AA.SS.*

SS. Paula (6-12). *MM.* at sundry times and places. *AA.SS.*

St. Paula (13), Jan. 26 or 27, 347-404. Represented (1) with her daughter, as pilgrims; (2) with a book.

St. Paula has become famous through the writings of her teacher, St. Jerome. She is regarded as the founder of the Jeronimites, although, in fact, she did not found an Order. Her father, Rogatus, was descended from Agamemnon. Among the vast possessions he bequeathed to Paula, was the rich city of Nicopolis near Actium. Her mother, Blæsilla, traced her descent from the Scipios, the Gracchi, and Paulus Emilius. All the best traditions of the virtuous days of old Rome were kept up in her family, and Paula added to her grand descent and boundless wealth a most noble character and uncommon abilities. She was a favourite everywhere from her kind and generous disposition and her brilliant mental and social gifts. She married Toxotius, of the family of the Julii who descended from Æneas. They lived as people of their rank and wealth then lived in Rome. Paula painted her face, darkened her eyes and plaited with her own dark hair, yellow tresses from the head of some fair barbarian; she wore silk and jewels and cloth of gold; she was carried in a silver litter, she cramped her feet into gold shoes in which she could not walk without the support of a slave on each side of her.

About 379 she was left a widow, at the age of thirty-two, with five children: four daughters, **ST. BLÆSILLA**, **Paulina**, **ST. EUSTOCHIUM**, and **Rufina**, and a son named **Toxotius**, who was the father of **ST. PAULA** (14).

Paula nearly died of grief for the loss of her husband, but her friend **MARCELLA**, who was already well known in Rome for her self-denying and devout life, persuaded her to consecrate herself from that time unreservedly to God. She began at once to practice great austerity in her daily life, denying herself all but the very simplest food, forbidding herself meat, wine, fish, eggs and honey, and sleeping on a rough hair cloth, spread on the ground. The splendour of dress and the visits of pleasure and ceremony, suddenly broken off by her widowhood, were never resumed. She devoted her immense wealth and much of her time to the relief of the poor.

In 381 the bishops of the East and West were summoned to Rome, by letters from the Emperors, to deal with certain dissensions between the Churches. Pope Damasus called a council, to which among others came the aged St. Epiphanius, bishop of Salamis in Cyprus. Paula was asked to receive him as her guest; she gladly received him and extended her hospitality to his friend Paulinus, bishop of Antioch. She and her friends were delighted to entertain them and hear their experiences. They questioned them eagerly about the recluses of both sexes in the Thebaid. Epiphanius could tell them many things that aroused their interest and wonder. He marvelled greatly to see the asceticism of the desert reproduced in the heart of luxurious Rome, all the more as these hermits in the gay city were women whom he had expected to find given up to the frivolity of their class. At the same time St. Jerome, whose extraordinary learning and ability made him indispensable to Damasus, was bidden to Rome, as the Pope's secretary, and became the welcome guest of Marcella. At her house he often met Paula and her daughters, and soon became their instructor and devoted friend, and when Epiphanius and the other bishops left Rome, Jerome remained for more than a year.

He went to Jerusalem and thence wrote letters to Paula and to her daughter, to Marcella, and others of that happy group of friends. He charged Paula to

show his letters to "the indefatigable Marcella."

It was about 383 that Paula's eldest daughter Blæsilla became a widow, after seven months of a not very happy marriage. She was young, beautiful, rich, and a universal favourite, and she intended to enjoy the unbounded liberty then accorded to widows. Her conduct was without reproach, but she was far from sharing her mother's taste for asceticism and self-denial, so that Paula was not free from anxiety lest her daughter should fall into habits of frivolity or even worse. Blæsilla had a fever, and when the physicians despaired of her life, Christ appeared to her and bade her arise and serve Him. She recovered and resolved to devote to Him the life He had newly granted to her. She put on the coarse brown gown of the poorest class, she slept on the bare floor, she fasted rigorously, she spent her days in works of mercy and her nights in prayer. She had always been delicate, and this sudden change of habits completely shattered her health and brought her to the grave in four months, at the age of twenty. Her mother, nearly frantic with grief, made her the most magnificent funeral; but all Rome was indignant; they accused Paula and Jerome of causing her death, by encouraging an asceticism which her delicate frame was unable to endure; they raged against Jerome and said: "Why do we tolerate these monks! Let us throw them into the river!" They even affected to misunderstand the friendship of Jerome and Paula, and accused them of blameable intercourse. The horror of this accusation no doubt combined with other causes to decide Paula to leave Rome for the East, a step she had long contemplated. St. Jerome, from the Holy Land, wrote to condole with her grief, but reminded her that Blæsilla now belonged entirely to the Lord, to Whom Paula had vowed herself; he urged her to spurn every obstacle that detained her in Rome and to devote herself exclusively to the service of God and to visit the birthplace of the Saviour and the scenes of His labours and death.

Her second daughter Paulina was

married to St. Pammachius, who has been called the most Christian of the nobles and the most noble of the Christians of Rome. Eustochium, whose tastes were those of Paula, only, if possible, more strongly marked, was anxious to accompany her on her journey, but there remained still her youngest daughter Rufina, now twelve, and her only son Toxotius, about ten. It grieved the mother's heart to leave them, but their relations wished to keep them more in that walk of life to which their rank and fortune entitled them, than in the ways in which Paula would lead them. Jerome represented it as her duty to break every tie that bound her still to the life she was going to leave.

In 385 the decisive step was taken. Paula and Eustochium left Italy, followed to the ship by Paula's brother and a crowd of friends and relations, some admiring, some weeping, some reproaching them. Paula was calm until the ship began to bear her away and she saw her two children Toxotius and Rufina with streaming eyes stretching their little hands towards her in a last appeal, which wrung her heart but did not alter her resolve. They touched at Cyprus, where their old friend St. Epiphanius received them joyfully and showed them the monasteries there. Thence they proceeded to Antioch, where Jerome met them. When they reached Jerusalem, Paula and Eustochium went rapturously to the sites of the incidents in sacred history. At her monastery, on the Mount of Olives, they visited St. MELANIA, who was destined in after years to be estranged from Paula by the fierce quarrel that arose between Jerome and Rufinus, their respective friends and directors.

Paula and Eustochium travelled all over the Holy Land, suffering great fatigues and privations, but upheld under all difficulties, by the intense delight of identifying the localities of all those stories which their long study of holy writ had engraven on their memories. They returned to Bethlehem and built two convents, one for Jerome and one for themselves; and when they had settled in the latter, Paula built two others for holy nuns,

and a *hospitium* near them for travellers, so that "if Joseph and MARY should return, they might be sure to find room in the inn." These buildings have entirely disappeared, but close to the grotto of the Nativity, the rock chamber is still shown, in which Jerome lived while his monastery was being built and which he used to call his Paradise.

Paula and Eustochium continued to copy, criticise and otherwise help in his great work of translating the Bible into Latin. They, as well as he, had advanced in their knowledge of Hebrew since he had begun the translation in Rome. They daily read with him some portion of scripture in the original, discussing its meaning and amending each other's suggestions for translation.

Soon after their arrival they wrote to Marcella, expressing their happiness and urging her to join them. This letter is to be seen in Latin and English in the sixth volume of the Library of the *Palestine Pilgrims' Text Society*.

Paula's daughter Rufina died young. Her son Toxotius married St. LAETA, and soon afterwards became a Christian.

Paula died at Bethlehem in 404, on the 26th of January, after sunset; and as the day was there considered to begin from sunset, her name is placed in Ado's and other old martyrologies on the 27th. She was buried in the Church of the Holy Manger, where her empty tomb is still shown, beside that of St. Jerome. Her body is said to be at Sens. She was succeeded by St. EUSTOCHIUM, in the government of the monastery at Bethlehem.

R.M. Jan. 26. Several of St. Jerome's treatises and prefaces to his translations are addressed to Paula and Eustochium. Paula's life is mainly taken from his *Letters*, particularly the one called her epitaph, which he addressed to Eustochium after her mother's death. *AA.SS.* Baillet. Tillemont, *Hist. eccl.*

St. Paula (14), June 1, 5th century, daughter of Toxotius and St. LAETA and granddaughter of St. PAULA (13). This child was granted to her mother's prayers and tears, and was consecrated to God and to virginity before her birth. Lacta

begged St. Jerome to give her directions by which she might train her child. He begins his letter by exhorting her to strive and to hope for the conversion of her father Albinus, prefect of Rome; and this came about through his affection for his little granddaughter who sat on his knees, singing "Hallelujah" as soon as she could speak, and singing and reciting her hymns and prayers so sweetly that the old man's heart was touched and was won over to Christianity. Jerome, so austere in some respects, recommends that the child should be brought up with great tenderness, be encouraged with caresses and little presents to learn; be taught to read by means of wooden letters that she might become familiar with their shapes and names while playing with them as toys. She was to be so gentle and courteous that she should be beloved by every one. She was to be led to love prayer and retreat. In her early years her abstinence was to be practised with great moderation. She was to work with her hands, to dress very modestly. He prescribed a certain order in which she should read the books of the Bible, and said she might read St. Cyprian, St. Athanasius and St. Hilary. She was to be kept from all knowledge of evil, and for this purpose she was never to frequent the baths, where unseemly gossip was exchanged amongst the Roman ladies. Above all, a good example must be set her at home by her father and mother. If her parents found it impossible to bring her up thus innocently and carefully in Rome, they were to send her to Bethlehem, to her grandmother PAULA and her aunt EUSTOCHIUM. She went, as soon as she was old enough, to their convent in Bethlehem. She remained there with Eustochium, after the death of the elder Paula, and was still there in 416, when the house was attacked by the Pelagians. St. Paula (14) and St. MELANIA the younger attended St. Jerome in his last illness. Paula is not worshipped but is called Saint by many writers. She is mentioned in the lives of St. Jerome and of the sainted members of her own family. St. Jerome's *Epistle cvii*, Freemantle's edition. Tillemont, *Hist. Eccl.*

St. Paula (15), Feb. 20, surnamed **BARBATA**, V. M. Time uncertain. A beautiful peasant girl of the place now called Cardenosa, in the neighbourhood of Avila in Spain. She used to go often to pray at the tomb of St. Secundus, bishop of Avila, M. To escape from a wicked man, she prayed that her face might be disfigured. In answer to her prayer, she was immediately endowed with a thick beard and her face distorted. Her lover fled in horror and Paula gave thanks to God and is counted among the martyrs. The manner of her death is not known. *AA.SS.* from Tamayo de Salazar.

St. Paula (16), Nov. 4, V. at Rimini. There was a church dedicated in her name at the village of Roncofrede, where her distaff had grown into a tree which healed diseases. *Ferrarius.*

B. Paula (17) of Foligno, Jan. 26 or 31, + 1470. 3rd O.S.F. She was a disciple of B. ANGELINA CORBARA, and was sent by her with B. ANTONIA (6) of Florence, to Aquila, in 1433, to found two monasteries of the Order, namely, that of St. Elisabeth, and that of the Body of Christ. Paula became superior of the latter and died there. *Jacobilli, Santi dell' Umbria and Santi di Foligno.*

B. Paula (18) **Gambara Costa**, countess of Bena, March 29 and Jan. 25, + 1505. 3rd O.S.F. She came of a noble family at Brescia, and married Count Louis Costa. She was distinguished by miracles, both before and after her death at Bena in Piedmont. *A.R.M. Romano Seraphic Mart., March 29. St. Iler. Guérin, Jan. 25,* says that a plenary indulgence is granted to her worship.

B. Paula (19) **Spezzani**, August 18. Nun, O.S.D., under B. ANTONIA (7), in the convent of St. Catherine at Ferrara, in 1509. *Razzi. Jacobilli.*

B. Paula (20) **Montaldi** or of **Montalto**, Oct. 29, b. 1443 + 1514. O.S.F. The Montaldi were for years one of the distinguished families of Genoa, but it is not certain that she was one of them. She was born either at Genoa or at Montalto near Mantua. At the age of fifteen she became a nun in the convent

of St. Lucy at Mantua, where she was abbess three times, and died worn out with old age and asceticism. *A.R.M. AA.SS.* She appears in Daça's *Chronicle of St. Francis* and in Hueber's list of princesses of the Order. Her worship began within a few years of her death and was sanctioned by Pius IX. in 1866.

St. Paulica or **PAULICIA**, May 31, M. at Gerona in Spain. *AA.SS.*

St. Paulina (1), Dec. 2, Oct. 27, M. 257. Wife of Adrias. They lived at Rome. They had a daughter **MARY** (9) and a son **Neon**. St. Hippolytus was the uncle of the children and brought them up as Christians, although their parents were still heathen and would not have them baptized. He tried to keep them with him as much as possible, and did what he could to induce Adrias and Paulina to come to his house and meet St. Stephen, bishop of Rome, that they might profit by his instruction. Adrias did not wish to risk his life and property by adopting the proscribed religion, but at last he and Paulina were converted and all six were martyred the following year, the boy Neon being ten years old, and Mary thirteen. They were buried in the sand-pit, at the first milestone from the city. *R.M. Tillemont. Lightfoot. (See MARTANA.)*

St. Paulina (2), June 3, **PAULA** (1).

St. Paulina (3), Dec. 31, M. at Rome, with many others. *R.M.*

SS. Paulina (4, 5, 7), **MM.** in divers places.

St. Paulina (6), June 6, V. M. at Rome. Daughter of the jailor St. Artemius and St. CANDIDA (3), his wife. Paulina fell sick during the persecution under Diocletian. St. Peter, the exorcist, and St. Marcellinus offered to cure her, if Artemius would become a Christian. The jailor derided them, saying: "If I put you in the deepest dungeon and load you with the heaviest chains, will your God deliver you?" They answered: "It matters little to our God whether such a one as you believe in Him or not; yet you shall see that He can deliver us." Scoffing, he put them in the deepest dungeon and loaded them

with the heaviest chains. At midnight they entered his room, shining like angels; whereupon Artemius, Candida, Paulina, and three hundred others worshipped Christ and were baptized. When the confessors were led to the place of execution, they met so many Christians that the guards ran away; the Christians ran after them and detained them while Marcellinus said mass in the prison. Then Marcellinus said: "You were in our power and we did not even rescue Artemius and his wife and daughter." Then Artemius, Candida, and Paulina were thrown into a pit and crushed with stones. *R.M. AA.SS. Mrs. Jameson. Martyrum Acta.*

St. Paulina (8), one of the nine sisters of St. RAINFREDE.

St. Paulina (9), June 6, and Jan. 6, V. M. Patron of Olmutz. Moravian prints represent her pouring the contents of a pail over the town of Olmutz. Her aid is sought against fire, contagious diseases and thieves. Her date and parentage are unknown. Her worship in Moravia is traced to the beginning of the 17th century. She was chosen special patroness of Olmutz, in 1623, when her relics were taken there from Rome, and her festival is kept at Olmutz, Jan. 6. Cahier.

B. Paulina (10), March 14, + 1107. Founder of the Benedictine monastery of Cella Paulina, in the diocese of Mayence, where she is buried. Her son Wernher was one of the twelve monks who originally inhabited the monastery, whither they came from Hirsauge; the abbey was either in Saxony or on the confines of Thuringia. Trithemius, in his chronicle of Hirsauge, calls her a venerable and holy recluse on the borders of Thuringia, he gives her date as 607. Guérin gives her day as March 14. *AA.SS. Migne, Dic. des Abbayes.*

St. Pazanne, PERSEVERANDA or PECINNA. Guérin.

St. Peag, PEGA.

St. Pechinna, PECINNA.

St. Pecinna, June 24, 25, (PAZANNE, PECHINNA, PERNIA, PERSEVERANDA, PEXINE, PEZAINNE, PÉZENNE, PICINNA, or POZANNE). *Agnomine et meritis Perseveranda.* Supposed 8th century. Patron

of St. Quentin, and of Ste. Pezaine in Poitou.

She was born in Spain of a noble family. She had two sisters, SS. COLUMBA (10) and MAGBINA. They gathered other religious young women around them and led an ascetic and devotional life, until the fame of their sanctity attracted the attention of King Oliver, who reigned in one of the western provinces of Spain and was a fierce persecutor of the Christians. Columba foretold to her sisters and their friends that they were about to become the victims of persecution. She had hardly finished speaking when letters were brought, ordering them to appear before Oliver. Columba, after exhorting her sisters to be firm in the faith, went with the messengers. The king asked her who she was and of what religion, and when she had answered, he told her she might live unmolested in his dominions if she would renounce her religion. One of the bystanders told him this woman was not to be compared for beauty to her two sisters, and the impious king at once ordered some of his guards to go and seize them, swearing by his gods that he would make haste to see them himself and take them for his slaves.

Meantime, Pecinna and Magrina, warned by a dream, commended themselves to the protection of God and fled. They travelled for seven days, and then Pecinna died, exhausted with privation and fatigue. Some Christians happened to come to the spot, and saw a dove, surrounded by a celestial light, hovering over the body, and as they knew the noble birth and piety of the maiden, they buried her with due honour at a place in Poitou, now called after her Ste. Pezaine. Meantime, the messengers returned to the king and told him they could not find the holy maidens anywhere. He was furious and set off in search of them, vowing evil against them. One of his followers found the dead body of St. Pecinna and attempted to bring it to Oliver; but was struck blind for his presumption, by which punishment he was converted to Christianity.

St. Pecinna was afterwards translated to Niort, and eventually to St. Quentin,

where, in 1090, a church was built in her honour, and where her feast is observed, June 24 and 26.

From old MSS. *AA.SS.* Guérin.

St. Peculiaris or **PECULIARUS**, May 7, M. in Africa. *AA.SS.*

St. Pee, **PEGA**.

St. Pega, Jan. 8 (**PEAG**, **PEE**, **PEGAN**, **PEGE**, **PEGIA**, or **PEY**), 7th and 8th century, V. She was of the ancient Saxon family of the Ielings, daughter of Penwald and Tetta, and sister of the famous hermit St. Guthlac (April 11), who lived on an island called Croyland, in a huge fen. Pega lived on another island, some miles distant in the same fen. In 715, when he was at the point of death Guthlac said to his servant Beccel, "After my death, go to my sister and tell her I denied myself her society here on earth that we two might see each other in heaven before the face of God. Bid her place my body in the coffin and wind it in the sheet that Egburg sent me. I would not whilst I lived be clothed with a linen garment, but now, for the love of the maid of Christ, I will put her gift to the use for which I have kept it."

This Egburg was an abbess and the daughter of Guthlac's friend, King Aldulph. When Guthlac's soul departed, Beccel heard angelic songs, smelt the flowers of Paradise and saw heavenly lights in the hut. He took a boat and went to St. Pega and told her all that he had seen and heard of her holy brother. She was filled with a great sorrow and fell to the ground. Presently she arose and went with Beccel to Croyland and prayed for the dead saint for three days, and then buried him in the sheet and the coffin that Egburg, the abbess and princess, had sent him. Pega performed several wonderful cures, and so many miracles occurred at the spot, that in a year she called together a number of priests and monks and holy persons, and when they had opened the grave they found the saint's body fresh and uninjured and the linen perfectly white and clean. They then translated it into the place now called Peakirk in Northamptonshire, and here very soon Pega left her brother's psalter and scourge which St. Bartholomew had given him,

and some other relics, and returned to her own cell, where she spent three months in lamentation. Then she travelled, suffering greatly from cold and hunger, to the threshold of the Apostles Peter and Paul. As she entered the city of Rome, all the bells suddenly began to ring and continued to do so for an hour, to proclaim her sanctity to all the inhabitants; and there devoting herself entirely to the service of God, she spent the rest of her life in great holiness.

Ordericus Vitalis. *Ingulph, History of the Abbey of Croyland*. A life of St. Guthlac almost contemporary, translated and edited by Goodwin, 1848. Butler.

St. Peillan. (*See GWENAFWY*).

St. Peithien. (*See GWENAFWY*).

St. Pelagia (1), Dec. 21, V. M. 1st century. Daughter of the king of Adrianople, where St. Thomas the apostle stopped on his way to India, the day that Pelagia was being married to Denis. The apostle and his companion, the abbana (lieutenant) of Gondafore, king of the Indians, were invited to the wedding. The master of the feast seeing that St. Thomas did not eat, rebuked him and struck him on the face. St. Thomas said in Hebrew, "I will not rise from this feast until the hand that struck me is brought to me by a black dog." The only person who understood his words was a Jewess who was playing the flute among the musicians. The butler went out to draw water and a lion killed him and left him. He was eaten by dogs, and one of them, a black one, brought his right hand and laid it at the apostle's feet. The Jewess threw away her flute, and fell at the feet of the apostle, loudly exclaiming that he was a prophet and explaining to all the company what had happened. The king then requested him to bless the newly married couple. This he did, and instructed them so well in the Christian religion that they cared no more for the pleasures and honours of this world. Denis became bishop of Adrianople. Pelagia took the veil, and some time after her husband's death she was beheaded because she would not worship the heathen gods. Ordericus Vitalis.

The *Martyrology of Salisbury* gives the story with a little difference—

“St. Denis, bishop, disciple of St. Thomas the apostle, was converted with St. Pelagia, his spouse, that was the kynges daughter, whome the apostle consecrated a virgin, and made her an abbesse, whiche after the deth of her sayd spouse was desyred vnto maryage of a noble man, vnto whome bycause she wolde not consent, she was heded and buried in the same sepulchre with her spouse.”

St. Pelagia (2), Oct. 19, V. M. at Antioch in Syria, with Beronicus and forty-nine others. 1st, 2nd or 3rd century. Sometimes confounded with others of the same name. *R.M. AA.SS.*

St. Pelagia (3), July 29, M. *AA.SS.*

SS. Pelagia (4) and Benedicta, Oct. 8, VV. MM. 282, under Carus at Lyons. Commemorated in Adam King's Calendar. They are probably ST. BENEDICTA of Origny and one of her companions, or else this St. Pelagia is the actress and penitent, commemorated this day in the Roman Martyrology. The place of Benedicta's martyrdom is not Lyons, but Laen: the mistake is often made. Lugdunum has three equivalents.

St. Pelagia (5), July 11, May 15, M. Tortured for four days with St. Januarius, at Nicopolis in Armenia. They died under the tortures, and are commemorated together. *R.M. AA.SS.*

St. Pelagia (6), June 9, V. M. at Antioch, about 311 or 312, or possibly 283. A girl of fifteen. The magistrate, encouraged by the wicked example of Maximinus Daia, sent soldiers to fetch her. They came when there was no one in the house who could oppose them. She went a little way with them and then said, “Let me go back and dress.” She went to the top of the house and threw herself down and was killed. The *Menology of the Emperor Basil* says that on the housetop she prayed that she might not fall into the hands of these wicked men, and that so praying, she died. The magistrate resolved to be revenged on her mother and sisters, who had already fled from the town. He sent in pursuit. Finding themselves

nearly overtaken and their flight barred by a river, they joined hands and plunged into the water and were drowned. St. Ambrose mentions this, but Baillet thinks he confounds their story with that of St. DOMNINA (3) and her daughters BERENICE and PROSDOCE. There are several examples among the early Christian women of suicide to avoid outrage, but the Church only honours as martyrs those who are believed to have rushed to their death by a special inspiration of God, among them Pelagia. Butler thinks that Pelagia perhaps hoped to escape by throwing herself from the roof. She is highly praised by St. Chrysostom and St. Ambrose. *R.M. AA.SS. Menology of Basil.* Butler. Baillet.

St. Pelagia (7), May 4, Oct. 7, M. A native of Tarsus, in the time of Diocletian, and destined to marry his son. She heard of Christianity and wondered what it was and dreamed about it. At this time Clinus, the bishop, was baptizing many of the Greeks. She received his instructions secretly and one day begged her mother to let her go out with her nurse, and went to the bishop and was baptized. She gave him, for the poor, the robes in which she was dressed, and returned to her mother in the poorest and shabbiest costume. The mother, in great indignation and distress, went and complained to her intended son-in-law that Pelagia had gone over to the Christians. He was so shocked that he killed himself. His enraged father had Pelagia baked alive in a brazen bull. *R.M., May 4. Menology of Basil, Oct. 7. AA.SS.*

St. Pelagia (8), Mar. 23 and April 13, M. 361 or 362, with THEODOSIA (5), Aquila and Eparchius. Worshipped in the Greek Church. Claimed without authority by the Spanish and Portuguese hagiologists. Supposed companions of the martyrdom of St. Domitius, a native of Phrygia, who was put to death under the Emperor Julian. *R.M. AA.SS.*

St. Pelagia (9), the actress, Oct. 8, 5th century, surnamed in her own time, MARGARET, and called in the calendars, PELAGIA MIMA and PELAGIA MERETRIX, to distinguish her from other saints of

the same name; in some of the legends, Pelagia is spelt PELAYE, PALAYE.

She was a native of Antioch, in Syria, and in childhood received some Christian teaching, but while still a catechumen, she took to evil ways and soon became an actress. In those days there was no innocence or virtue on the stage. If the whole fabric of society was steeped in depravity, the theatre, in the opinion of Christians and heathens alike, was saturated with its dregs. The Church saw only one way of dealing with it: reform was hopeless, mitigation impossible. The Fathers made a determined and uncompromising opposition to every kind of scenic representation. If an actor became a Christian, he must renounce his profession before he could be admitted to baptism; if he returned to the stage, he was excommunicated. When Christianity became the recognized religion of the State, it was found impossible to deprive the people of an amusement to which they were so warmly attached, and the Church was not allowed to interfere. An actor was a despised person. His father might disinherit him on the sole ground of his profession. The ministers of religion must not attempt to raise him from that ignominious position. Only at the point of death was it lawful to convert him; when the world had done with him, the Church might have him. If the old classical dramas were ever put on the stage at all in those times, the women's parts were played by men, so that dancing and pantomime were the only arts practised by Pelagia and the thousands of actresses in the Roman empire.

The Patriarch of Antioch sent to request the presence of several other bishops to settle some ecclesiastical matter of moment: eight came, each attended by some of his clergy. Among the number was the aged St. Nonnus, bishop, first of Heliopolis and afterwards of Edessa. This good old man was lodged at the church of St. Julian, and one evening he was sitting outside the door, breathing the cool air and conversing with his brethren, when Pelagia passed by, riding on a mule. She was a woman of extraordinary beauty and

the best actress and dancer of wealthy and luxurious Antioch, and was so rich with the gifts of her lovers and admirers, that her dress was covered all over with gold and silver and heavy with precious stones; costly gems adorned her head and neck, which were unconcealed by any modest veil; her very shoes were embroidered with pearls; the trappings of her mule were as gorgeous as her own clothes, and she was accompanied by a train of servants of both sexes, dressed as gaily as their mistress, taking up all the breadth of the road with their noisy presence and filling the whole air with their perfumes. The reverend Fathers, divining what manner of woman she was, discreetly averted their eyes. But there was one exception: the aged and saintly Bishop of Heliopolis looked steadfastly after the beautiful sinner, and said, while tears gathered in his pitying eyes, "God will receive even such an one as this. At the last day He will set that woman before His face and compare her with us His servants, and the comparison will turn to our condemnation, for she dresses and paints herself again and again, she leaves no part of her task undone, she forgets no jewel, no pin; she spares no labour that she may serve her masters. But *we*—do we take *half* as much trouble to serve *our* Master?" That night Nonnus had a dream, of a dove, all black and dirty, flying round him as he was saying mass; he thought he caught it after much trouble, and threw it into a vessel of water, and that it came out white and glittering like snow.

Next day a vast concourse of people assembled in the cathedral, to assist at a grand ceremony, in which so many bishops were to take part. The solemn service ended, the Patriarch requested St. Nonnus to preach. His sermon was on the last judgment; he set forth its terrors so effectively, and spoke so touchingly of God's mercy to repentant sinners, that all his hearers were moved to tears. Among them was Pelagia, the actress. His words awoke in her slumbering conscience a fear for her own soul and a yearning for the better path from which she had long ago turned away.

She wrote a letter, addressed "to Nonnus the holy servant of God from Pelagia the servant of the devil," beseeching the venerable bishop to receive her into the fold of his Master. He answered assuring her that Christ would receive all penitent sinners, but referring her to the local clergy, as much more worthy instruments for her conversion than himself. But she would not be handed over to any one else. Determined to speak to him, whose words had touched her heart, she went to the church of St. Julian and begged that he would see her. He would not receive her alone; he sent for all the other bishops and she had to wait outside the door until they arrived. As soon as she was admitted, she threw herself at his feet. In her agony of contrition, she wanted to insist on being baptized on the spot: the bishops thought it necessary to have further proof of the reality of the conversion of so notorious an evil-doer; but she would not be sent away. She knew it was illegal to convert her, and she dreaded to lose the plank at which her drowning soul had caught. In her cloth of gold, with her bare neck and her bejewelled shoes, she lay on her face, weeping and sobbing on the pavement of the church, holding the aged saint by the feet and adjuring him by the God Whom he served, not to let the devil recover possession of her, and telling him that he should not have his place in the kingdom of heaven, unless he saved her too. The bishops so far yielded to her importunity as to send for the deaconess Romana, whose office included the duty of preparing women for baptism and assisting them to find an honest living. Scarcely would the penitent rise from the ground or loose her hold of the bishop's feet, until at last they made her understand that this preparation was the only condition on which she could be received into the Christian Church. Then she went meekly away with her new friend, who had had the care of many a convert and catechumen, but had never before seen an actress in the zenith of her triumphs present herself as a penitent. Romana advised her to break with her old courses by giving up all the gains they had

brought her. Accordingly, she liberated all her slaves, presenting them with the gold necklaces they had worn in her service and exhorting them to follow her example. She then summoned her steward and bade him bring all her money, jewels and finery, and lay them at the feet of Nonnus. He would not have the proceeds of iniquity used to maintain or adorn the House of God, but gave them to the priests, whose guest he was, with the stipulation that they should not once attempt to minister in their own church, until the last farthing and the last spangle had been disposed of, for the benefit of lepers and other destitute sufferers. All this time was not allowed to pass away in the world Pelagia had left, without remonstrances from her patrons, addressed both to herself and the clergy who were concerned in her conversion. But Pelagia had taken the turning into the narrow way and, would not look back. Very soon she was admitted to the sacraments, Romana standing godmother, answering for her that she would not return to her sinful life, and providing her with a plain white robe to be worn at her baptism and for the next seven days. At the font, the bishop asked her name, and she said, "My real name is Pelagia, but the people of Antioch call me Margaret, because of the jewels I wear." He christened her Pelagia, and immediately administered to her the rite of confirmation, and the sacrament of the Eucharist.

When the baptismal week was nearly over, Pelagia arose noiselessly, by night, and went to Nonnus, who gave her, instead of her white robe, a cilicium and the rough brown gown and hood of a person dedicated to God in a life of seclusion and penance. Thus habited, she left Antioch for ever and went to Jerusalem. There she visited the holy sepulchre and every spot pointed out as the scene of an incident in the life of the Lord Jesus, devoutly offering her broken heart to Him Who demands the whole, yet will accept it in fragments. Then, with her unpractised hands, she built herself a little hermitage on the mount of Olives, and there, in prayer and

penitence, she spent the rest of her life.

When Romana awoke and found her new disciple gone, she feared she had returned to the stage, and flew in great distress to Nonnus; but he bade her be comforted, for Pelagia was safe.

Three years afterwards a deacon going to Jerusalem was commissioned by St. Nonnus to inquire for a holy recluse on Mount Olivet. He did so, and through the small window of her cell spoke to Pelagia. He had been present at her interview with the bishop at Antioch and at her baptism; but he did not recognize her now. Moreover, the three years of her penitential life had so changed the once beautiful actress that he did not even guess that he was talking to a woman. A few days after this visit, Pelagia died; and then it became known that the recluse of Mount Olivet was the same person as the popular dancer, who had disappeared from Antioch. Marvellous stories of her sanctity were soon in circulation; miracles attended her relics and honoured her tomb.

Centuries afterwards, pilgrims from Europe, visiting the church of the Ascension, on the mount of Olives, were led down many steps, into a crypt where in honour of a holy penitent, three lamps were kept continually burning, and dimly showed her tomb, separated only by a very narrow space from the rock which formed the wall of the church. Whoever ventured into that small passage found himself unable to leave it until he had confessed every sin that stained his soul. Invisible bonds held him faster than any fetters forged by mortal man; but as soon as he had made a full confession he was free to depart. Tradition said this miraculous power was bequeathed to the niche by a great sinner who had done a long penance on that very spot, for it was the cell of the Actress Pelagia.

There are some contradictions concerning the Saints Nonnus and their bishoprics, consequently doubts have arisen as to the date of Pelagia's conversion, which is sometimes placed in the 4th, sometimes as late as the 7th century, but everything points to its having

occurred about the middle of the 5th century.

R.M. Her life by James the Deacon in the *AA.SS. Mart. of Salisbury. Menology of Basil.*

St. Pellegrina, PELLEGRINA.

Pellmerg. (*See TRIADS.*)

St. Penelope, IRENE (1).

St. Perche, WALBURGA.

St. Perdicia, PRODOCIA.

SS. Peregrina, (1, 2, 3), June 6, March 1, May 10, MM. in different places. *AA.SS.*

St. Peregrina (4), Oct. 5, V. M. probably before 312. Her body was taken from the cemetery of St. PRISCILLA at Rome and translated, in 1659, to the church of St. Joseph of the Augustinians, at Laibach in Krain (Labacum in Carniola), where her festival is annually kept, Oct. 5. With the body was found a cup in which her blood had been collected, and there was evidence that she had been killed by stoning; but whether her name was Peregrina or whether she was a pilgrim of unknown name could not be ascertained. *AA.SS.*

St. Permia, March 6, M. in Italy. *AA.SS.*

St. Pernelle or PERONELLE, PETRONILLA.

St. Pernia, PECINNA.

St. Peronelle, PETRONILLA.

St. Peronne, Nov. 15, 18, V. at Mortagne in le Perche, 730. Baring Gould. Guérin.

St. Perpetua (1), Nov. 4, M. 1st century. She is said by the legends to be the wife of St. Peter the apostle, and mother of St. PETRONILLA. She was put to death a short time before her husband, who when he saw her led away to martyrdom, rejoiced and called out to her, "O Perpetua, remember the Lord!" This incident is quoted by Eusebius, one account says from St. Clement of Rome, another from St. Clement of Alexandria. *Sanctorale Catholicum.* Villegas. Ferrarius. Baring Gould.

Joseph van den Gheyn, in the *Acta Sanctorum*, says that by other accounts, St. Peter's wife's name was CONCORDIA and that she was the daughter of Aristobulus, otherwise Zebedee, and of St. SALOME. Zebedee, according to this

legend, was brother of St. Barnabas and brother-in-law of Andrew, who married the sister of SS. James, John and Concordia.

St. Perpetua (2), Aug. 4. When she had been baptized by St. Peter the apostle, she converted Africanus her husband, and St. Nazarius her son; and buried many martyrs at Rome. *R.M. A.A.SS.*

St. Perpetua (3), July 5, M. with **AGNES (1)** and **FELICITAS (19)**. *A.A.SS.*

SS. Perpetua (4) and Felicitas (2), March 7, Greek Calendar Feb. 2, *MM.* in 203, at Carthage or at the neighbouring city of Tuburbum.

The martyrs Vibia Perpetua and Felicitas, with their companions Saturninus, Secundulus, and Revocatus, were catuchumens and were baptized after their arrest. Felicitas and Revocatus were slaves; Perpetua was twenty-two years of age, of good birth and education. Her family seem on the whole to have been in sympathy with her faith, except her father, who embittered her imprisonment with his alternate threats and entreaties. She had a son a few months old; a daughter was born to Felicitas in prison. The Deacon Saturnus, who had probably been the instructor of the converts, surrendered himself of his own accord, that he might be with them. Perpetua was inspired by the Spirit to pray, in the sacrament of baptism, for physical endurance. Shortly after, they were cast into the dungeons, dark, hot and overcrowded. Two deacons contrived, by bribing the officials, to have them removed for a few hours, into a pleasanter part of the prison, where Perpetua's mother and brother brought to her her infant son. She obtained leave to keep him with her in the dungeon. "And suddenly," she wrote, "the dungeon became to me a palace." Her brother exhorted her to seek a vision, that she might know if her trial would result in a passion or an escape. That night she dreamed that she ascended a perilous ladder, set with swords and guarded by a dragon, up which Saturnus had gone before her. A white-haired shepherd, of immense stature, who was milking sheep in a fair and spacious

garden at the summit, bade her welcome, and placed in her joined hands a fragment of ewe milk cheese. As she ate it a white-robed host standing round cried, "Amen." And at the sound of the voices she awoke, still tasting something indescribably sweet. When she related this vision to her brother, it was clear to them both that it signified a passion. A few days after this the report spread that the prisoners were to be brought to trial. Perpetua's father, his face worn with anxiety, came to her again. With tears he kissed her hand, cast himself at her feet and entreated her to save herself by renouncing her faith. Perpetua grieved that her father alone of all her family did not rejoice in her sufferings. She tried to comfort him, but he went away full of sorrow. On the day of the trial he brought her infant son and adjured her for his sake, if not for her father's, to recant. Still her courage held. She and all her companions confessed their faith and were condemned to fight with the beasts on the birthday of Geta Cæsar. They returned to prison rejoicing. Perpetua sent at once for her child, but her father refused to let her have him again. After a few days, while the prisoners were praying together, a voice said to Perpetua, "Dinocrates." She began forthwith to pray earnestly for Dinocrates, her brother, who had died at the age of seven of an ulcer in the face. That night she had a vision which convinced her that he was in misery, and she entreated God for him earnestly day and night, until she knew that her prayer was granted, for she saw him again in a vision playing happily like other children.

In the camp prison the Christians found favour with Pudens, the captain of the guard; he admitted their friends to see them, and when the day of the exhibition drew near, Perpetua's father came again.

Three days before the games Felicitas gave birth prematurely to a daughter, which a Christian woman took and brought up. As Felicitas groaned in her pain, a servant of the gaolers taunted her. "If you cannot endure these throes," said he, "what will you do

when you are exposed to the wild beasts?" "It is I that suffer what I now suffer," she answered, "but then there will be Another in me, Who will suffer for me, because I shall suffer for Him."

One more vision came to Perpetua. She wrestled in the arena with an Egyptian, overcame him and trod upon his head. She wrote it down with the other visions. "I have completed this up to the day before the games," she added, "but what passes at the exhibition, let who will, write."

A crowd assembled to see them eat their last meal, known as the "Free supper." It was the custom for prisoners to make an orgie of it. But the Christians partook of it as a solemn "Agape." They went from the prison to the amphitheatre as joyfully as to a feast. Perpetua moved in the procession with calm dignity, her eyes cast down before the gaze of the spectators. At the gate of the amphitheatre they were bidden to put on heathen costumes, the men, the scarlet robe of the priests of Saturn, and the women, the fillet of those dedicated to Ceres. Perpetua, in the name of the little band, remonstrated, and the tribune allowed them to go forward, clad simply as they were. Perpetua sang psalms, thinking she was already treading underfoot the head of the Egyptian, but the men addressed the spectators with scornful threats, and the populace, enraged, cried out for them to be scourged. As they passed down the ranks, each received a lash, and they counted themselves happy to have incurred one of their Lord's Passions. A wild cow had been prepared for Perpetua and Felicitas. When they had been tossed Perpetua sat up, and seeing her tunic open at the side, where the cow had gored her, she drew it together, more conscious of her modesty than her pain. Then she bound up her hair, which had fallen loose, that she might not appear to be mourning in the hour of her triumph. Felicitas lay crushed on the ground; Perpetua took her hand and raised her up, and they stood waiting. Perpetua looked around her like one awakened from sleep. "I cannot think,"

she cried, "when we are to be led out to that cow." And until she was shown the marks of injury upon her body and garments, she could not believe that she had already fought and conquered. The audience demanded to see the martyrs butchered by the gladiators. Satorus was already dead. Perpetua, Felicitas, Saturninus and Revocatus arose, gave each other the kiss of peace, and took their station where the people had desired. Motionless and silent for the most part, they met their death; but the sword of a clumsy gladiator pierced Perpetua in the ribs; she cried out loudly and herself guided his wavering right hand to her throat.

Their day, March 7, is in a Roman Calendar as old as the year 354. Their names are in the Canon of the Mass. The *Acts* detailing the trial and death of SS. Perpetua and Felicitas are among the most interesting records of the early Christian Church. Their authenticity is undoubted. They were compiled by an unknown witness of the martyrdom, from the account of her visions and imprisonment, written by Perpetua's own hand, and from a vision related by St. Satorus, in which he describes the arrival in Paradise of the martyrs, the violet path, the singing trees, and the joyful "Here they are!" of those who were eagerly awaiting the new-comers.

AA.SS. Bindley, *The Passion of St. Perpetua*. Harris and Gifford, *The Acts of the Martyrdom of Perpetua and Felicitas*. Butler.

SS. Perpetua (5, 6), Jan. 27, Feb. 2, *MM.* in Africa. *AA.SS.*

St. Perpetua (7), + c. 420, a widow and nun, said to be Superior of many holy virgins and sister of St. Augustine, who called her *Saint*. She is regarded as the founder of the primitive nuns of St. Augustine. Torelli. Compare *PLACIDA*.

St. Perpetua (8), sister of *SYNCLITICA* (4).

St. Perpetua (9), Sept. 12, V. Abbess of Remiremont in Lorraine. Daughter of a man of importance at the Court of France. He was very anxious to have a son, and threatened to kill his wife if she had a daughter.

Perpetua was born in his absence, and the terrified mother ordered the nurse to kill the baby. When the father discovered the crime he was transported with rage and remorse, and demanded to see the dead child. The nurse went to fetch it, and brought back a nice little girl sucking its finger. Martin. Bucelinus.

B. Perpetua (10) **Sardi**, O.S.D. + c. 1507. Nun under B. ANTONIA GUARNERI in the Dominican convent of St. Catharine the martyr, at Ferrara, and afterwards prioress there. Razzi.

St. Perrenelle or **PEBBINE**, **PETRONILLA**.

St. Perseveranda (1) June 22 and June 6, + c. 346, at Guadalaxara. Quintanaduñas.

St. Perseveranda (2), **PECINNA**.

St. Perusseau or **PERUSSETTE**, **PRAXEDIS**. Cahier.

St. Petronia, Sept. 29, probably **PETRONILLA**.

St. Petronilla (1), May 31. 1st century. Petronilla is the feminine diminutive of Peter. Called also **PERNELLE**, **PERONELLE**, **PEBBELLE**, **PERRINE**, **PIERINA**, **PIERRETTE**, **PIERRINE**, **PIRRONNE**.

Patron of travellers among mountains, against stone and fever, ague and toothache; one of the patrons of Rome.

Sometimes represented with a broom in her hand: sometimes with **ST. FELICULA** (1), her servant, receiving the Communion from the hands of St. Peter. A very ancient tradition says that the Apostle Peter had a daughter, who went with him to Rome. There she fell sick and lost the use of her limbs. One of his disciples said to him, "Master, how is it that thou, who healest the infirmities of others, dost not heal thy daughter Petronilla?" St. Peter answered, "It is good for her to remain sick." But that they might see the power of God, he commanded her to get up and serve them at table; which she did, and having done so, she lay down again helpless as before. Many years afterwards, being perfected by her long-suffering, she was healed. Petronilla was wonderfully beautiful, and Valerius Flaccus, a young and noble Roman, a heathen, sought her for his wife; and as he was very powerful, she feared to

refuse him. She therefore desired him to return in three days, with a great company of damsels and matrons as became his rank (not hers), and promised that he should then carry her home: but she prayed earnestly to be delivered from this peril, and when Flaccus returned in three days, he found her dead. The company of nobles who attended him carried her to the grave and laid her in it, crowned with roses, and Flaccus lamented.

Baillet pronounces her *Acts* by Marcellus a forgery. She is also mentioned in those of SS. Nereus and Achilles; which are not more reliable. In the time of Pepin *le bref* (8th century) a discovery was made, which is thus recorded in the Golden Legend (of Wynken de Worde):—"The body of St. Petronilla 'was transported fro thens where it was 'and was foude wryten in a marble by 'the hand of saynt peter. This is y^e 'tomb of y^e golden petronille my 'daughter,'"

R.M. Butler. Baillet. Villegas. Mrs. Jameson.

St. Petronilla (2), July 13. 12th century. Founder and first abbess of Aubeperre in Clermont. Wife of St. Gilbert, who went to the Crusades in 1146 with Louis VII. king of France. On his return, he and Petronilla resolved to devote the rest of their days and their great possessions to the special service of God and His poor. Their daughter, **St. Pontia**, approved their holy purpose, so they built two monasteries of the Premonstratensian Order, which had been founded by St. Norbert. The first monastery was for nuns and was the priory of Aubeperre or Aubeterre, about two leagues from the other, which was for men, and was called Neuffons. Gilbert became a monk there. Petronilla presided over Aubeperre, and there she attained to a great age in extreme holiness, and wrought many miracles, both during her life and after her death. She was succeeded in the government of the house by her daughter Pontia, who walked in her holy steps. *A.A.SS.*, June 6, "Life of St. Gilbert," by Le Paire.

Ven. Petronilla (3) **de Chémillé**,

April 24, +1149. First or second abbess of Fontevrault.

Petronilla de Craon was already a good woman and widow of the baron of Chémillé, in Anjou, when she was strongly impressed by the preaching of B. Robert d'Arbrissel, who is famous for the great number of conversions he effected; and like the holy women of Galilee and Bethany, she left everything to attach herself to the new messenger of God. When he founded the Order of Fontevrault, he confided to her the direction of thousands of persons, of all ages and ranks, who had embraced the new institution. She accompanied him on his evangelizing journeys; looked after his temporal concerns; procured for the new converts the aid they required; instructed ignorant persons of her own sex, and performed the duties of those women who followed the Lord Himself.

In 1099 Robert founded the great monastery of Fontevrault, in Poitou; he appointed Herland of Champagne, a near relation of the duke of Brittany, first abbess, with Petronilla for her coadjutor; he subjected the nuns to the rule of St. Benedict in great strictness. They received and tended lepers, women who had led wicked lives and every type of female misery. Besides severe fasting and silence, the nuns were bound to the strictest seclusion; no priest was admitted even to the infirmary; and the sick and dying were carried into the church to receive the sacraments. The founder lived to see above three thousand nuns in this one house. The monks, who lived in another house at a considerable distance, were under the abbess and she appointed their superiors.

In February 1116, Petronilla travelled with Robert, from Orsan in Berry, on a missionary journey. He then sent her to visit the nunneries of the Order in the province, while he went to places where he had promised to preach. At Bourg-Deol or Bourg-Dieu he was exhausted and fainted after preaching; he attempted to go on, as arranged, but had to be taken back to Orsan where he died. Petronilla was at Puy, but went to accompany the beloved relics to

Fontevrault, where, by his own desire, he was buried. After his death she still had to undergo much contradiction and misunderstanding, as is shown by the writings of the Ven. Hildebert, bishop of Mans; the letters of St. Bernard; the decrees of popes, etc. Pope Calixtus II. (1119-1124) took her part and, at her request, consecrated the church of the abbey of Fontevrault, and soon afterwards he sanctioned the order founded by Robert d'Arbrissel. Bishop Hildebert commended the Order, by letter, to the protection of Henry I. king of England, mentioning Petronilla as a holy woman. Petronilla finding herself opposed and misjudged, thought it would be for the good of the Order if she resigned, but Pope Innocent II. requested her to retain her office. Chambard gives the letter which shows the great esteem in which she was held by that pontiff (1130-1138). St. Bernard of Clairvaux discerned her excellent character and ardent piety. Her reputation for sanctity was nearly equal to that of B. Robert. A chapel was dedicated in her name in the abbey of Fontevrault.

Chambard, *Saints personnages de l'Anjou*. Butler. Helyot.

St. Petrude or RATRUDE, EPIPHANIA (2).

St. Pexine, PECINNA.

St. Pey, PEGA.

St. Pezaine, PECINNA.

St. Pézenne, PECINNA.

St. Phaina, FANCHEA.

St. Phaire, probably FARA, perhaps FAINA. Patron against certain kinds of tumours.

St. Phana, FAINA.

St. Phara, FARA.

St. Pharaïldis or SARACHILDE, called in Flemish VARELDE, VEERLE, VERELD, VERL, or VERYLDE, JAN. 4, V. + 745.

Patron of Ghent; of sickly children; of the health of cattle; of butter.

Represented with a goose, or with loaves of bread, or with a cat. Very few saints have a cat, as it was more associated with the bad side of a woman's character.

Pharaïldis was daughter of Witger or Theodoric, duke of Lorraine, and St.

AMELBERGA (1), who was sister or niece of Pepin of Landen, father of Charles Martel, and mother, by two marriages, of several saints whose number and names are variously given. Pharaïldis is generally said to have been the daughter of the second marriage, and sister of St. Venant, and perhaps of St. Gengulf (or Gingo), martyrs, and half-sister of St. Adelbert, bishop of Cambrai, and of SS. GUDULA, REYNELD, and ERMELIND. She was brought up by her aunt St. GERTRUDE abbess of Nivelles; and under her influence, made a vow of celibacy, foreswore all splendour of dress and luxury of any sort, and gave all her money to the poor. She had many suitors, and her parents married her to the one whose rank was the highest. She told him she was the spouse of Christ and consecrated to Him by a vow of chastity. He did not appreciate her sanctity and she could not be reconciled to domestic life. He ill treated her. They quarrelled and parted. He suffered to his dying day, from a complaint which was regarded as a direct visitation of Divine vengeance, for his disrespect and unkindness to his holy wife. She led the life of a nun in her own house, always getting up at cock-crow, to attend matins at the nearest monastery.

She died at the age of ninety; and not long after, during an invasion of the Normans, the abbot and monks of the church where she was buried, took her body, with other precious relics, and fled to Ghent.

It has been remarked that all the saints who are represented with geese have their festivals in winter, and it seems probable that the geese in the calendar marked the time when wild geese were expected to migrate, or that they were intended to typify snowstorms, and that the legends of miracles concerning geese were invented to account for the pictures.

Of St. Pharaïldis the same story is told as of St. WEREBURGA, namely, that she restored to life and plumage a goose which had been stolen and eaten. Possibly the goose that Pharaïldis carries denotes the town of Ghent, of which she was patron, and the name of which

means goose. St. BRIGID (2), St. MILBURGA and St. HILDA also ordered off mischievous geese.

The miracle of the loaves seems to have been performed after her death. A poor woman had no bread for her child and begged her sister to give her some. She answered that she had none in the house. The poor sister continued to beg; whereupon the cruel one exclaimed, "May St. Pharaïldis change the loaves into stones if I have any here!" Then all the loaves turned into stones, and two of them are still preserved at Ghent. A holy comb is kept as a relic of her. Her feast was for ages the chief holiday at Ghent and observed with great merry-making.

The Belgians say that if the sun shine on Pharaïlde's day, it foretells pestilence.

A.A.SS. Cahier. Eckenstein. Swainson, *Folklore*.

St. Phebe or PHÆBE, Sep. 3, called *the Deaconess*. A servant of the church at Cenchrea, the port of Corinth, and the bearer of St. Paul's epistle, from Corinth to the Romans. He therein commends her to the kindness of the Christians at Rome, calling her "sister" and "a succourer of many," including himself. As deaconess she was one of an Order of women appointed to take care of those parts of the church reserved exclusively for women. They also ministered to the sick, poor, and ignorant, of their own sex: the widows spoken of in 1 Tim. v. 9, are supposed to have been of the same class. In the Eastern Church the ceremony for the ordination of a deaconess contains these words—"As Thou didst give the grace of Thy Diaconate to Phebe whom Thou calledst to the work of the ministry. . . ." R.M. Romans xvi. 1, and note at end of epistle. Smith's *Dictionary of the Bible*. Littledale, *Offices of the Eastern Church*. A.A.SS. Thomassin, *Dissertations inédites. Analecta juris Pontificii*, 12th series, Col. 808.

Phebronia or FEBRONIA, June 25, in *urbe Sibi. Menology of Basil*. Probably FEBRONIA (1).

St. Pheime, a French form of EUPHEMIA. Chastelain.

St. Pherbutha, TARBULA.

St. Philga or PHILGAS, March 26, M. in Roumania. Guérin.

St. Philippa (1). (See MARIAMNA (2) and PHILIPPA.)

St. Philippa (2), Sep. 20, M. c. 220, at Perga in Pamphylia. Mother of St. Theodore, a young soldier. When it was found that he would not worship the heathen gods, he was beaten and put in a furnace. He came out unhurt. Whereupon two other soldiers, Socrates and Dionysius, were converted, and are honoured with Theodore and Philippa. Next day Theodore was tied to a cart, to which wild horses were harnessed. They ran over a precipice and perished, but he was miraculously left free and safe. He was again cast into the furnace with Socrates and Dionysius. Refreshed and kept cool with heavenly dew, they sat and talked together. Theodore told how his mother had been taken captive and carried to many countries, and he prayed to see her again. A voice was heard saying, "Fear not, your mother is here." And lo! there she was. Next day the prefect said, "I suppose not so much as a bone remains of Theodore, Socrates and Dionysius?" But when they opened the furnace they found them all sitting talking, as if they were in a comfortable room, and Philippa was amongst them. When the prefect heard that she was Theodore's mother, he said, "Persuade your son to abjure his religion, or else he shall be crucified." The heroic mother replied, "If you nail my son on a cross, he will offer himself a sacrifice to his crucified Master." "Very well," said the prefect, "if you would like to find your son dead, you can." Theodore was crucified; Philippa was beheaded, and the other two were pierced with lances. Theodore hung three days alive on the cross. The Christians took the bodies and buried them with fine linen and ointment and spices. *R.M. AA.SS.*

St. Philippa (3). (See AGAPE (3).)

B. Philippa (4) of Mareri, Feb. 16, abbess, O.S.F. + 1236. Daughter of a wealthy family of Rieti. She heard St. Francis of Assisi preach and resolved

to leave the world. After overcoming the opposition of her relations, she went with a few companions to the hill of Mareri, near her native town. Her brother built them a house near the church of the place. She established the rule of St. Clara in the community and became superior of it. She was very earnest in the conversion of sinners. Pius VII. authorized her worship in the Order of St. Francis. *A.R.M. Migne, Dic. Hag.*

B. Philippa (5), Oct. 15, V. 1401—c. 1450. She was born at Changy or Chanteliman, in the diocese of Clermont in Auvergne. Her father died a few days after her birth. When she was twenty, she went to Vienne to live with the Dame du Chastel, sister of the bishop of Vienne, to be companion to certain young ladies. She despised good clothes and food and courtly ways, and gave up all her fortune to her brothers. She went to Rome to the Jubilee. On the return journey, she showed great humility and charity to her fellow pilgrims. Afterwards she extended her ministrations to bad people and criminals. She died of the plague. She is specially honoured in Dauphiny. *AA.SS.* from a contemporary life.

St. Philista, THEOPISTA (1).

St. Philomena (1), Aug. 10 (PHILOMENA, FILOMENA), V. M. 3rd century.

In 1802, in the catacomb of St. PRISCILLA in Rome, was discovered a tombstone, bearing the inscription *Lumina in Pace Fi* (Philomena in peace), also a lily, a palm, three arrows, an anchor, and a scourge. When the stone was removed, there appeared beside the skeleton a little broken dish of dried blood. It was the custom of the early Christians to collect with a sponge the blood of a martyr and place some of it in a vessel in the grave. When the excavators removed this blood from its broken receptacle into a glass vase, they were surprised to see it shine like gold and silver and diamonds with all beautiful colours. This miracle continues to the present time. The remains were placed in a room with others until their final resting place should be decided on. A

Neapolitan nobleman wanted a body of a saint for his new domestic chapel. He was taken to the dead-room to choose. When he came near the body of St. Philomena his heart warmed to it. He chose it and took it home with all proper ceremony. No sooner was it placed in a nice glass coffin in the chapel, than the lady of the house recovered from an incurable disease of twelve years' standing. Another lady was cured of cancer in her hand. Other miracles followed. Such crowds came to the chapel that there was no room for them. The saint's body was then taken to the church of Mugnano, where more miracles occurred, and before long, the saint appeared in visions and told her story to a priest, a nun, and an artist. She said she was the daughter of a Greek prince who greatly desired to have a child and having long invoked his gods in vain, at last listened to the persuasions of Publius, a Christian physician, who promised that if the prince and his wife would become Christians and pray to the one true God, they should have a child—that child was Philomena. At the age of thirteen, she was brought to Rome where Diocletian offered her his hand and kingdom, and as she declined, she was scourged and thrown into the Tiber, shot with arrows, and finally beheaded. *La Thaumaturge* by Tobie, bishop of Lausanne. Ott, *Die Légende*. Mrs. Jameson, *Sacred and Legendary Art*.

According to Dr. Littledale, it is not at all certain that her name was Philomena. The inscription was "*Lumena, Pax Tecum Fi*," which most probably means, Light and Peace be with thee. It was, however, unmistakably the body of a martyr and was probably of the beginning of the fourth century.

St. Philomena (2), July 5, V., was never heard of until 1527, when her body was discovered, in good preservation and adorned with fresh flowers, under the altar of the church at San Severino in the Apennines; a writing was tied to her neck, setting forth that she was translated thither by St. Severinus, in the time of Totila, king of the Goths, and that she belonged to the noble

family of Clavella, which, however, can not be traced farther back than the tenth century. Her name was inserted in the *R.M.* early in the seventeenth century. *AA.SS.*

St. Philonilla, Oct. 11, sister of St. ZENAÏS. *R.M.*

St. Philothea, Dec. 7, V. M. 11th or 13th century. There are two different accounts of her life and there is a difference of nearly two hundred years in their dates, but the Bollandists do not appear to think they refer to two different saints of the same name.

The first story is that she was the daughter of a rich and miserly carpenter of Ternov in Wallachia, who insisted on her marrying a rich young man of the name of Stephen Mazias. As he was a drunkard and a profane swearer and otherwise objectionable, Philothea, with the connivance of her mother, left her home, the day before that fixed for the marriage, in the dress of a pilgrim, intending to take refuge in a convent in Macedonia which had branches in Moldo Wallachia. One of the maid-servants of her family voluntarily followed, to share her fate. Several supernatural circumstances attended the journey for the first few days and then Philothea was warned in a dream of her mother's serious illness, and returning with all haste, found her dead. Her father would not let her into the house. Stephen and all the neighbours upbraided her as the cause of her mother's death. After a time, her father took her back to act as a servant in the house, but he was very angry that she gave food and money to beggars and pilgrims, and one day, seeing her give half a loaf to a blind man, he struck her with his axe and killed her, 1060. Seventy-two years afterwards, Basil, the metropolitan, decreed that she should be worshipped as a saint. A church was built in her honour at Ardzeschul, where many pilgrims resort to kiss her hand and forehead, which are cased in silver. She is the patron of a lunatic asylum near the town.

The other story is that she lived in the thirteenth century; suffered much from the cruelty of her step-mother, and

was killed by her father, at the age of twelve.

AA.SS. Græco-Slav. Calendar.

St. Phink. Possibly same as FINCANA, an Irish or Scotch V. 6th or 8th century. There was once a chapel of St. Phink at Bendoohy, near Cupar in Angus. Forbes.

St. Phoca or FOCA, March 5, called in some martyrologies a holy woman, but Henschenius says that the saint to be worshipped is Focas, bishop and martyr at Antioch in Syria, probably under Trajan. *AA.SS.*

St. Phœbe, PHEBE.

St. Phothoo or PHOTIUS, sister of PHOTINA (1).

St. Photina (1), March 20, also called St. SAMARITANA, M. in the time of Nero. The woman of Samaria, mentioned in St. John iv. is called by tradition PHOTINA (elsewhere called EUDOCIA and ANTHUSA) and is commemorated with her sons SS. Joseph and Victor, her five sisters SS. ANATOLIA, PHOTIUS or PHOTHOO, PHOTIS, PARASCEVE (1) and CYRIACA (1), and St. Sebastian, a leader in the Roman army. Her name is not given in the Gospel of St. John, nor is she mentioned again in the Bible after the day when she talked with Christ at the well. The Menology of the Emperor Basil says that after the martyrdom of the Apostles Peter and Paul (namely thirty-six years after the time when she had "had five husbands"), she preached at Carthage with her son Joseph. Her son Victor, after doing good service in the army against the Avars, was made prefect and ordered to kill all the Christians in Galilee (or Gaul). Instead of obeying the mandate, he taught them all things belonging to Christianity and persuaded Sebastian, the ruler of the city, to believe in Christ. He was seized and brought with his co-religionists before Nero. Some of them had their eyes put out; some were skinned, and some hung on trees. Photis was tied between two trees bent together for that purpose; they were then let go and rebounded to their places, tearing her body in two. The rest were beheaded. Photina died in prison.

One form of the legend makes Pho-

tina convert and baptize DOMNINA, the daughter of Nero, who then took the name of ANTHUSA (1). There are several saints called Domnina and several called Anthusa, but there is no reason to suppose either of them to be a daughter of Nero. There are other versions of the story of Photina all equally devoid of foundation or interest.

R.M. AA.SS. Menology of Basil. Marrast, Vie Byzantine, says that the Hellenists in Constantinople honoured Artemis Phosphora, i.e. Diana the morning star, under the disguise of Photina the luminous, the Christian saint.

St. Photina (2), Feb. 13, V. + c. 400.

After seven months St. Martinian recovered from his burns [see ZOE (3)] and said to himself, "I am not safe here; I must go to a place so far from the abode of men and so rough and wild that no one will come near me, and where, above all, no woman will be able to approach." The devil was angry, but said to him, "Well, if I have not succeeded in leading you into a wicked life, I have at all events driven you out of your house; and be sure that wherever you flee, I will pursue." Martinian knew that the devil would keep his word, but he said to himself, "The devil will be there, but no woman will be able to come; that, after all, is the great point." So he went towards the sea, singing psalms as he walked. By-and-by he met a boatman who feared God. To him he said, "Brother, do you know any little uninhabited island in the midst of the sea?" The sailor said, "Why do you ask and what do you want?" The anchorite answered, "I want to flee from the world and be at peace. I find no place where I am safe from evil." The boatman replied, "There is a frightful narrow rock, a long way from the land, any one who goes near it is seized with terror at the sight." "That," said the saint, "is the place for me; there at least no manner of woman can reach me." "But how are you to get food there?" "We will make a bargain. You shall bring me food and I will pray for you. Moreover, I will work while I am sitting on

the rock. Bring me palm branches and I will plait them. You will take them and sell them, and twice or thrice a year you can bring me bread and water. First you can get me a bottle to hold water." The boatman perceiving that he was a holy man, cheerfully agreed to do as he wished, and took him in a little boat to the rock. Martinian saw that it was just such a place as he longed for, so he sang psalms and blessed the sailor. The boatman asked if he should bring some wood that Martinian might build himself a hut, but he chose rather to feel the heat by day and the cold by night. He rested there for seven years as if he were no longer in the world, and rejoiced in meditating on the Holy Scriptures. The devil failed in all his attempts to frighten him with storms; but at last he saw a ship coming, and thinking this a good opportunity of ruining the saint and gaining his soul, he destroyed it with a storm and drowned all the people in it, except one young girl, who caught hold of a board and was washed up against Martinian's rock. She called to him to help her. At first he would not, remembering how the devil had tempted him under similar circumstances before. But seeing that unless he helped her, this woman was more sure to perish than Zoë had been, he prayed God to provide a way of escape for her, and then he held out his hand and drew her out of the water. When he saw how beautiful she was, he decided that it was better to be drowned than to live on an island in such dangerous company; so he told her she would find bread and water there for two months, at the end of which the boatman would come and take her to her own country; and he gave her his blessing and making the sign of the cross, he threw himself into the sea. Photina saw two dolphins take him up and swim away with him, she knew not whither. The dolphins put him safely ashore and after thanking God for his deliverance, he said, "Alas, what shall I do? Whither shall I go? I cannot escape from the pursuit of the devil. He found me out in the mountains and even in the midst of the sea." Then

he remembered how Christ said to His disciples, "When they persecute you in one city, flee to another," so for the rest of his life he fled from place to place. Wherever he happened to be when night came on, there he stayed, whether it was in a desert or in a city; and when he had travelled through one hundred and sixty-four states he came to Athens, and went into the church. There he fell down on the floor and feeling his death was at hand he sent for the bishop who had been warned that a saint was near, and who came at once to him. Martinian was not able to rise from the ground to meet him, but begged the bishop to pray for him that he might have courage to appear before the tribunal of God: then he died.

Meantime, Photina lived on the rock, and when, after two months, the boatman came and saw a woman there instead of the hermit, he was frightened, and thinking she was a spectre, he was going away again. Photina called out to him not to be afraid for she was a Christian. But he was more alarmed than ever until she swore by Christ the King that she was a Christian and begged him to wait and hear what had happened. Then she told him everything and begged him to do for her as he had always done for Martinian and not to despise her on account of her sex, because God Who made Adam created Eve also, and would reward him for his charity to her as if she were Martinian. Then she told him that next time he came he must bring with him, his wife and a monk's dress. He did so. Photina instructed the wife to get her some wool that she might spin it, and that her labour might repay them for bringing her food from time to time. She was twenty-five years old at the time of the shipwreck, and she lived six years on the rock and at last, one day when the boatman and his wife came, they found her dead and they took her to Cæsarea and told her story to the bishop, who ordered her to be reverently buried. *A.A.SS.*, from the Life of St. Martinian by a contemporary writer. The name of Photina is not given in this old life, but by *Metaphrastes*.

St. Photius. (*See* PHOTINA (1).)

St. Phrosine or FROSINE, EUPHROSYNE.

SS. Pia and Picaria, Jan. 19, MM. with thirty-eight others at Carthage in Africa. *B.M. A.A.SS.*

St. Piala, CAILA, KIARA, or KIERA, Feb. 23, March 23, Dec. 14, V. either in Brittany or Cornwall. 5th century. Sister of St. Fingar or Guigner or Equiner.

When St. Patrick arrived in Ireland, seven heathen kings, with their priests, went to meet him but they did not approve of his doctrines. The chief of these kings had a son Fingar, who was the only prince in all the assembly to give up his seat to the great saint and treat him with respect. Lest the Christians should become greater than the heathens, Fingar's father banished him from Ireland. He and several of his friends went either to Wales, Cornwall or Brittany. After some years he returned to Ireland and found the whole population converted to Christianity. His father was dead, and the people hailed him as king. He said, "Choose some valiant Christian for your king, and marry him to my sister Piala." They agreed but Piala declined, saying that Christ was her husband and heaven her inheritance. Fingar told them not to trouble her any more and when he had commended the kingdom to the care of God, he bade them farewell and departed. Piala went with him and they were joined by 777 men, of whom seven were bishops instructed by St. Patrick. They set sail and landed in due time at Hayle on the coast of Cornwall, where they found that St. IA (3), on her leaf, had already arrived. Here they came to a place where a certain holy virgin lived in religious seclusion, and not wishing to disturb her, they saluted her and passed on to another spot to dine. They found no water, so Fingar stuck his staff into the ground and there a fountain bubbled up for the use of the pilgrims. After dinner they proceeded to a place called Conetconia (perhaps Conington), where a holy woman showed them no little kindness, for when she found that all her houses were not sufficient to hold them and that

she had not even straw for them all to lie on, she took the roofs off and gave them the thatch for bedding. She gave them her only cow for food, and cooked it for them. After they had eaten it and given thanks, Fingar ordered all the bones to be collected and the skin of the cow to be put over them. Then he summoned all the pilgrims to pray with him that the charitable woman's gift might be made good to her. When the prayer was ended, the cow stood, before the eyes of all, more beautiful than it had been before. From that day forth it gave three times as much milk as any other cow. As they resumed their journey, they looked round and saw the houses all comfortably roofed, as if the thatch had never been displaced. Then the followers of St. Fingar seeing miracles everywhere, were much comforted and confirmed in the faith.

Either in Cornwall or Brittany, King Theodoric or Ceretico heard that a great troop had arrived in his dominions, and fearing that his people would go over to the service of Christ, he went against them with an armed band; and without asking why they came or waiting for any parley, he fell upon them from behind and massacred them all.

Their festival is kept Dec. 14, at Plou-diri (Plebun Theodoric), between Leon and Brest. Their relics are venerated at Vannes. Piala is commemorated by Colgan, Feb. 23. *A.A.SS.*

St. Piamun, or AMMA PIAMUN, March 3, V., lived with her mother and span flax. She had the gift of prophecy and by her prayers saved her native place from destruction. After an inundation of the Nile, several villages quarrelled and fought about the division of the water; that in which Piamun lived was threatened with invasion by a more powerful neighbour. About three thousand of the enemy advanced with spears and clubs, determined to destroy the place, but Piamun, warned of their approach by an angel, requested the priests to go out to meet them and endeavour to turn them from their cruel purpose. The priests were afraid to go, and begged Piamun to go herself. She

withdrew to her poor little house and prayed all night. Early in the morning the enemy arrived outside the town and there they became immovable. Understanding the cause, they made peace with the terrified inhabitants, bidding them thank the holy virgin through whose prayers they had been prevented from injuring them. *AA.SS. Palladius, Historia Lausiaca.*

St. Pincia, PIENTIA.

St. Piatenka, PIATNICA, OR PIATNITSA, PARASCEVE (5).

St. Pica, April 14. According to a calendar of the Order of St. Francis, this was the name of his mother, and she was received by him into his Third Order and died holy.

Luke Wadding tells the following anecdote of the birth of St. Francis. His mother had already had five or six children without more than the usual amount of suffering or inconvenience, but this time she was for three days in labour and suffering great agony, when a beggar came to the door and asked alms, for the love of God. Something was given to him and he was bidden to pray for the lady of the house, who could not be delivered and was expected to die immediately. Said the beggar, "This child is to be a great servant of God and will serve Him in holy poverty, therefore he refuses to be born in a painted chamber or between silken curtains. Take the lady out of her bed and carry her into the stable; lay her down on the straw and she will be safely delivered." The family and servants hastened to try the newly suggested treatment, and presently a beautiful boy was born and was christened John. This was the great St. Francis. Wadding, *Annales. Kalendar of the 3rd Order of St. Francis.*

St. Picaria, M. with PIA.

B. Piccarda Donati, CONSTANCE (5).

St. Picinna, PECINNA.

St. Pience of PIENCHE, PIENTIA.

St. Pientia, Oct. 11 (PIANCIA, in French PIENCHE and PIENCHE), V. M. 1st, 3rd, or 5th century. She was baptized by St. Nicasius, who is sometimes called a convert of St. Paul and

companion of St. Denis, and sometimes eleventh or an earlier bishop of Rouen. He is perhaps St. Nicasius, bishop of Rheims, martyred with his sister, St. EUTROPIA (5), by the Vandals, in the fifth century. St. Clair, an aged heathen priest, was converted with Pientia. Together they buried St. Nicasius and his companion St. Quirinus, at Gany en Vexin in Normandy. Pientia's father beheaded her and St. Clair, and they were buried in the same place. *R.M. AA.SS. Chastelain, Voc. Hag.*

St. Pierrette OF PIERRINE, PETRONILLA.

St. Pigata, PAGATA.

St. Pigra, DIGNA (4).

St. Pilentia, in French PILENCE, Aug. 18, M. at Amasa, in Pontus. *AA.SS.*

St. Pilitrude, PLECTRUDE.

St. Pinna (1), Jan. 3. Possibly a misprint for PRIMA, M. at Tomis, with others, Jan. 3, mentioned by St. Jerome. *AA.SS.*

SS. Pinna (2), Inna and Rinna, Jan. 20, MM. *Græco-Slav. Calendar.*

St. Pinnosa, PINOSA OF VINNOSA, Oct. 22, one of the companions of St. URSULA. Said by some accounts to have been the commander under St. URSULA.

St. Pirronne, PETRONILLA.

St. Piscina, June 2. One of two hundred and twenty-seven Roman martyrs. *AA.SS.*

St. Pistis, Sept. 17 and Aug. 1, M. One of the three daughters of St. SOPHIA (1). (See FAITH, HOPE and CHARITY.) Neale, *Byzantine Calendar*, Sept. 17. Guérin, Aug. 1 and Sept. 17.

St. Placida or BASILICA, V. Sister of St. Augustine, and died the same year as he did, 430. Compare PERPETUA (7) and FELICITAS (20). Torelli, *Bistretto*, an abridgement of lives of saints of the Order of St. Augustine.

St. Placidia (1), FLACCILLA.

St. Placidia (2), Nov. 27, + 450. Queen of the Goths. Empress of Rome. Daughter of Theodosius the Great. Sister of the Emperors Arcadius and Honorius. Mother of Valentinian III. Grandmother of the younger Empress St. PLACIDIA (3). Aunt of the Empress St. PULCHERIA. Wife of (1) Ataulf, king of the Goths; (2) Constantius III., emperor.

A medal, reproduced by Dantier, represents her wearing, on her right arm, a bracelet inscribed with the name "Jesus Christ;" a dove is bringing her a crown from heaven.

Galla Placidia Augusta, daughter of Theodosius the Great, by his second wife Galla, was born either at Constantinople or at Milan. She was hardly more than a baby when her mother died, and she and her half-brother, Honorius, were confided by their father to the care of his niece Serena, the wife of Stilicho. After the death of Theodosius at Milan, in 395, Serena persuaded Honorius, emperor of the West, to marry her daughter Mary, and further to assure the throne to her own descendants, she betrothed her son Eucherius to Placidia, probably against her will. Stilicho and Serena were nominally Christians, but they brought up their son as a heathen, to please a certain party among the people.

In 404 Placidia was in Rome with Honorius. She walked before his chariot, swelling the triumph he had done nothing to earn; and she sat beside him and his child-wife in the Colosseum, to witness the last fight of gladiators and captives ever exhibited there, and the death of the last Christian martyred on that classic ground.

In 408 the Goths were besieging Rome, and Serena was accused of treacherous correspondence with them. The Senate condemned her to death and it is said that Placidia approved the sentence. History has neither acquitted nor condemned Serena, nor is Placidia's share in the matter known with certainty.

In 410 Rome was taken by Alaric, king of the Goths, and Placidia was among the prisoners. He had learned from his foes how to treat a captive lady, for his wife had been the prisoner of Stilicho and had been honourably entertained and duly returned to him. Placidia was treated with the most scrupulous respect and consideration. When the sack of the imperial city had lasted six days Alaric withdrew his army, and taking with him an immense booty and great numbers of prisoners, he marched through Apulia and Calabria, intending

to cross over to Sicily and Africa, but his plans were frustrated by a sudden and fatal illness.

His brother Ataulf—a name which means Father's help—succeeded him as king of the Goths and guardian of the captive princess. He had not the gigantic stature of Alaric, but he was gentler and, although a widower with six children, was still young and handsome. He soon became deeply attached to Placidia. The wish to please her combined with admiration for everything belonging to her, gradually civilized and romanised him, and he sought a lasting peace with Honorius. But the emperor, as a preliminary to any conditions, demanded the restoration of his sister. Ataulf hoped to make her his wife, but the daughter of Theodosius the Great did not consider the chief of a barbarian horde a fit match for her, and in spite of her inclinations, long delayed her consent. At the same time, Constantius, one of the few honest officials and the best general and statesman the emperor had, was violently opposed to the marriage of the princess to the king of the Goths. It was said that he himself aspired to the honour of the alliance. Messages and letters came and went on each side for more than three years, during which the mutual esteem and admiration of Ataulf and Placidia ripened into love, until at last, after Ataulf had removed his army and his prisoner to the south of France and taken possession of several towns and a great tract of country, he besieged Marseilles. There he was repulsed by Count Boniface, long afterwards a friend in need to Placidia and ill repaid by her; and there the Gothic hero was dangerously wounded. The alarm caused by this incident is supposed to have surprised the princess into an avowal of her affection and a consent to marry her royal Gothic lover. The wedding was held with great splendour and rejoicing at Narbonne, in 414, four years after the fall of Rome. The short period of her wedded life with Ataulf was probably the happiest part of Placidia's existence. With the approval of the emperor, they crossed the Pyrenees with a plan of setting up a new kingdom

there. A son was born to them, called, after her father, Theodosius. Great was their grief when the infant died. They buried him in a silver coffin in a church near Barcelona. But soon a greater misfortune fell upon them. Ataulf was stabbed by a servant, and only lived long enough to commend his wife to the care of his brother, begging him to send her back to Italy. Singeric usurped the Gothic throne and, instead of sending Placidia home to her brother, drove her on foot before his horse amid a crowd of captives, having first murdered her six step-children. The Goths, however, loved both Ataulf and Placidia and, disgusted with the brutality of Singeric, put him to death on the seventh day of his reign and chose Wallia for their king. Constantius now eagerly negotiated with him for the restoration of Placidia to her brother. She was exchanged for 600,000 measures of wheat and returned to the Court of Ravenna.

During the preceding five years, no less than seven pretenders had attempted to wrest the empire from Honorius, who was incapable of an effort. Their failure was due in great measure to Constantius. He was of noble birth, popular with the army and devoted to the family of Theodosius. His services were rewarded with the titles of Consul and Patrician, and Honorius contemplated honouring him further with the hand of his sister. But the widowed queen was still grieving for the husband of her love and did not intend to make a second marriage; moreover, Constantius with all his excellent qualities, was not attractive, and she trusted that Honorius would not press the point. However, when according to custom, she went on the first day of the year 417, to give her good wishes to her brother, he placed her hand in that of Constantius. The marriage took place exactly three years after her happy wedding at Narbonne. Although married against her will, the energetic and ambitious Placidia made the best of the situation; she took her husband's interests in hand, and through her influence with the indolent Honorius, rapidly advanced his fortunes. He had to return to Gaul, to prevent the barbarians yet

awhile from rending that fair province from the empire, but Placidia would never again revisit the land of her happy memories.

It was remarked that the character of Constantius deteriorated after his marriage. He, who had been a rough but jovial and generous soldier, without pride and without guile, now began to seek wealth and honours for himself; to be stern and ungracious to his former associates, while fierce orthodoxy replaced his amiable toleration for the opinions of others. Placidia's horror of necromancy went so far as to compel him, under threat of divorce, to put to death a wizard named Libanius, whom he would gladly have suffered to escape. It was not without difficulty that Placidia induced Honorius to associate his brother-in-law with himself in the empire as Augustus. Arcadius, the emperor of the East, however, did not sanction the accession of Constantius and refused to receive his picture as that of a colleague, when it was sent to him with the usual ceremony. Constantius died in the seventh month of his reign and Placidia was again left a widow, this time with two children: Justa Grata Honoria and Flavius Placidus Valentinianus, afterwards Valentinian III.

She became the constant adviser and companion of Honorius until, as is supposed, a dispute between their respective attendants brought about a misunderstanding, which soon became a violent quarrel. All the Court and all Ravenna took one side or the other, Placidia's Gothic guards—the gift of her first husband—drew their swords for their queen, and order was with difficulty restored to the town. The empress left the palace and would have left Italy, but had not the means to travel, until her faithful but ill-starred Boniface supplied her with money and attendants for her journey to Constantinople, whither she proceeded with her two children. In the middle of the voyage they were overtaken by a frightful storm. In their danger and distress, the empress prayed to St. John the Evangelist, vowing to build a church in his honour if he would rescue her from shipwreck. A mosaic

in her church at Ravenna still records the incident and attests that she kept her vow.

The imperial fugitives arrived at Constantinople in 423, not long after the marriage of Theodosius II. to the beautiful and learned Eudocia. They were kindly received but as Constantius had not been acknowledged, Placidia was not treated as an empress and had to content herself with an inferior, although magnificent station and residence. Her palace stood on a lovely point looking across the sea to Asia, at the eastern end of the promontory which divides the Golden Horn from the sea of Marmora, the site is now covered by some of the buildings of the Old Seraglio (*Hutton's Church in the Sixth Century*). She admired, not without envy, the virtues and talents of her niece St. PULCHERIA, who although young and unmarried, had the rank of Augusta and ruled in her brother's name.

Placidia and her children had been hardly a year at Constantinople, when Honorius died of dropsy. Theodosius bestowed the imperial title on Valentinian and sent him and his mother to Italy. Before their departure, Valentinian was betrothed to Eudoxia, the only daughter of Theodosius; and Placidia, to seal the compact, promised to cede Illyria to the Eastern Empire. This cession is one of the great mistakes with which she is reproached.

When Valentinian III. was established on the throne of the West, under the guardianship and regency of Placidia, one of her first acts of power was to authorize a persecution of heretics. She excluded Jews and heathens from all offices, and banished Manicheans and astrologers. She confirmed all the privileges of the Church.

She had still two great generals left: Boniface, count of Africa, the friend of St. Augustine, the devoted servant of Placidia in her days of misfortune, and Aëtius, who had at one time sided with her enemies. It would have been well for Placidia and for the empire if she could have succeeded by any exercise of feminine tact, in preventing the jealousy of these two from sacrificing the

interests of the state. Their rivalries and her dilemma are part of the history of the world and led up to her second great blunder—the loss of Africa. Inexplicable to this day and inexcusable is the fatuity with which she allowed Aëtius to undermine her confidence in the faithful Boniface. She was reconciled to her old friend and bitterly repented her mistake when the Vandals were devastating the north of Africa with fire and sword. After the death of Boniface she could neither forgive nor trust her only remaining general. She proclaimed him a rebel and traitor, but in two short years, beset by open foes and false or incapable friends, she was compelled to grant him the pardon he demanded at the head of 60,000 Huns, and to be thankful that instead of ranging himself among the enemies of the State, he asked nothing better than to be allowed once more to fight her battles.

The empire could scarcely have fallen to pieces more rapidly had the childish Valentinian ruled, than it did under the incapable Placidia. With the most earnest wish for the good of the State, she lost its fairest and richest provinces. She was equally unfortunate in her family affairs, for both her children turned out as badly, as possible. Her daughter Honoria was a grief and a disgrace, and as for Valentinian, it is enough to say of him that he never drew his sword but once, and that was to murder Aëtius, the only man who was able to protect him and his tottering throne from the barbarians. Placidia is severely blamed both for the losses to the empire and for the evil behaviour of her son and daughter.

Tillemont says that although the empire suffered great losses in the twenty-six years of her rule, she was generally respected. He adds, on the authority of Tiro Procopius, that her conduct was irreproachable; but that she brought up her son in excessive delicacy, which led to his falling into the greatest vices. Cassiodorus complains that although she worked her best for the interests of her son, she did him a great injury by giving too much rest to the soldiers, and by giving up Illyria to Theodosius II., so

that under his mother, Valentinian lost more than if he had had no guardianship and no help. Perhaps the strongest tribute to her good qualities was the suddenly increasing demoralization that set in immediately after her withdrawal from the government, a few years before her death. She spent the rest of her life in pious retirement.

She died at Rome and was buried, by her own wish, in the church of SS. Nazarius and Celsus, which she had built at Ravenna. Her ashes rest there between those of her husband and son, the last Constantius and the last Valentinian, the only tombs of Emperors of the East or West that remain in their original places; and there, for more than a thousand years, embalmed and seated in a chair of cypress wood, and dressed in imperial robes, she could be seen. This strange relic of the declining empire was accidentally burnt in 1577. Some of the clergy, struck by the great length of certain of the bones which alone remained, had the curiosity to measure them, and came to the conclusion that the empress must have been of immense stature.

She had some share in the building of the great church of SS. Peter and Paul at Rome, begun by her father and finished by Honorius. She built, in 440, the triumphal arch which may still be seen in that church, having survived the fire of 1823. Above the arch is a mosaic head of Christ, one of the most precious gems of ancient Christian art now existing. The earliest extant specimens of Byzantine sculpture are in the churches she built in Ravenna.

The Bollandists promise an account of her when they come to her day. Colin de Plancy. *Monstier. Mart. of Salisbury*, Dec. 3, "Barbaciane." Gibbon. Lebeau. Tillemont and other modern authors cite Sozomen, Olympiodorus, Theodoret, Peter Chrysologus, Idatius, Sidonius, and Jornandes.

St. Placidia (3), Oct. 10, granddaughter of St. PLACIDIA (2), and possibly also named like her, GALLA. PLACIDIA (3) was born about 441, and died towards the end of the same century or beginning of the next. She was the younger

daughter of Valentinian III. and Eudoxia, daughter of Theodosius II.

In 455, Valentinian, who had scarcely a redeeming quality, was assassinated at the instigation of the senator Maximus, who was at once elected emperor. He compelled the widowed Empress Eudoxia to become his wife, an indignity she bitterly resented; and when he shortly afterwards admitted to her that he had planned the murder of Valentinian, and why, she determined that she would no longer remain in his power. Her own near relations were dead. She bethought her of Genseric, king of the Vandals, and invited him to come to her rescue. He set sail at once and the first tidings Maximus had of the negotiations were the appearance of the Vandal fleet at the mouth of the Tiber. The new emperor fled but was killed by the servants of Eudoxia. Despite the intercession of Pope (St.) Leo, the city was given up to pillage for fourteen days. Among the spoils were the golden candlestick and other sacred treasures brought from Jerusalem by Titus. Many precious trophies perished in a ship that sank on its way to Carthage. Eudoxia and both her daughters—Eudocia and Placidia—were carried thither as captives. On their arrival, Genseric married his son Hunneric to the Princess Eudocia, whose first husband had been killed in the sack of Rome. The three imperial ladies adhered to their Catholic faith, although the Vandals were Arians and persecuted the Catholics. Many acts of plunder and cruelty were perpetrated by heathens, Catholics and Arians, under pretence of opposing heresy and establishing the true faith. The Emperor Marcian, husband of St. PULCHERIA (and consequently uncle by marriage of the captive empress), demanded that the widow and unmarried daughter of Valentinian should be set at liberty. This was eventually arranged under his successor Leo I.; and, in 462, they were sent to Constantinople. Eudocia, the wife of Hunneric, escaped many years afterwards and spent her last years at Jerusalem, leaving a son Hereric, who succeeded his father and gave peace to the Church.

Some time between the years 462 and 469 Placidia married Flavius Anicius Olybrius, to whom it is supposed she had been betrothed in her father's lifetime. The family of the Anicii was the most illustrious of all the great noble houses of Rome. Olybrius, after the sack of Rome, had retreated to Constantinople where he was well received by the emperor. He was consul in 464. Placidia and her husband, infinitely better born than Leo I., and sufficiently wealthy notwithstanding their reverses, were among the most distinguished members of the society of the Court and capital. Their characters, tastes, and manners eminently fitted them to adorn the highest private station and but for the fatal gift of a crown, they might have gone on together, to a happy and peaceful old age. Meanwhile the chief authority over the Western Empire was wielded by Ricimer, who commanded one of the great bands of barbarian soldiers in Roman pay. Since the death of Valentinian, three successive emperors had reigned nominally by his sufferance. In 472 Anthemius, the fourth of these, quarrelled with Ricimer and appealed to the Emperor of the East, who sent Olybrius to settle their differences. Ricimer invited Olybrius to supersede Anthemius; Genseric and Leo favoured the arrangement, and after a struggle of a few months, Anthemius was killed, and Ricimer died, leaving Olybrius emperor. It is probable that Placidia joined her husband at Rome, and lived with him there a short time as Empress. She has the credit of founding with him, the church of St. EUPHEMIA.

Olybrius died seven months after his elevation to the throne and little more than three months after Anthemius, probably a natural death, but even this is not certain.

The year 472 made Placidia an empress and a widow. She went to Jerusalem and there she gave herself to the study of holy writ and visited, with great devotion, each spot made sacred by an incident in the life of our Lord. It is probable that she and her sister met again at Jerusalem.

At some time during the reign of the

Emperor Zeno (474-491), Placidia sent ambassadors to Hunneric and obtained of him, for friendship's and kinship's sake, that the Catholics of Africa should elect whom they would as bishop of Carthage.

In Adam King's *Calendar*, the 12th of October is marked as the festival of four thousand nine hundred and seventy-six martyrs "in Afrike vnder hunerik king of ye vandals 479."

Placidia spent the last years of her life in Italy, where she was treated with becoming consideration by Odoacer. She died at Verona, in the odour of sanctity, and was buried in the church of St. Stephen. She is said to have lived until after the establishment of the rule of Theodoric, in Italy, 493.

Olybrius and Placidia had an only daughter, Juliana, who married Ariobindus, consul in 543.

Muratori. Ducange. Tillemont. Du Fresno. Procopius.

St. Placidina, Nov. 15, 6th century. She was descended from Sidonius Apollinaris, and married St. Leontius, who was a soldier in 531 and afterwards became bishop of Bordeaux. He died about 564. Her sister ALCHIMIA is commemorated with her. Smith and Wace. Stadler.

St. Placilla, FLACCILLA.

St. Plato, PLATONIDA, or PLATONIDES, April 6. A holy woman who died in peace and is honoured in the Greek Church. A.A.SS. St. Platonides and two other martyrs at Ascalon are mentioned in the *Roman Martyrology*, April 6, as if they were men. This is perhaps one of the instances where obscurity of detail or clerical error has given rise to apparent multiplication of saints.

St. Plaudia, Oct. 11, honoured at Verona. Guérin. Perhaps same as PLACIDIA (3).

St. Plautilla, May 20, + c. 66. Mother of St. DOMITILLA (2), niece of the Emperor Domitian, and sister of the consul Flavius Clemens, whose wife was St. DOMITILLA (1). Plautilla was converted and baptized by St. Peter. She placed herself among the crowd on the road by which St. Paul passed from Rome to the place of his martyrdom—

Aquas Salvias, now called Tre Fontane, about two miles from Rome. She besought his blessing, and he asked for her veil to bind his eyes when he should be beheaded, promising to return it to her after his death, and bidding her go a little aside and wait until he should come back. After his martyrdom St. Paul appeared to her and gave her the veil stained with his blood. After a life passed in the practice of all virtues, she died in peace. *R.M. AA.SS. Leggendario.* Mrs. Jameson.

St. Plectrude, BLITTRUDE or PILITRUDE, 7th and 8th century. Called princess and duchess of Austrasia. Patron of Cologne. Daughter of Hngobert. Wife of Pepin of Herstal, mayor of the palace (679 to 714) who was the second of the three great Pepins, son of St. BEGGA (1), nephew of St. GERTRUDE of Nivelles, and great-grandfather of Charlemagne. Cologne was his capital, and was about the centre of his dominions. They had two sons, Drogo and Grimwald, who died in the flower of their age. Pepin, although said to be of stricter morality than many of his contemporaries, took another wife, named Alpais. St. Lambert remonstrated, and Alpais had him murdered before the altar. Meantime St. Swibert—an English missionary of royal descent, who had preached in many countries and performed many miracles—came to Cologne, where Pepin and Plectrude received him very graciously and gave him land and whatever was necessary to build a monastery at Werda on the Rhine.

When Pepin was dying at Joppila, he was much troubled in mind, on account of the murder of St. Lambert, instigated by his inferior wife Alpais. St. Swibert and Agilulf, bishop of Cologne, went to visit him, but first they consulted Plectrude, who charged them to warn him that it was as much as his soul was worth to disinherit her sons and make the son of Alpais his heir. They went, and the dying man received them willingly and listened respectfully to all they had to say, until they began to discuss the point of his wife and his mistress and who should be his heir;

then he became very angry and Alpais burst into the room in a fury and ordered them out. They returned discomfited to Plectrude. Pepin died the same year and was succeeded by Charles Martel, his son by Alpais. Plectrude's son Grimwald had left four sons, whom she kept with her in Cologne, proclaiming the eldest mayor of the palace and ruling in his name. Her stepson Charles, afterwards surnamed Martel, she imprisoned in a strong castle, but the people liberated him. He soon defeated her general, allowed him to retire with honours from his post, and made peace with Plectrude. She gave up her four grandsons, three of whom were provided with ecclesiastical benefices, the other, who was more energetic, was conveniently found dead, but Charles is not accused of the murder. He gave Plectrude an estate in Anstrasia where she might end her days in peace. St. NOTBURGA (2) was her niece.

Alpais is said to have repented of her crimes and become a saint.

Among the *Diplomata Maiorum Domus* in Pertz, *Monumenta Germaniæ*, vol. xxvii., are several grants signed by Pepin and Plectrude. Pertz, *Hausmeir*. Leibnitz, *Scriptores Brunsvicensis*, "Life of St. Swibert," by Marcellinus. Chronicle of Fredegarius, in Bouquet, II. 453. Brower, *Annales Trev.* I. 359. Fraher, *Germanicarum Rerum*.

St. Pœmenia, May 16. Beginning of 4th century. Mother of St. Alexander, M. (May 13), a young Roman soldier under the Emperor Maximian. Accused of Christianity at Rome, he spoke of Jupiter and the other gods with contempt; whereupon the emperor gave him over to Tiberianus, a tribune, who had orders to search for Christians from Rome to Byzantium, and not to spare any of them.

Alexander was at once condemned to horrible tortures, which he bore joyfully. Tiberianus then ordered him to be bound with heavy chains and taken with him to Thrace. That night an angel of the Lord appeared in a dream to his mother saying, "Arise, Pœmenia, take thy slaves and thy horse and follow thy son, fearing nothing, for he is going to meet his death for Christ's sake, therefore take no rest

until thou arrive at the place whither they have sent him." Pœmenia arose with great joy and did as the angel of the Lord had bidden her, and followed her son until she came to the city whither they had taken him. When she arrived, Alexander was undergoing an interrogation before Tiberianus. When the holy woman saw him, she cried out, "That Great God, the Good Shepherd, in Whom thou hast believed, help thee, O my son!" Tiberianus inquired who had spoken, but no one in all the crowd that stood around could tell whence the voice had come.

Tiberianus angrily ordered the prisoner to be removed. As the soldiers were leading him away, Pœmenia asked them to let her speak to her son, who was glad to see her and bade her go with him to the place of his martyrdom. Some of the soldiers who guarded him said, "Blessed indeed art thou, Alexander, for great is thy faith, for behold thou hast sustained no injury from all the torments thou hast endured."

Alexander was taken to various different towns and many arguments and torments were vainly used to induce him to renounce his faith. Tiberianus and some of his attendants had very alarming visions concerning him. At Sardica the Christian inhabitants came out to meet the confessor and ask his prayers.

At Burtodexion, near Adrianople, St. Alexander again met his mother; he bade her not weep and told her he hoped that on the morrow he should finish his course. At Druzipera, on the river Ergina, Tiberianus ordered Alexander to be thrown into the water to be eaten by the fish. When, by the indulgence of his executioners, he had preached to the soldiers and prayed in their hearing, one of them named Celestinus said, "Oh, martyr of Christ, it is my office to put you to death, but pray for me that this sin be not laid to my charge." Alexander told him to obey without fear the orders he had received; then Celestinus bound Alexander's eyes with a handkerchief and drew his sword; but when he was going to strike him, he saw an angel standing by, and his hand was stayed. "Courage, brother," said the saint,

"strike as thou art commanded." Celestinus told him the reason of his hesitation. Alexander prayed that God would suffer his martyrdom to be accomplished, so the angel disappeared and Celestinus cut off his head.

Meantime, Pœmenia arrived at a place called Zorolus and inquired where her son was. She was told he was that day condemned to die at Druzipera, about eighteen miles off. She hastened thither with tears and lamentations and when she got near Druzipera, she met the soldiers who had beheaded Alexander and thrown him into the river. Four dogs had found the body and drawn it out of the water and were keeping guard over it, and when the martyr's mother came within two miles of the place, two dogs came running to meet her and gently taking hold of her, one on each side, they led her to the body of her son, which she embalmed and buried in a noble tomb on the other side of the Ergina, looking towards the west. Many miraculous cures were wrought at the spot. Ever afterwards, by the help of the Holy Spirit, whatever she asked of God, she obtained, and many angels used to come and sing psalms with her. Alexander appeared to her in glory and directed her to take her servants and return home and be of good cheer as Christ would soon bring her to His kingdom. She went back to Rome and is not again mentioned in the Acts of St. Alexander. She is called *Saint* by some writers, but the Bollandists do not consider it clear that she is to be worshipped. *AA.SS.* from Lipomanus and an old Greek manuscript.

St. Pœmia, Jan. 3. *AA.SS.* Guérin.

St. Pœnica, Jan. 3, M. in Africa. *AA.SS.*

St. Polentana, POLENTAINE, or POL-LUTANA, July 15, M. at Carthage with St. Catullinus, deacon, and several others; all buried in the Basilica of Faustus. Migne, *Dic. Hag.* *AA.SS.*

St. Pollena or POLLINA, Oct. 8, V. at Trécaut in Vermandois, + c. 700. Migne, *Dic. Hag.* Sausseye.

St. Pollentia, Dec. 9, M. at Antioch with St. Gerontius and some others. Stadler from the Elenchus of *AA.SS.*

St. Pollina, POLLENA.

St. Pollutana, POLENTANA.

St. Polyxena, Sept. 23. Sister of St. XANTIPPE. *R.M.*

St. Poma, June 27, V. 3rd century. Sister of St. Memmius (Aug. 5) or Menge, first bishop of Châlons-sur-Marne. He is said by tradition to have been sent from Rome by St. Peter the apostle, with St. Sixtus, bishop of Rheims, and St. Denis of Paris; a later biographer has tried to make the story more likely by substituting the name of St. Clement, pope, for that of St. Peter. All that is known with any certainty is that St. Memmius was worshipped as patron of Châlons in the time of St. Gregory of Tours, 6th century. It is said that Poma accompanied him from Rome and was buried beside him. *AA.SS.* Baillet.

St. Pompeia (1), one of the martyrs of Lyons, beheaded, being a Roman citizen. (*See* BLANDINA.)

St. Pompeia (2) or COPAGIA, Nov. 30, honoured with her daughter St. SEUVE. *British Piety*, Supplement.

St. Pomponia, Feb. 11, patron of a parish in Condomois. (Chastelain, *Voc. Hag.*) She was martyred with St. VICTORIA (2).

St. Pomposa, Sept. 19, V. M. 853. A native of Cordova. Her parents had a considerable rank and property there, but seeing all their children inclined to a religious life, they sold most of their possessions and built a double monastery at Pillellar, a few miles from that city, and retired there with all their family and several other friends. Pomposa was a young girl at this time, but soon distinguished herself by her austerities and by her envy of the Christians, who were put to death for their faith, by the Mohammedans. When her friend St. Columba (11) suffered martyrdom, Pomposa was so anxious to undergo the same fate that it became necessary to shut her up in the monastery and guard her. One night, however, she contrived to make her escape, and waited for day-break at the gates of the city. They were no sooner opened than she presented herself to the governor and spoke with such boldness against his religion and his prophet that he ordered her head to

be cut off before the gate of the palace, Sept. 19, 853. *R.M. AA.SS.* Eulogius Baillet.

St. Pontia, daughter of St. PETRONILLA (2) and her successor as prioress of Aubeterre.

St. Pontiana, Feb. 27, M. Her head is preserved in the church of St. Nicholas of Tolentino at Genoa, and her office read there. History unknown. *AA.SS.*

St. Poplia, PUBLIA (2).

St. Popola, PAPELE.

B. Popolana. St. CATHERINE (3) OF SIENA is called LA BEATA POPOLANA.

SS. Popula and Bamora, May 15, MM. Mentioned only in the *Martyrology* of Tamlaght. *AA.SS., Præter.*

St. Porcaria. (*See* CAMILLA (1).)

St. Porentella, POTENTELLA, or PUDENTELLA, May 7, M. in Africa. *AA.SS.*

St. Portuna, V. invoked in an ancient Anglican litany. Migne, *Patrologiæ Curæ Completus*, vol. 72.

SS. Posenna (POSENNIA, POSSENNIA), Prompta (PROMPTIA) and Fracla, Jan. 3, hermits near Rheims, in the 5th or 6th century. They were members of a family of ten brothers and sisters, who left Ireland as pilgrims and settled on the banks of the Marne. St. Gibrianus, May 8, was one of the brothers. *AA.SS., Præter.*

St. Posinna (1) or POSINNUS, Feb. 12, M. at Carthage. Commemorated in the *Martyrology* of St. Jerome. *AA.SS.*

SS. Posinna (2, 3), June 2, two of two hundred and twenty-seven Roman martyrs commemorated in the *Martyrology* of St. Jerome. *AA.SS.*

St. Possidonia, Sept. 11. This name was given arbitrarily to the body of an unknown saint, taken from the cemetery of St. PRISCILLA at Rome, and translated to Fana, near Modena. *AA.SS., Præter.*

St. Posthumiana or POTAMIA. One of the martyrs of Lyons, beheaded, being a Roman citizen. (*See* BLANDINA.)

St. Postiniana or POSTUNIANA, July 29, M. in Africa. *AA.SS.*

St. Potamia (1), POSTHUMIANA.

St. Potamia (2), PANTAMIA.

St. Potamia (3), Dec. 5, + 302, at Thagura in Africa. *R.M.*

SS. Potamia (4), July 30, M. at Tuburbum; (5) April 15, M. at Antioch. AA.SS.

St. Potamicena (1), June 28, M. 202. Represented with a crown in her hand. A famous martyr of Alexandria, in the sixth persecution, the same in which SS. PERPETUA and FELICITAS suffered. After enduring extreme torture, Potamicena was burnt with her mother St. QUINOTIA MARCELLA. A centurion named Basileides had charge of her. As he led her to the place of torture he defended her from the insults of the gladiators and the populace. This kindness was rewarded by his conversion. She thanked him and spoke to him of the crown of life. He thought there must be something in it, and asked her, "How do you know that you shall have such a crown?" "If you see me with it," she answered, "will you believe that I have it?" He said that of course he would. Soon after her death, she appeared to him in a dream, wearing a crown brighter than any on earth, and bearing another in her hand which she promised to him. He at once confessed himself a Christian and was thrown into prison. There he was baptized by the brethren, beheaded and numbered among the saints, June 30. R.M. Neale, *Church History*.

St. Potamicena (2), June 7, Feb. 22, V. M. called the younger. She was the slave of a wicked man of Alexandria, in the reign of the Emperor Maximian. She was young and beautiful, and her master tried to seduce her by bribes and threats, and at last denounced her as a Christian, arranging with the prefect of the city that her trial should be stopped if she consented to obey him. A cauldron of boiling pitch was prepared for her and she was told she must be cast into it if she adhered to her resolution. She remained firm, and the prefect ordered her to be stripped and plunged into the cauldron. She cried out, "By the head of the Emperor whom you serve, do not order me to be stripped. Order me rather to be let down by slow degrees into the boiling pitch, and you will see how great a measure of patience is given to me by Christ Whom you

know not." Her request was granted and in three hours, when the pitch reached to her neck, she expired. It was common among the Romans to pour boiling pitch on the bodies of slaves as a punishment. AA.SS., June 7. Tillemont. Smith, Latin Dict, "Pix."

St. Potaninia, PANTAMIA.

St. Potentella, PORENTELLA.

St. Potentia. (See CENERIA.)

St. Potentiana (1), PUUDENTIANA (1).

St. Potentiana (2), April 17, perhaps 13th century. A weaver. Patron of Andujar. Joint patron with St. Euphrasius, of Villanueva near the Guadalquivir.

Represented weaving or holding some implement necessary to that handicraft.

Local tradition said she was a weaver at Villanueva in very remote times and was buried among the ruins of an ancient Gothic building where many persons resorted to pray, and to honour the saint. They often took earth from the tomb and carried it to sick persons to cure them. In the seventeenth century, Cardinal Sandoval, bishop of Toledo, attended by several dignitaries and a great concourse of people, opened the tomb and found the body of the saint in excellent preservation. They also found a little chapel where there was a very old picture of St. Potentiana with SS. Bartholomew and Ildefonso.

Some years afterwards these relics were translated, part to Andujar and part to Jaen. No one could discover anything about her. The tradition that she wove and that her loom remained until "the days of our fathers" led Bilches to conclude that she lived after the restoration of Andalusia, consequently after the year 1200. AA.SS. Bilches, *Santos de Jaen y Baeza*. Madrid. 1653.

St. Potentilla, PORENTELLA.

St. Pozanna, PECINNA.

St. Præpedigna, Feb. 17 and 18, also called PROBEDIGNA, PROPEDIGNA; in French, PRÉDIGNE. Wife of Claudius and mother of Alexander and Cuthias. This whole family was converted by St. SUSANNA and her father, with their friend Maximus, they were condemned during the persecution of the Christians under

Diocletian, openly to exile from Rome, but secretly to be put to death at Ostia and thrown into the sea, Claudius and Maximus being too popular and influential to be publicly executed in Rome. *R.M. AA.SS.*, "St. Susanna, Feb. 18." *Martyrum Acta.*

St. Praxedis (1), sometimes called in French PÉRUSSETTE or PERUSSEAU; in Italian, PRASSEDE. Commemorated with her sister St. PUDENTIANA, May 19 and July 21. Probably second half of 2nd century.

Represented with a sponge (to signify that they gathered up the blood of the martyrs), a vase, a lamp, spices for embalming, or a bundle of twigs. In a mosaic of the 9th century in the church of St. Praxedis in Rome, she is being presented to Christ by St. Paul, while on the other side St. Pudentiana is presented to Him by St. Peter.

Some of the legends say they were the daughters of SS. Pudens and CLAUDIA (1), mentioned by St. Paul (2 Tim. iv. 21); that St. Peter lodged in their house when he was in Rome; and that they had two brothers, SS. Timothy and Novatus. But it is more probable that they were the daughters of another Pudens, a senator, and that they lived in the second century. Their mother is sometimes called St. SABINELLA.

After their father's death they had a great deal of property, part of which was at the foot of the Esquiline hill and was covered with houses and baths. They helped and comforted the persecuted Christians by every means in their power, burying the martyrs in caves under their own house and collecting their blood in a well by means of a sponge. They had all their servants—ninety-eight in number—baptized by Pius I., who was pope from 141 to 157. In consequence of a decree of the Emperor Antoninus, that the Christians were to have no temples but to worship God in their own houses, Pius used to say mass in the house of these two sisters, where there was an oratory called in their biography a *ville*. It afterwards became a parish church and is considered the oldest in the world. It anciently bore the name of the *Church of the Pastor*

and is now called by the name of *Santa Prassede*. In the chapel of Sta. Prassede, near the door of this church, a long marble table, protected by a grating of iron, is set into the wall, and bears this inscription: "on this marble slept the holy V. Praxede." Here is also a well surrounded by a railing, where St. Praxedis preserved the remains of the martyrs and into which she poured the blood which she had collected with a sponge.

Their life purports to be written by a holy pastor, an eye-witness of their good works; supposed to be Hermas, disciple of the Apostles, or Hermes, brother of Pope Pius I.; but Baillet says the document was forged some centuries later and bears no sign of authenticity.

R.M. AA.SS. Butler. Baillet. Mrs. Jameson. Villegas. King. Bleser, *Rome et ses Monuments.*

St. Praxedis (2), "a pretended queen," honoured July 21 as one of the companions of St. URSULA. Baillet.

St. Praxedis (3), July 10 or Aug. 6 (EUPRASIA, EUPRAXIA, called by the Saxons ADELAIDE, and by some writers AGNES), + 1109. Daughter of Vsevolod, grand-prince of Russia (1078–1093), and great-grand-daughter of Yaroslav the great. She married first Henry, margrave of the Nordmark, a member of the family of the counts of Stad: he died in 1087, and a year afterwards she became the second wife of the Emperor Henry IV. He treated her very badly. She escaped from his custody and sought the protection of the Countess Matilda, who was glad to avail herself of the weapon which Praxedis's charges against her husband put into the hands of his enemies. Matilda recommended her to Pope Urban II., who advised her return to her own country. The synod of Placentia, in March, 1095, was greatly occupied with the case. The dreadful accusations were never proved or disproved; but the Pope and his party took the side of Praxedis against their enemy the emperor. After his death, she went, in 1106, into a convent at Kiew. According to Giesebrecht, she died there. Others say she died Abbess

of Kampen. Giesebrocht, III. Karamsin. Bucelinus. Wion, *Lignum Vitæ*.

St. Praxedis (4), PARASCEVE (5), patron of Polotsk.

St. Prèce, APRINCIA.

St. Precia or PRETIA, Sep. 19, V. Abbess. Sister of ST. VICTORINA, and daughter of Goërich, bishop of Sens (741-750), who was cured of blindness by touching a pebble stained with the blood of St. Stephen. Martin. Stadler.

St. Predislava, EUPHROSYNE (7), patron of Polotsk.

St. Preminola, abbess of St. Cesarius. 7th or 8th century. *Gall. Chr.* I. 620, B.

St. Pretextata, May 19, M. at Getulia in Africa. AA.SS.

St. Pretia, PRECIA.

St. Preuve, PROBA (3).

St. Pribislawa, PRZBISLAWA.

SS. Prima, seven martyrs at different times and places. AA.SS.

St. Primæva, M. with ST. VICTORIA (2).

St. Primiatala, PRIVATULA.

St. Primina (1), Oct. 9, M. at Rome. AA.SS.

St. Primina (2), March 7, perhaps same as IRMINA (1), founder and abbess of Horres. (See MODESTA (3).) AA.SS., *Præter*.

St. Primitia, April 18, V. M. Her body was translated from Rome to Bologna, 1622. AA.SS., *Præter*.

St. Primitiva (1), May 11, M. Beheaded with parents, brothers and sister. AA.SS.

St. Primitiva (2, 3), July 23, Feb. 24, MM. R.M. AA.SS.

St. Primosa, June 2, one of two hundred and twenty-seven Roman martyrs. AA.SS.

B. Principia (1), Jan. 31, V. 5th century. Disciple of ST. MARCELLA (7), who saved her from the soldiers of Alaric at the cost of her own life, in 410. AA.SS., *Præter*, from Razzi. Lebeau, v. 365.

St. Principia (2) of Thémolac, mother of St. Cybar or Eparchius, a native of Périgord. He was a hermit for forty years at Angoulême and died 581. Stadler. Guérin.

SS. Prinia (1, 2), June 1, MM. with ST. AUCEGA.

St. Prisca (1), PRISCILLA (1).

St. Prisca (2), Jan. 18, V. M. 1st century. Called the first martyr at Rome. Represented holding a palm, a lion at her feet, an eagle hovering over. A young Roman girl of a noble and powerful family, baptized at thirteen, by St. Peter, in her father's house on the Aventine, where he was often entertained. She underwent cruel scourging and other tortures rather than renounce her faith; the English edition of Villegas says she was "buffeted blacke and blew." She was thrown to the wild beasts in the amphitheatre, but they would not touch her. She was at last dragged to the Ostian way and there beheaded. One of the oldest churches in Rome stands on the spot where she was baptized. It was consecrated in 280 by Pope Eutygianus. Baillet says she is a duplicate of ST. MARTINA and ST. TATIANA. R.M. AA.SS. *Leggendario*. Villegas. Mrs. Jameson. Bleser, *Rome et ses Monuments*. Blunt's *Annotated Prayer-book* places her in the 3rd century.

SS. Prisca (3, 4), June 3, Sept. 28, martyrs. AA.SS.

St. Priscilla (1) or PRISCA, July 8, Feb. 13. She is called PRISCA by St. Paul (2 Tim. iv. 19). She was the wife of St. Aquila, who was a native of Pontus. They lived at Rome in the reign of Claudius and were tent-makers. When with all the other Jews they were banished from Rome by Claudius, they went to Corinth, at that time the chief city of Greece and a place of extensive trade. It is not known exactly when they were converted, but it is probable that they were among those Christians to whom the Jews had attributed the tumults of which they themselves were the authors and which had led to the expulsion of all Jews from Rome. They had not been long settled at Corinth when St. Paul went there from Athens. He and Aquila became acquainted, and St. Paul lodged with him and his wife, and for his maintenance he worked at their common trade of making the Cilician tent or hair-cloth. He remained there eighteen months. He left Corinth to return to Jerusalem, in fulfilment of a vow, and

took with him Aquila and Priscilla, as far as Ephesus, where he left them to instruct the faithful and convert the heathen who were in that town. They were still at Ephesus three years afterwards, in the year 57, when the apostle returned there and greeted the Corinthians in their name in his first epistle to them. It is probable that St. Paul was again their guest at that time. He stayed at Ephesus about three years. They helped him in his efforts to extend and instruct the infant Church. He bears witness that they risked their lives for him. They were assisted in their kindness, charity and hospitality by their servants who were all Christians. They left Ephesus about the same time as St. Paul and returned to Rome in the fourth year of Nero, which was the sixth year of the banishment of the Jews. St. Paul went through Phrygia and Macedonia, to Corinth, whence he wrote his epistle to the Romans, in which he salutes Aquila and Priscilla first and praises them specially. It is not known whether they were still at Rome when St. Paul came there as a prisoner for the first time, but it is certain that they had returned to Asia at the time of his second imprisonment there, which was followed by his martyrdom. They survived St. Paul, but the time and place of their death are not known with any certainty, although they are sometimes said to have been martyred at Rome. They are worshipped in the Greek Church, Feb. 13, and St. Aquila alone, July 14. Acts xviii. 2. 1 Cor. xvi. 19. Rom. xvi. 3, 4, 5. *R.M.* Baillet.

St. Priscilla (2), Jan. 16, 1st century. A Roman matron. Mother of St. Pudens, the senator who was father of SS. PRAXEDIS and PUDENTIANA. Priscilla received St. Peter at her house and was his disciple and is said to have made at her expense the cemetery called by her name in the Via Salaria. Others say it was made by Pope St. Marcellus at the expense of another St. PRISCILLA, early in the fourth century. *R.M.* *AA.SS.* Compare CLAUDIA (1).

St. Priscilla (3), Jan. 18, M. at Avitina. *AA.SS.*

SS. Priscilla (4) and Luina, Jan. 16,

c. 304. When Maxentius came to the throne, there were many Christians in Rome and throughout Italy. He knew that they looked for indulgence from Constantine, who followed his father's example of toleration. Maxentius, to vie with Constantine, ingratiated himself with the Christians by stopping the persecutions and restoring the churches, and even pretended at one time to join their religion. The Church took breath. The number of the faithful increased every day. Pope Marcellus made twenty-five new *tithes*, like so many parishes, in the town of Rome, which were departments for twenty-five priests to provide for all the baptisms and other spiritual needs of the converts. He also induced two rich and pious women named Priscilla and Luina, one to build a cemetery on the Via Salaria, the other to leave the Church heir to all her wealth. These donations did not tend to the well-being of the community. Maxentius, angry and jealous, threw off the mask, ordered Marcellus to sacrifice, and on his refusal, shut him up in his stables to clean the horses: there he died of the hardships. *Le Beau, Bas empire.*

This Priscilla is in the German Martyrologies and in Ferrarius' Catalogue of Italian Saints, but Bollandus thought it was perhaps no other than PRISCILLA (2) mother of Pudens, and that an error in the date had given rise to the story of another saint of a later generation. *AA.SS.*, Jan. 16.

St. Privata (1) or PRIVITA, June 7, M. in Africa. *AA.SS.*

St. Privata (2), May 2, M. *AA.SS.*

St. Privatula or PRIMATULA, Feb. 2, M. in Africa with thirty-seven others, commemorated in Jerome's and other old Calendars. *AA.SS.*

St. Privita, PRIVATA (1).

St. Proba (1), PROCLA.

SS. Proba (2) and Lollia, June 23, MM. end of 3rd or beginning of 4th century. Daughters of St. Gainus and sisters of St. Urbanus. They lived at Lystra and were all converted and baptized by their uncle or grandfather, St. Eustochius, who had formerly been a heathen priest. They were taken with him to Ancyra to be tried as Christians.

There they suffered horrible tortures with some miraculous circumstances, and were all beheaded in the reign of Maximian. *AA.SS.*

St. Proba (3), Sept. 5, April 28, called in French *PREUVE*, V., an Irish recluse, martyred in her retreat at Laon in Picardy. She is worshipped with *GRIMONIA* or *GERMANA*. Their relics are at Herford in Westphalia. A chapel was built on the site of their martyrdom and became famous for miracles. The town of *Chapelle* grew up round it and took its name from its origin.

Proba is mentioned by Molanus and Canisius and in several other important calendars. *AA.SS.*, April 28. French *Mart.*, Sept. 5.

Stadler says that Proba lived at Tonson near Laon and was beheaded; that Germana was the daughter of a heathen Irish Prince, and that they have undoubtedly long been honoured together in Belgium. (*See* *ST. GRIMONIA.*)

St. Probata or **PROBATUS**, May 10, M. in Africa. *AA.SS.*

St. Probedigna, *PRÆPEDIGNA*.

St. Processa, May 6, M. at Milan with many others. *AA.SS.*

St. Procla, *PROCLA* or *PROBA*, October 27, the wife of Pilate, mentioned but not named by St. Matthew, xxvii. 19; worshipped among the Greeks and Russians, but never in the Western Church. *AA.SS.*, *Præter*.

St. Proclina, April 15, M. in Italy, towards the end of the first century, honoured with several other martyrs. *AA.SS.*

St. Procula (1), *PROCLA*.

St. Procula (2), Oct. 12, V. M., time uncertain, at Gaimatum or Gannacum in Auvergne. It is certain that her worship was established in Auvergne and sanctioned by the local authorities of the Church as that of a martyr of chastity, but the following tradition does not rest on any good foundation. She was of a noble family living in the mountains between Auvergne and Rutheni. She was piously brought up and early made a vow of celibacy. She lived the life of a nun in her parents' house until she was thrown into great consternation by their entertaining a plan for her mar-

riage, the alliance being sought by all the neighbouring families. Abhorring the idea of a temporal union, as she considered herself the wife of Christ, she tried to change the resolution of her father and mother by persuasion, entreaty, and tears; but finding her efforts vain, she fled in disguise to a thicket in the mountains between Auvergne and Bourbon. Here she considered herself safe, but her retreat was discovered by her *prétendu*, who offered her marriage or death. Her choice was quickly made. Her head was cut off and she carried it in her hands, singing psalms all the way to the church where she gave it to Paul the chaplain, and received the sacraments of the Church. The miracle of a martyr carrying his or her head after decapitation is here and elsewhere stigmatized as fable by hagiographers. *AA.SS.* Appendix.

SS. Procula (3, 4), April 2, June 3, MM. *AA.SS.*

St. Procusa, June 1, M. with *St. AUCEGA*. *AA.SS.*

St. Prodigia, *PRODOCIA*.

SS. Prodocia, *PRODIXIA*, or *PERDICIA*, *Veronica* and *Speciosa*, July 11. Three holy virgins of Antioch whose names are in the Martyrology of St. Jerome. *AA.SS.*

St. Prompta, or *PROMPTIA*, sister of *POSENNA*.

St. Propedigna, *PRÆPEDIGNA*.

St. Prodoce, or *PRODOCE*, M., daughter of *St. DOMNINA* (3) of Antioch and sister of *St. BEBENICE* (2). *AA.SS.* Baillet.

St. Proseria or *PROSIRIA*, Oct. 12, M. in Syria. *AA.SS.*

St. Prospera, Sept. 4, V. M. Her body is worshipped in the church of *St. Radgund* at Milan, but as her name does not appear in the Martyrology it is probable this name has been given after her translation, to the body of some unknown martyr brought from one of the Roman cemeteries. *AA.SS.* *Præter*.

St. Protasia, or *PROTHASIA*, May 20, Dec. 19, Dec. 18, V. M. c. 287. Chief patron of Senlis in the diocese of Beauvais, where her relics are kept in the cathedral. In 1392 they were brought out with a solemn procession to restore

health to Charles VI. king of France ; and in 1529, under Francis I., to obtain peace. Chastelain. *Gynecæum*. Guérin.

St. Protominorissa. St. Francis called his brethren "Minors"—*Lesser Brothers*. St. CLARA (2) was the first woman of the order, the *Protominorissa*.

St. Prudentia (1), April 15, M. at Antioch in Syria. *AA.SS.*

B. Prudentia (2) **Casati**, May 6, 1414-1492. V. *O.S.A.* Nun in the convent of St. Martha at Milan. About 1454 she was sent to Como to preside over a new community there, which she did for thirty-eight years. **B. BEATRICE** (11) was of the same family and lived at the same time. They may have been sisters. *AA.SS.*

St. Prudentia (3), locally spelt **PRUDENCIA**. Early 17th century. A peasant woman of Aurrecoechea in the chestnut woods of Goyerri, on the mountains of Berriz in the Biscayan provinces. She was left a young widow with a posthumous son, Ignacio. He went to sea against her wish. She spent the time of his absence in prayer. Longing greatly to see him again, she was one day transported with joy because she thought she saw his ship. She walked a great distance, as though treading on air, to be on the shore by the time he arrived, but she found it was another ship and no tidings of her son were to be had ; so she walked the long way back, up the steep paths with a heavy heart, and when she got home to her poor little dwelling, she died at midnight.

On the top of the hill above Aurrecoechea, stood a hermitage of St. Bartholomew, the care of which was confided to a holy woman living near and called the nun of Berriz. She was praying at midnight and at the moment of Prudentia's death she saw in a vision that the hermitage had disappeared and in its place the gates of heaven were standing wide open and she saw Prudentia entering the gates amidst a legion of happy mothers whose love and sacrifices had obtained for them the aureole of the saints. Notwithstanding her joy and thankfulness, she felt a pang of regret that there would be no one left

to welcome Ignacio when he returned. But he never did return, and none knew when or where he died. The house where he was born was eventually converted into a convent of Capuchin Trinitarians, whose first superior used to apply the holy sacrifice of the mass for the salvation of the son of Prudentia. Basque legend, from Miss Monteiro's collection.

St. Przbislawa, PRZISPISLAWVA, or PRIBISLAWA, 10th century. One of the native Patron Saints of Bohemia. Granddaughter of St. LUDMILLA. Daughter of Wratislav, duke of Bohemia (+ 916) and his heathen wife Drahomira. Sister of St. Wenceslas and of Boleslas the cruel. Aunt of St. MLADA. Drahomira and Boleslas were strong upholders of the heathen party in the State while Wenceslas was an earnest Christian. In 938 Boleslas killed Wenceslas at the door of the church. In the struggle Wenceslas's left ear was cut off. After a time so many miracles were wrought by the murdered Saint, that his guilty brother became alarmed and had his body translated into the church of St. Vitus, in Prague ; but the severed ear was missing until it was divinely revealed to his holy sister Przbislawa in what place it must be sought for. She was buried first near the village of Jablon, under Mount Krutina, where God honoured her body with celestial lights and angelic songs, whereby many heathen were won to Christ, and after several years she was solemnly translated to a church built in her name and honour, by a certain Christian named Chotislav. Now she lies in the citadel of Prague, beside her brother St. Wenceslas, near the door of the cathedral.

Chanowski, *Vestigium Bohemise Pix.* Dlugosch, *Hist. Poloniæ*, I. 90. Palacky, *Gesch. v. Böhmen*. Balbinus. *Hist. Ducibus ac Regibus Bohemise.*

Przbislawa is possibly the same as STRZEZISLAWA, mother of St. Adalbert. Strzezislawa is called daughter of Wratislav, and, in certain monastic records referred to by Chanowski, she is styled a sister of St. Wenceslas. She married Count Slawnic of Libic, who was related on his mother's side to the ducal

house of Saxony. Slawnick and Strze-zislawa had six sons, of whom five at least were martyrs. The most famous was Woytesch or Wojtjch, afterwards called Adalbert. He was the second bishop of Prague, succeeding Ditmar in 982. He was most earnest in teaching and spreading the Christian religion in his own country and in Poland and Hungary, and was for some years a monk in Italy. After his return to Bohemia, he was murdered by heathens, and is accounted a martyr. One of his brothers, Radim, was devoted to him and was perhaps killed with him in 997; the other four were besieged in their ancestral castle of Libic, by the Wrsowces, and being driven at last to take refuge in the church, were murdered before the altar. Palacky. Chanowski, *Vestigia*, II. 42.

St. Publia (1), Jan. 27, M. in Africa. *AA.SS.*

St. Publia (2) or *POPLIA*, Oct. 9. c. 362. Mother of John, a holy priest of Antioch. In her widowhood, she was a deaconess of the church of Antioch, and had the care of several younger women. They used to sing psalms, and one day as the Emperor Julian was passing by, they sang, "The idols of the heathen are silver and gold." As the emperor ordered them to be silent, Publia sang the same verse over again louder. He sent for her and as she still sang, he ordered his soldiers to strike her on the mouth; whereupon she reviled him for his cruelty, and went home and there continued her singing.

R.M. Menology of Basil. AA.SS. Baillet, from Theodoret's *History of the Church*. Le Beau, III. 19.

St. Pudentella, *PORENTELLA*.

St. Pudentiana (1) or *POTENTIANA*, May 19, July 21, V. One of the patrons of Rome. Sister of St. PRAXEDIS. Pudentiana died first and was buried beside her father Pudens, in the cemetery of Priscilla. She has a church in Rome, with very ancient mosaics representing the two sisters offering crowns to SS. Peter and Paul. *R.M.*

B. Pudentiana (2) Zagnoni, Feb. 14, V. 1603. O.S.F. in Bologna. She one day put on a silver ring in obedience to

her mother; then took it off and threw it away. Next day, when praying, shut up in her little room, an angel came and gave it back to her. Her life was written by John Andreas Bota. *Prayer Book, 3rd O.S.F.* Bagatta, *Admiranda*.

SS. Puelles, Oct. 17, 2nd or 3rd century. A place in the diocese of Carcassonne is called Mas-Saintes-Puelles (*Mansus Sanctarum Puellarum*), five miles from Recand. When St. Saturninus, first bishop of Toulouse, was martyred by being tied to a bull, none of the few Christians in the city dared to bury him, except two young girls whose names are not preserved. They were seized by the heathen persecutors, put in prison, scourged, insulted, and cast out of the city. They fled to Recand and remained there for the rest of their lives. *AA.SS.*

Mas Latrie says the date was about 260, and the place was Castelnaudry, which was afterwards more famous as the birthplace of St. Peter of Nolasca, founder of the Order of St. Mary for the Redemption of Captives.

St. Pulcheria, *CHÉRIE* or *PULQUÉRIE*, V. Sept. 10, July 7, 399-453. Empress of the East.

As a great promoter of the worship of the BLESSED VIRGIN MARY, she is represented in imperial robes, holding in one hand a lily, in the other a tablet bearing the word ΘΕΟΤΟΚΟC (*Theotokos, Mother of God*), or in a group with her two young sisters. Her noble face is still to be seen on coins.

She was granddaughter of Theodosius the Great; daughter of Arcadius (395-408), her mother being Eudoxia, a Frank; sister of Theodosius II. (408-450); and wife of Marcian (450-457.)

Ælia Pulcheria was the eldest child of her parents, and when her father died in 408, she had already shown so much virtue and ability that, although only sixteen, she was at once invested with the title of Augusta, and became the guardian and spokeswoman of her brother Theodosius II., who was two years her junior and was weak and indolent although amiable.

Foreseeing the troublesome complications that were sure to arise if marriage with herself or either of her sisters

were a goal for every man's ambition, and influenced by the religious fashion of the time, which extolled celibacy as the highest state, and pronounced chastity a hundred times higher than all the other virtues put together, she and her sisters—Arcadia and Marina—publicly bound themselves by a solemn vow of virginity, and in a grand religious service, in presence of a vast concourse of people, they offered in the church of St. Sophia at Constantinople, a jewelled golden tablet on which their vow was inscribed. From this time they renounced all splendour and frivolity and passed their time in studying the Holy Scriptures, in visiting the poor, and in prayer for the welfare of souls. At fixed hours Pulcheria devoted herself to the business of the State and the education of her brother. She took care that he should acquire the best manners and accomplishments of a gentleman of his day. Feeble though he was, his watchful guardian had the satisfaction of seeing him free from vice, and on the whole, well disposed. He was incurably indolent, but would make a point of rising at dawn for the morning prayers with his sisters.

The Eastern empire was never more flourishing, nor were virtue, art and science more protected and encouraged than under the rule of Pulcheria. Among all the descendants of the great Theodosius, she alone appears to have inherited any share of his manly spirit and abilities. She has the credit of abolishing the remains of heathenism in several parts of her brother's dominions. The numerous churches and hospitals she built were paid for without costing a sigh to the poor. She did not omit to say the proper prayers of each hour and sing the psalms with her sisters, but she gave careful attention to public business and had all orders executed with incredible expedition, although always in the Emperor's name. She was easy of access to all classes of her people; any one who failed to obtain justice in the ordinary manner could bring his case before her and be sure of a patient hearing. It was in pursuance of this custom that she became acquainted with Atho-

naïs, the beautiful and learned daughter of a philosopher of Athens; who complained that her brothers had taken the whole of their father's inheritance and left her no means of support.

Pulcheria was so much impressed with the beauty and charm of Athenais that she subsequently suggested her to Theodosius as a suitable bride. Athenais became an easy convert to Christianity, and was baptized by the name of Eudocia. The marriage took place with great splendour in 421 and led to many years of happy union, while the most cordial relations existed between the sisters-in-law.

About 423, Pulcheria and Theodosius welcomed to Constantinople their aunt, the exiled St. PLACIDIA with her children. She was several years older than Pulcheria. She had reigned as queen among the Goths and as empress at Ravenna; yet her status as empress was not admitted. She chafed at her subordination to Pulcheria, whose superior she should have been by age and relationship, but on the death of Honorius, emperor of the West, Theodosius and Pulcheria conferred on Placidia the title of *Augusta* and sent her back to Ravenna to establish her son Valentinian III. on the throne of his uncle.

One of Pulcheria's pious works was to send to Comana in Pontus, to bring home the body of St. John Chrysostom, who had been banished by Arcadius and Eudoxia, and had died there in exile. The dead saint was received with the highest honour. Theodosius and Pulcheria devoutly walked in the procession with the Patriarch St. Proclus, and asked pardon of God for the sin their father and mother had committed in persecuting the holy man. He was buried among the emperors and bishops in the church of the Apostles, in 438.

In the same year was completed and published the world-famous *Codex Theodosianus*, a collection of all the laws since Constantine. Within a few years it was acknowledged as the law book of the Eastern and Western empires. It was the solid civil bond of the Byzantine empire, and gave to the barbarians ideas of justice and civilization. Theodosius

and Pulcheria deserve the credit of entrusting this important work to capable and worthy men, and of giving it to their subjects. (Gregorovius, *Athenais*.)

Pulcheria continued to govern until Chrysaphius, one of the emperor's favourite officers, inspired Eudocia with jealousy of her ascendancy, and Theodosius, after resisting the influence of his wife and his minister as long as his feeble nature was able, complied with their suggestion that the reins should be taken from her hands, and to this end, commanded St. Flavian, bishop of Constantinople, to make her a deaconess of his church. Had this been done, she could never again have taken part in secular affairs, but Flavian, who considered her duty was at the helm of the State, secretly sent a message advising her not to be found when she should be sent for. She accordingly withdrew from Court in 447, and lived quietly for a few years, at a country place of her own, in the plains of Hebdomon. During her absence, the empire and the Church fared badly. In 449, was held the second council of Ephesus, called Latrocinium (assembly of robbers). Pope Leo I., the Great, wrote to Pulcheria urging her to return to Constantinople and remonstrate with her brother on the persecutions and abuses which were carried on in his name. This she did with such effect that Theodosius at once banished Chrysaphius. Theodosius II. died in 450. His daughter Eudoxia was married to Valentinian III., emperor of the West, but no one in either empire thought of making over the succession to them. Pulcheria became sole empress; but as it was unprecedented that the empire should be ruled by a woman, solely in her own right and name, it was expedient, notwithstanding her age and her vow of virginity publicly made, that she should marry. Her choice of a husband was as wise and as popular as her other decisions. She gave her hand to Marcian, one of the most distinguished generals in the imperial service, making him her colleague and consort. She was over fifty, and he, little under sixty. He was of obscure birth and had risen by his own

merit without bribery or patronage. He had won laurels in the wars against the Persians and the Vandals, and had energetically carried out the wishes of Pulcheria and her brother in the interests of the persecuted Christians in Persia and the Catholics in North Africa. Marcian had a daughter Euphemia, whom Pulcheria married to Anthimius, afterwards emperor of the old Rome.

Pulcheria died in 450, and Marcian, by firm and equitable rule, continued to justify her choice for seven years. He stopped the advance of the barbarians. He repeatedly demanded from Genseric the release of Pulcheria's niece Eudoxia, widow of Valentinian, and her daughter St. PLACIDIA (3).

Among Pulcheria's claims to the veneration of the Church, her promotion of the worship of the B. V. MARY is prominent; dedications in her name were not as yet so usual as they soon became. Pulcheria built three magnificent churches in Constantinople, in honour of the Mother of the Saviour; one of these had for its chief treasure, the girdle of the Blessed Virgin; another possessed her shirt, while the third boasted of a picture of the B. Virgin, painted by St. Luke.

Pulcheria appears in the *R.M.*, Sept. 10, and is also honoured, July 7, and with her husband Marcian, Feb. 17. There is abundance of contemporary testimony to all the chief events of the life of this empress. Among modern authorities are Gibbon, Lebeau, Sismondi, Stephens (*W. R.*), *St. Chrysostom, his Life and Times*. Her special works of piety and claims to sainthood are treated of by Tillemont, Baillet, Butler.

St. Pulvenna, honoured at Berri. Guérin.

St. Pumice or PUMELIA, July 27, V. in Scotland. Guérin.

St. Pusinna or PUSINE, April 23. Perhaps 5th century. Very little is known about her. It is said that she was the daughter of Sigmar and St. LUTRUDE, sister of St. HOYIDA. She never went visiting, knowing how Dinah came to mischief when so engaged. She has been erroneously called abbess of St. Maurice, and abbess of St. Laurence.

She and one or more of her sisters were nuns at Corbie. She was translated to the new abbey of Herford, in Saxony, in the 9th century. The Saxons had no early saints of their own. They had been converted at the point of the sword. Among their ancestors were no martyred Christians: the persecution was in the opposite direction; it was a war almost of extermination by Christians against heathen. Therefore, when they built churches they had to import

relics and bodies of saints from other places. The reign of Hadewy, one of the early abbesses of Herford, was chiefly distinguished by the translation of the body of St. Pusinna to the church of Hadewy's monastery; it was sent from Corbie by the abbess's brother Kobbo, a great Saxon chief. *AA.SS.* Eckenstein.

St. Pyriska, IRENE (16), wife of the Emperor John.

Q

St. Quadragesima, May 4, V. M. Her body was found at Cagliari, Feb. 14, 1626. She is said to have been martyred in the time of Adrian. Henschenius considered the authority for her worship and martyrdom insufficient, and placed her among the *Prætermissi* on both days. *AA.SS.*

St. Quartia (1), one of the Martyrs of Lyons who died in prison or was beheaded. (*See* **BLANDINA**.)

St. Quartilla (1), March 19, **M.** at Sorrento, with Quintus, **QUINTILLA**, and others. *R.M.*

St. Quartilla (2), April 6, **M.** at Nicomedia, in Bithynia. *AA.SS.*

St. Quartillosia, Feb. 24, **M.** in Africa with St. Montarius, in whose Acts she is mentioned. *AA.SS.*

St. Quelindra, CHELINDRA.

St. Quenburga, QUIMBURG.

St. Queta, QUIETA.

St. Quieta or **QUETA**, Nov. 28, + *c.* 450. Wife of St. Hilary, a senator of Dijon. They had several children, among whom was St. John, abbot of Réôme. Hilary was buried in the church of St. John at Dijon, and when a year later, Quieta was laid in the same grave, he stretched out his right hand, put it round her neck and drew her to his heart. Guérin. *Gynecæum.*

St. Quietia, June 1, **M.** with St. **AUCEGA.**

St. Quihere, QUITERIA. Chastelain.

St. Quilina, June 24. Supposed to be **AQUILINA** (2) or (3).

B. Quilisinda, Jan. 20, Aug. 22, +

650. Nun under St. **FARA.** She did not know her letters, but knew the Pentateuch and the Gospels and the Epistles of St. Paul by heart. Bucelinus. *Gynecæum.*

St. Quimburg, COENBURGA, QUENBURGA, or QUINBERG. Sister of St. **CUTHBURGA**, and commemorated with her at Wimborne.

St. Quinctia Marcella, June 28, **M.** 202. Mother of **POTAMIGENA** (1). Both falsely claimed by Spanish writers as belonging to their country. *AA.SS.*

St. Quinta (1), **CHONTA, COINTA, CONCHA, CORINTHA, COVITA, COYTA, THONNA, or TONITA, M.** 249. A Christian of Alexandria, where, during the winter of 249, the mob were excited against the Christians by a man who united the professions of poet and soothsayer. A few days after the martyrdom of the aged St. Metras, Quinta was seized, dragged into a temple, and ordered to worship the idol there. On her refusal she was tied by the feet and dragged over the rough pavement of the city to a place outside the walls, where they stoned her. St. **APOLONIA** (1) suffered in the same persecution. *AA.SS.* Neale, *Eastern Church.* Craik.

St. Quinta (2), May 7, **M.** in Africa. *AA.SS.*

St. Quinta (3), April 20, **M.** in Via Nomentana at Rome. *AA.SS.*

St. Quintianilla or **CANTIONILLA**, June 14, **M.** at Specia. The place cannot be identified. *AA.SS.*

St. Quintigerna, KENTIGERNA.

St. Quintilla or **QUINTILLUS**, March 19, M. at Sorrento with **QUARTILLA**. *R.M.*

St. Quintula, May 10, M. at Tarsus, in Cilicia. *AA.SS.*

St. Quiriaca (1) or **QUIRIACUS**, April 2, M. *AA.SS.*

B. Quiriaca (2), widow. (*See SOTERIS* (2).)

St. Quirica, April 6, M. at Nicomedia, in Bithynia. *AA.SS.*

St. Quirilla, May 15, V. M. Her body was preserved at Rome with that of **St. SOPHIA**. *AA.SS.*

St. Quiteria or **QUIHERE**, May 22. 2nd century. Patron of Aire in Gascony; of Gimont; of dogs and against hydrophobia in Spain.

Represented (1) carrying her head in her hands, angels holding a crown over it, and blood spouting up from her throat; (2) holding a dog on a leash, his tongue hanging out to denote hydrophobia.

She was the eldest of nine daughters (all *SS.* and *VV.*) of **Lucius Caius Attilius**, governor of Lusitania and Galicia, under the Romans,—more commonly called, in the popular legends, “**King**,” and the daughters called “**Infantas**.” His wife’s name was **Calfia** and they lived at Braga in Portugal. **Calfia** expected to have a son, and she and her husband were already proud and glad in anticipation of the child’s birth; but to the horror of the mother, instead of one son, she gave birth to nine daughters. She thought her husband would be angry and all the people would laugh at her, so she confided the babes to her faithful maid **St. SILA**, and bade her take them away quickly and drown them before the king or any one else could discover what had happened. Meantime she caused it to be understood that she had given birth to a dead child. **Sila** was a Christian, though secretly for fear of the Romans, and she thought it a great pity that nine little human lives should be extinguished on the threshold of the world, and a still greater sin that nine little souls should perish for want of baptism, so she gave them to a Christian woman of her acquaintance, and they were brought up piously and christened in due time. When they

were ten years old, they were told who they were, whereupon they left their foster-mother and lived together in one house, and made a vow of celibacy. As they were very pretty, they were continually besieged by lovers and offers of marriage, which they could not accept on account of their vow. This soon drew attention to them, and on a persecution arising against the Christians, it was reported that the nine sisters, who would not be tempted by riches or any other inducement to marry, must belong to this despised sect. They were arrested and brought before **Lucius Cains**, and on being asked in the usual form who they were, **St. GINEVRA**, speaking for them all, answered, “We are your daughters.” The king believing that he had only had one child, which did not survive its birth, was quite astonished to be told that he had nine beautiful daughters, and at first could hardly believe it; but they related the whole story of their birth and life, and appealed to their mother, who confessed that she had had nine daughters at a birth, and for fear of ridicule had commissioned **St. SILA** to drown them all. **Lucius** and **Calfia** now offered to adopt their own children and to give them a little time to abandon their religion, previous to their reception at court. Meantime they were set at liberty. When they were out of sight of their parents, they took an affectionate leave of each other and all went off in different directions. After a time, **Quiteria** was captured by some of her father’s people and brought back. She lived like a nun in her father’s house and he allowed her to exercise her religion without molestation, in the hope that she would renounce it, or at least her vow of chastity. Meantime, she was guarded and directed by an angel, who took her every day up to **Mount Oria** to pray. Her daily resort to this mountain was made the subject of a scandal against her to which her father never would listen. At last two princes who were for a time rival suitors for the hand of the princess, united to persecute her. She fled to the valley of **Aufragia** or **Eufrasia**, and thence, still guided by her guardian

angel, to Mount Columbiano or Pombeyro, in the province of Entre Minho e Douro, where her head was cut off.

WILGEFORTIS is said in this story to be one of the sisters of Quiteria.

The account of St. Quiteria given in the *Flos Sanctorum* makes her a native of Bayonne, and does not mention the extraordinary circumstances of her birth and childhood, but relates that thirty maidens and eight young men, her companions and disciples, were martyred with her, as well as King Ludivan, who had at one time been her bitter enemy and persecutor and whom she had converted from heathenism and avarice. The chief of her fellow-martyrs was the Infanta St. COLUMBINA. When Quiteria's head was cut off, she carried it in her hands to the place where she wished to be buried.

The Bollandists pronounce her story to be utterly fabulous. She is worshipped in Gascony and the north of Spain. She is not mentioned in the old martyrologies.

Chastelain says she was martyred, not in Spain, but at Aire in Gascony, and Cahier says that, at Alenquer in Portugal, hydrophobia is cured with bread soaked in the oil of the lamp that burns before her picture.

R.M. A.A.SS. Vida e Martirio de Sa. Quiteria . . . no Monte de Pombeyro Interamnense, by Fr. Bento da Ascene A.M. abbot of Pombeyro. Lisboa Occidental, 1722.

St. Quiteria (2) or QUITTA. Sister of St. DODA (3). Perhaps same as QUITERIA (1), or same as QUITTERIE.

St. Quitterie, May 22, V. M., said by Martin to be not the same as QUITERIA, but a martyr at Chateaudun in the diocese of Chartres.

St. Quoamalia or QUOAMALIUS, April 15, M. in Galatia or Galæcia. A.A.SS.

St. Quoronta. A monastery of this name, in Albania or the Ionian islands, is mentioned by Kavanagh in his *Yachting Tour*. Perhaps a corruption of Quaranta meaning the Forty Martyrs.

St. Quorrait, March 8, CORCAIR (1).

R

St. Raab or RAABE, RAHAB.

St. Rabacia, one of the 11,000 VV. of Cologne. (*See* St. UNSULA.)

St. Rachab, RAHAB.

St. Rachel (1) or RAHEL, Sept. 2. As an ancestor of our Saviour, the wife of the patriarch Jacob is honoured with her husband and her sister LEAH, notwithstanding the imperfections that some persons remark in the characters of both these women. Rachel's tomb was on the road between Bethlehem and Rama, on the confines of the tribes of Judah and Benjamin. The Christians built a large chapel over it, and it was among the sacred places to which thousands of pilgrims resorted. Smith's *Dictionary of the Bible*. Baillet.

St. Rachel (2), CATHERINE (2).

St. Rachild, May 2, July 7, Nov. 23, V. + 946, recluse at St. Gall in Switzerland, was a native of Frickthal in the Aargau, and was related to Count Ekkehard I. and to St. VIBORADA. As a child she was conspicuously pious, and

when, in 920, she was cured of an intermittent fever, by Viborada, she had a cell built for herself beside that of her friend, whom she considered as a second mother. Here she remained for twenty-six years. In 925 the Huns devastated the country, the monks fled from the monastery, but Viborada advised Rachild to stay where she was. She remained there unhurt, although Viborada was killed. As Rachild mourned for her friend, she saw her happy spirit and was comforted. She suffered for many years from a dreadful skin disease. She was buried beside Viborada in the church of St. Magnus, and her grave was honoured with many miracles. Stadler. *Mas Latrie*. Guérin.

St. Radekund (1), queen of France, Aug. 13 (ARADEGUNDIS, ARAGONDE, ARAGONE, ARREGUNDIS, RADGUND, RADREIME, RAGONDE, RAGUNT, RATGUNT, REDIGUNDIS, REGONDE, RHADGUND, etc.). Sixth century.

Patron of Poitiers, Peronne, Chinon,

and La Charité sur Loire, and of the Trinitarians or Mathurins, whose charity was directed chiefly towards prisoners and captives.

She was the daughter of Berthaire, king of Thuringia, and wife of Clothaire, youngest son of Clovis, king of France, and CLOTILDA (1).

Clothaire, then king of Neustria, the capital of Soissons, in 529, went to the assistance of his brother Thierry, king of Austrasia, who had been called in by the eldest of the three brothers, kings of Thuringia, to help to avenge the murder of Berthaire, the youngest, and compel the second to limit his pretensions to his own share of the kingdom. The Thuringians did not keep their promises about the portion of the spoil that Thierry was to have, so Clothaire gladly joined him in raiding the whole country, burning, slaying, looting. They massacred an untold number of persons, including the whole of the royal family, with the exception of three children, Radegund, her brother, and Amalfroi or Hermalfred, the son of one of the other kings. These they brought with the rest of their booty back to France, and in dividing the spoil, Clothaire insisted on keeping the three royal children as part of his share. He placed Radegund with attendants and instructors suitable to her rank, at Athies on the Somme, in Vermandois. The misfortunes that had befallen her and the horrors she had witnessed had impressed a premature gravity on the character of the young princess. Spenser, in *Mother Hubbard's Tale*, quotes her as a pattern of serious piety. She had no love of the amusements generally welcome to girls of her age, neither had she any desire for wealth, power, or earthly distinction. She was clever and studious, and gladly attended to the lessons given her by her Christian teachers, one of whom was St. Médard, bishop of Soissons. With rapid success she mastered all the literature within her reach. She knew she was destined to be one of the king's wives, but she had no wish to be married to the man who had deprived her of freedom, devastated her country, and massacred her

relations. She confided to her companions that next to martyrdom she considered the quiet of the cloister the most enviable lot. When she was eighteen, hearing that the king had ordered grand preparations to be made for the wedding, she determined to escape from the unwelcome honour, and fled in a boat down the Somme; but was very soon overtaken and enrolled among the king's recognised wives, of whom there were several. Those who were daughters of kings were called queens; those of lower rank were sometimes promoted to that title when they had borne the king children. Radegund was his favourite. She strove to do her duty to her master, although she neither loved nor feared him. He was vexed by her coolness and frequently complained of her unfitness for married life and royal state, saying she was not a queen but a nun. When he summoned her, she would often keep him waiting until she had finished her prayers and her pious readings; he would reproach her violently and afterwards apologize and try to atone for his conduct by splendid presents. She passed her days in the study of religious books, in conversation with the clergy who frequented the court, and in tending with her own hands a number of poor persons and sick women, for whom she founded a hospital at Athies. After her marriage she generally lived at Braine, near Soissons, which was Clothaire's favourite residence. One day as she was going in royal state to dine with a Frankish lady, she made use of her retinue to pull down a heathen temple which they had to pass. The Franks, many of whom were still idolators, made a furious resistance, but Radegund sat quietly on her horse, watching the fight between her servants and the populace, and would not proceed on her way until she saw the antichristian building completely overthrown.

When she had been married six years, Clothaire killed her promising young brother, the companion of her captivity, the solace of her uncongenial life. The reason is not known. Radegund, who had never loved her husband, now looked upon him with horror. What

passed between the murderer and his wife we do not know, but almost immediately afterwards, he allowed her to leave the Court. About the same time, Amalfroi, to whom as the only survivor of her family she was much attached, also left Soissons, and after a short residence in Italy, found a home at the Court of Constantinople. Radegund, on leaving Soissons, went to Noyon and demanded that the Bishop should at once consecrate her a nun. St. Médard had great influence with the king, but feared to take so daring a step. While he hesitated, some Frankish nobles who were present, dragged him from the altar and bade him not presume to immure their queen in a nunnery. Radegund then went into the sacristy, and finding a religious dress, probably that of some deaconess engaged in the service of the church, put it on, and returned to the altar. Presenting herself before the astonished bishop, she asked him whether he feared these men who threatened him more than God, Who would require at his hands the souls of His sheep. He hesitated no longer, but laid his hands on her and consecrated her a deaconess. Confident in the respect always shown by Clothaire and his family to the rights of the Church, she went from shrine to shrine, giving her jewels and royal robes as offerings. She visited the church of St. Martin at Tours, and must have seen her mother-in-law, St. CLOTILDA, the widow of Clovis, who was expiating her vengeance and preparing for her death at the tomb of St. Martin, and who died there about a year afterwards.

Clothaire gave Radegund the lands of Saix in Poitou, and there she fixed her residence, living in the severest asceticism and tending lepers with great devotion. No long time elapsed before the king repented that he had let her go, and she heard that he was coming to take her home again. She redoubled her austerities and begged the intercession of a holy hermit, that she who had given herself to the King of heaven might not be again delivered up to this king of earth. She claimed sanctuary at the tomb of St. Hilary of Poitiers.

Clothaire pursued her, determined to assert his authority, but the barrier of coldness and piety that had so often kept him at a distance, the charm that fascinated him while it held him off, reasserted its empire, and derived new force from the fear of violating the sanctuary of a saint's tomb, and seizing his wife who had now been consecrated to the service of God. He allowed her to build a monastery at Poitiers, where their last interview took place, and to take the veil there. The building was finished in 550, and she entered it in triumph, amid the sympathy of the people who crowded the streets and the very roofs, to see their queen and her train of young disciples and companions enter the cloister. She was the first of many queens who became nuns, most of them in widowhood. Before long, she heard that Clothaire was at Tours and would proceed to Poitiers to claim his wife. She wrote to the venerable St. Germain, bishop of Paris, begging him to interfere. He went to Tours to meet the king before the tomb of St. Martin and implored him on his knees not to go to Poitiers. The king raised the aged bishop from the ground, and kneeling before him, asked him to go and beg the holy queen to forgive all the vexation he had ever caused her. From that time he left her in peace.

In 560, by the death of his brother, Clothaire became sole king of France, but he had lived very hard during his fifty years' reign, and although not a very old man, having succeeded to his quarter of the kingdom at the early age of twelve, he had little pleasure or glory in his accession of greatness. He had, however, something better which came to him through the prayers of his cloistered wife. He began to desire earnestly to repent of his sins. He went to the tomb of St. Martin, where he made a full confession, and bestowed princely gifts on the church. He founded the abbey of St. Médard at Soissons. However, he was still a thorough barbarian, and one of the last acts of his life was to burn alive, with wife and children, one of his sons who had rebelled against him. Clothaire died at Compiègne and

was buried at Soissons by his four surviving sons. One of his grandsons (the son of Clothaire's youngest son Sigebert and the famous Queen Brunehaut) was Childebert II., who, on the death of his father and uncles, succeeded to the whole kingdom, during the life of Radegund, and was a reverent disciple and dutiful friend and patron of that holy woman and her monastery.

The queen, who had hastily built herself a house as soon as she received the king's permission to do so, in time made important additions to it, and built beside it a church and a college for monks to attend to the church. This was the first of those great double monasteries that so soon abounded in France and England. It soon became famous as the Monastery of the Holy Cross of Poitiers. Over two hundred maidens of different ranks and nations were gathered in the nunnery, among them were Merovingian princesses, but the greater number were Gallo-Romans, some of senatorial rank and others of less distinction. Radegund, accompanied by AGNES (6) went to Arles to learn the rule which St. Cesarius had compiled for his sister St. CESARIA (3). They stayed in her monastery, and she had the rule copied for them. Radegund having made over the government of the community to Agnes, subsided into the rank and file of the nuns, and took her turn with them in performing all the work of the house and attending with redoubled zeal to the poor and suffering. She only reserved to herself the privilege of passing Lent alone and with special asceticism. During her whole life she continued her diligent study of the Holy Scriptures and the writings of the Fathers.

When the monastery was finished and all in order, she sent to the Emperor Justin to beg for a piece of the cross of Christ, with which to enrich her church. The priceless relic arrived in 569. She received it with raptures of devotion, and Fortunatus, her chaplain, secretary, and almoner, composed for the occasion, the famous hymns *Vexilla Regis* and *Pange Lingua*. St. Gregory records, as an eye-witness, the miracles wrought when the holy relic was carried through Tours.

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In the stillness of her happy solitude, Radegund did not forget the interests of her adopted country. The tragic fate of two of the wives of her stepson Chilperic, AUDOVERA and GALSWINTHA, must have appealed strongly to her sympathies, for she regarded all the Merovingians as her family. She wrote a poem about Galswintha. Time and death had softened the memory of her wrongs, and from her peaceful cloister, she endeavoured to make peace between her four stepsons who now shared the kingdom amongst them. She was universally respected and trusted. In cases of conflicting evidence, her word was accepted and put an end to all uncertainty. She received into her monastery the wretched Basine, a daughter of Chilperic. Chrodielda, too, another princess of the same family, came among the peaceful nuns of Ste. Croix as a disturber and firebrand, bringing with her an unwilling and worldly heart. After the death of Radegund and AGNES (6), these bad nuns gave a great deal of trouble in the monastery and caused much scandal. A full account of the affair is given in Mezeray's History of France.

Fortunatus represents Radegund as longing affectionately for tidings of her cousin Amalafroi. He was at Constantinople, living in peace and civilization, having long abandoned any idea of attempting to regain the throne of his ancestors. His silence and the death of all her other relations only concentrated her affections more intensely on her nuns. Besides Fortunatus, she had a friend named Junian, a nobleman of Poitou who became a monk of the Order of St. Benedict. His charity rivalled that of Radegund. His clothing was all spun for him by the hands of the cloistered queen. On his part, he presented her with a penitential chain which she wore as long as she lived. They mutually promised that whichever survived should pray for the other, but they died in the same hour on the 13th of August, 587, and the messengers bearing the news of each death met half way between the houses. St. Gregory of Tours, who buried Radegund, records

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the great grief of her nuns, and their regret that the strict rule of St. Cesarius forbade their leaving their cloister even to follow their beloved mother to the grave.

The Queen's Will is preserved in Pertz' *Monumenta*, vol. XXVII.; it is the first of the *Diplomata Regum Francorum e Stirpe Merovingica*. In it she leaves property to the monastery and says that she built and endowed it by the aid of her husband Clothaire the king, and his sons Charibert, Guntchramn, Chilperic, and Sigibert. She charges the Holy Cross and the Blessed Virgin Mary, St. Hilary and St. Martin to prevent any one from persecuting Sister Agnes the abbess, or taking away the lands or revenues of the monastery. She entreats all kings and bishops not to allow the rule to be changed or the community injured.

Radegund is one of three very famous royal sainted ladies of Thuringia and the only one of them who was a native of that country. See WALBURGA (1) and ELIZABETH (11).

The ruins of a grand old abbey of the Premonstratensian Order, dedicated in the name of St. Radegund, may be seen at Alkham, near Folkestone. It was built in the reign of Richard I. and was of considerable strength. She has other dedications in England.

One of the chief authorities for the daily life of the good queen within the nunnery walls is her secretary and biographer, Venantius Honorius Clementianus Fortunatus, who has been called the last representative of Latin poetry in Gaul, and who was for some years an inmate of the monastery and eventually became bishop of Poitiers. In his *Life of Radegund* he speaks with great affection of the Queen and the Abbess Agnes, of their strictness to themselves and their indulgence towards others. He tells us that even when their rule compelled them to fast, they provided a luxurious little dinner for a favoured guest, strewing the table with rose leaves and enhancing the pleasures of the repast by their charming conversation. Radegund was indulgent to her nuns in the matter of recreation. She allowed them to see

friends from outside the monastery. She sometimes permitted those dramatic entertainments which were beginning to be introduced into the religious world.

Miss Eckenstein, in *Woman under Monasticism*, gives extracts from some of Radegund's poems. Her life was also written by one of her nuns. She is mentioned by Gregory of Tours, and all the historians of the time.

R.M. AA.SS. Sismondi. Butler. Montalembert, *Moines d'Occident*. Thierry, *Recits Mérovingiens*. Fortunatus. Migne, *Cursus completus*, LXXXVIII., 506. Adams, *Cyclopædia of Female Biography*. Radegund's whole history is so well authenticated and so rational that it is almost a pity to add a miraculous legend, which is borrowed from the story of the flight of the B. V. MARY into Egypt. The story told by Cahier is that when Radegund's husband was pursuing her, she passed through a field where the peasants and serfs were sowing corn. She said to the workmen, "If any one asks you whether I passed through your fields, be sure you say it was when you were sowing the corn." They promised. The corn grew up and ripened in a single night, and next day, when the king and his men came that way and asked whether the queen had been seen, they pointed to the ripe corn, and said, "Yes, she was here when we were sowing this field." So the pursuers were thrown off the track.

St. Radegund (2) of Chelles, Jan. 26, Feb. 3, + 670 or 680. A god-daughter of BATHILDE (1), queen of France, who took the child with her when she went to live as a nun in the monastery of Chelles. Bathilde attended carefully to her education and became very fond of her, and prayed that Radegund might not survive her, lest she should fall away from holy innocence when deprived of her care. She died at the age of seven, on the same day as her god-mother, or by other accounts, three days before her, and they were buried together. Radegund is sometimes called LITTLE ST. BATHILDIS. Butler, "St. Bathildis."

B. Radegund (3) of Treviño near Burgos, Jan. 29 (REDEGUNDIS, REDIGUND,

WEDIGUND, WEIRGONDE), V. + 1152. The last nun of the Premonstratensian convent of St. Paul near Villa Mayor, seven miles from Burgos in Spain. The convent fell to ruin and the church of St. Michael of Treviño was built close to the spot. Radegund went to Rome and on her return shut herself up in a cell adjoining that church, and lived there in extraordinary asceticism for the rest of her days. Her body was preserved with great veneration in the church until the seventeenth century. *AA.SS. Cahier. Le Paige.*

St. Radegund (4), RADIANA.

St. Radegund (5) of Combrailles, honoured at Libersac. Guérin. *Mas Latrie.*

St. Radgund, RADEGUND.

St. Radiana or RADEGUND (4), Aug. 13, V. of Wellenburg. 14th or end of 13th century. Patron of Salzburg and against wolves, and invoked to grant plenty of milk and butter.

In an old print, in *Imagines Sanctorum Augustinorum*, she is being devoured by wild beasts in a forest; at her feet lies a comb, brush, basin and jug upset. In another part of the picture, she appears inside an open door, a man kneeling at her feet, she seems to be blessing him or brushing his hair.

She was born at Wolfratahausen. She became a servant in the castle of Wellenburg. Wellenburg belonged to a patrician of Augsburg, named Portner, who is said to have bought it in 1329. Radiana was very industrious and faithful. When her daily work was done, her favourite recreation was to wait upon the poor and sick of the neighbourhood and give them the food she denied herself for their sake. With especial devotion did she tend the lepers in the neighbouring lazaret. Once her master suspected she was carrying out of his house something he did not approve of. He looked into her apron and saw nothing but combs, soap and linen with which she was going to dress her lepers. On her usual charitable expedition, she was attacked by wolves and so badly torn and bitten that she died in three days. Her master wished to bury her in his family vault in Augsburg, but the

cart which was carrying her body, stood miraculously still and became immovable. So a pair of oxen were harnessed to the cart, and left them to draw it whither they would. They went straight to her beloved leper-house, and there she was buried, and a chapel was built near and called by her name. She has been a very popular saint in that district for centuries and her comb and slippers are kept with great reverence in the chapel of Wellenburg castle. Stadler gives a long account of her worship and of the peculiar honours paid her by the famous wealthy family of Fugger, who became the owners of Wellenburg in 1597. She has no day, but Cuper, the Bollandist, gives her story, Aug. 13, that being the festival of the more famous St. Radegund, queen of France. *AA.SS. Stadler, Lexikon.*

St. Radreime, RADEGUND.

St. Rafica, Sept. 4, M. in Ethiopia, with her five sons. *AA.SS. Stadler.*

St. Ragengardis, RAINGARD.

St. Ragenufa, RAINOFLE.

St. Raginfledis, RAINFREDE.

St. Raginfredis, RAINFREDE.

St. Ragnild (1), REYNELD.

St. Ragnild (2) or RAGNHILD, July 28, + 1120. Wife of Ingo, king of Sweden, 1118–1129. Johannes Magnus, *Hist. Got.*, places Ingo's accession in 1086, and says that there was great peace in his time, at home and abroad. Ragnild was very devout and ascetic from her infancy, and as queen she was the mother of the poor and of the servants of God. She was buried at Telga, where miracles rewarded the veneration paid to her. The information regarding her is very scanty. She was perhaps the mother or grandmother of CHRISTINA (8) wife of St. Eric, king of Sweden. *Vastovius*

St. Ragonde, RADEGUND.

St. Ragunt, RADEGUND.

St. Rahab, RACHAB or RAABE, Sept. 1, called in the Bible "the harlot," was an innkeeper, perhaps also a trader and dyer of Jericho. She had heard, probably from other traders and travellers, how "the Lord dried up the water of the Red Sea" for the children of Israel, and the other wonderful events of their

journey; and she perceived that their God was the one true God and that He had given them the land. She was ready to hail the purer religion introduced by them, with the worship of the One God. She gladly received and concealed the spies whom Joshua sent to view the land, and aided their escape, letting them down by a cord from the window of her house which stood on the town wall. In return she and all her kindred were spared when Jericho was taken by the Israelites, a scarlet line being used to distinguish the house. She married Salmon of Naason, who is supposed to have been one of the spies. She was the mother of Boaz and thus an ancestor of the Messiah. Another tradition says that she became the wife of Joshua and that St. HULDAH and eight other prophets were descended from her. Joshua ii. St. James ii. 25. Hebrews xi. 31. *Mart. of Salisbury*. Smith, *Dict. of the Bible*.

St. Rahel, RACHEL.

St. Rainfrede, Oct. 8, July 1 (RAGINFLEDIS, RAGINFREDIS, REFROIE, REGINFREDE, REINFREDE, RENFROI), + c. 805. Patron of Denain. Bucelinus says she is patron of Embrica, Resia and Hovepelle. Represented with a church in her hand as a founder, although the house of canonesses of which she was first abbess was built for her by her mother, St. REGINA (6), niece of King Pepin. Rainfrede was the eldest of the ten daughters of St. Adalbert or Aubert, count of Ostrobandia. Her sisters were SS. ROSA, EUPHROSYNE, PAULINA, BB. CELESTINA, AMBROSIA, AVA, HELEN, NEPTALINA, and CAROLA. Rainfrede has a proper office in the Breviary of Denain. *AA.SS.*, Oct. 8; Bucelinus, Oct. 8; Stadler gives her also July 1.

St. Raingard or RAGENGARDIS, June 24, + 1135. Represented with a skull and a broom. She was of noble birth and related to the chief personages of Auvergne and Burgundy. She married a nobleman, named Maurice, whose estate of Montbaussier lay near the lands of her family. They were rich and charitable. They had eight sons and some daughters. Raingard had a bias towards monastic life, and loved to entertain

every monk and pilgrim who passed through or near her property. One of these was B. Robert d'Arbrissel, the founder of Fontevrault; he remained in the house some days and was much edified by the piety and wisdom of his hosts. Their devotion received a new impulse from his instruction. Raingard decided to take the veil at Fontevrault; Maurice, after much consultation, consented to this step and resolved to become a monk. He died, however, before he could carry out his intention. During his last illness, his wife nursed him with devoted tenderness, praying and working earnestly for his salvation. When he died, she made all equitable arrangements necessary for leaving her home and resigning her authority there, and waited until Easter to take the veil. But by this time Robert d'Arbrissel was dead and she heard that the nuns of Fontevrault were not strict enough in their rule to come up to her ideal of cloistered life, so she resolved to choose another retreat. Meantime, she went to Cluny and commended her husband's soul to the prayers of the monks. The last night she spent in the outer world, she visited his tomb in the dark and there confessed all her sins to God; then she went to a priest and confessed first all Maurice's sins, and then all her own, and begged him to shut her up in the monastery of Marsigny to do penance for the rest of her life. Marsigny was then very poor. It was a double monastery, ruled by B. Gerard, under the authority of Dom Godfrey of Semur. Gerard had recently had a dream that a dove came fluttering about him and that he caught it and clipped its wings, put it in a cage and presented it to Hugh, the superior of the Order. So when Raingard arrived with an escort suitable to her rank, he thought this was the dove of his dream, and at once sent for the prioress and all the nuns, of whom there were about a hundred. Raingard addressed them humbly, declaring her wish to be admitted amongst them. They were only too delighted to receive her, but the gentlemen who had come with her were very angry and declared this was no fit

place for so great a lady, and that if she were detained there, they would pull down the house. Seeing her determination was not to be moved by threats, they next resorted to tears, but to no purpose. Raingard stayed there for the remaining twenty years of her life. Such was her desire to practise humility that she always insisted on serving the others and taking her share of all menial work. The nuns soon made her cellarer, a post which she filled with the greatest satisfaction to all. She knew each nun, her name and origin, her little ailments, her tastes and weaknesses, and remembering that they were highly born and delicately brought up, she knew what they had need of, and learnt various ways of cooking to make variety for them. Needy as she found the community, she managed so well that she made everybody comfortable and always had something to give to the poor. She was Sara, Martha, Tabitha and Magdalene all in one.

Meantime, her son Peter Maurice, abbot of Cluny, called Peter the Venerable, travelled much, went to Rome, to England, and other places, and when he returned to his own country, he always went to see his mother. She gave him advice as a son, and at the same time honoured him as a father and a priest. In 1134, he attended the council of Pisa, under Innocent II., and was absent when his mother died. On his return to Cluny he had first to entertain the bishops and abbots, who had travelled with him. Afterwards, he visited the convent where his mother lay dead. He thanked the weeping sisters for their goodness to her, and made them a most touching address.

She is styled *Saint* in the calendars of the Order of Cluny and by all the local chroniclers, but she has not been canonized. Her life, written by her son B. Peter, is in Arnauld d'Andilly's *Vies des Saints Pères*. Chambard, *Saints Personnages d'Anjou*.

St. Rainild, REYNELD.

St. Rainofle, July 14 (RAGENUFLA, RAINOFRE; RAYNOFFLE, REGINULFA, in Flemish, RENOFELE). 7th century. She was of high rank and related to SS. GER-

TRUDE of Nivelles and BEGGA. She lived at Aioncourt in Brabant, supposed to be so called from Ayus and Aya, her father and mother. A young nobleman, named Ebroin, was accepted by her parents as her suitor, but as she was bent on devoting herself to religion only, she took the opportunity of her mother and all the household being intent on the preparations for her marriage, and when the hour had nearly come for that ceremony, she fled with one maid, and concealed herself in the forest, where she soon died. Her parents buried her and built a church over her tomb, where miracles proved her sanctity. AA.SS.

St. Rainofre, RAINOFLE.

St. Rais (1), RHAÏS (1).

St. Rais (2) or RAÏSSA, IRAÏS.

St. Raphaildis, CRAPHAILDIS.

St. Rasalana, M. A native of Madagascar. Probably modern. One of a group of female martyrs represented in a window of Eaton Hall, by Mr. Shields. The others in the same compartment are SS. PERPETUA, FELICITAS and AGNES. The next compartment contains male martyrs, and includes Bishop Pateson. *Athenæum*, Feb. 4, 1882, p. 165, "Fine Art Gossip."

St. Rasmensoida, honoured at Asters, in the diocese of Namur. Stadler.

St. Rastragena, May 12, V. M. honoured at Coincey, between Rheims and Meaux, and supposed to be a converted barbarian in the early days of the Church, and a martyr of chastity. AA.SS., Appendix.

St. Ratgunt, RADEGUND.

St. Rathnata or RATHNOTA, RETHNA.

St. Raŕtrude, EPIPHANIA (2).

St. Raurava, Dec. 3, M. in Ethiopia. Mas Latrie. Guérin.

St. Ravenosa, honoured in Sicily, Dec. 8. Mas Latrie. Guérin.

St. Raynoffe, RAINOFLE.

St. Rayne. (See ST. WHITE.)

St. Reata, Sept. 6, V. M., came from Spain with Sanctian, Augustin, Felix and Aubert. They were all martyred at Sens, where a church is built in their honour. Martin.

St. Rectinea, Oct. 27, V. Irish. *Mart. of Donegal*. AA.SS., *Præter*.

St. Rectrude, RICTRUDE.

St. Redegundis or **REDIGUND, RADEGUND** (3).

St. Redempta, July 23, a disciple of **St. Hirundo** and teacher of **St. Romula**.

St. Reducta or **NEDUCIA**, June 2. One of 227 Roman martyrs commemorated together this day in the Martyrology of **St. Jerome**. *AA.SS.*

St. Refroie, RAINFREDE.

St. Regenfedis, REGENFLEGIS, OR REGENFREDIS, WILGEFORTIS.

St. Regenfrith, WILGEFORTIS.

St. Regensvide or **REGENSWITHA, REGINSIDIS.**

St. Regia, REGINA (1).

St. Regina (1), Sept. 7 (**REINE, REGIA**), V. M. 251 or 286, or 5th century, under the Vandals, etc. Patron of Alise and against itch and other skin diseases. Represented: (1) with signs of torture and martyrdom and with a well near her, being one of many saints who either made a well or endowed one with miraculous properties; (2) with a sheep beside her; (3) with a banner, but this is probably from confusing her with **St. Margaret**.

Legend says she was daughter of **Clement**, a heathen nobleman of Alise, in Burgundy, once the large town of **Alexia** besieged by **Cæsar**. **Regina** was brought up at the cottage of her Christian nurse, and kept her sheep. When she was grown up, a young nobleman, named **Olybrius**, was riding by on a visit to **Clement**, and seeing a beautiful shepherdess, inquired who she was. When he found that she was the daughter of his friend, he proposed to marry her and was accepted by her father. **Regina**, however, had made a vow of celibacy, and declined to marry. **Clement** ordered her immediately to renounce her vow and her religion, and on her renewed refusal, carried her off to the castle of **Grignon**, and shut her up in a tower. The stone to which she was chained, and the chain which bound her to it by the waist are still shown in the abbey of **Flavigny**, whither her relics were translated in 864. A small town near Alise is called **Ste. Reine** in memory of her.

Theophilus, who fed her in prison, is

said to be the writer of her Life. **Butler** says she was beheaded for the faith either under **Decius**, 251, or under **Maximian Hercules** in 286. Her legend is a duplicate of that of **St. Margaret** (1), also fabulous. *R.M. AA.SS.* **Baillet-Butler**.

St. Regina (2), April 2, M. in Africa, with **St. Marcellenus**.

St. Regina (3), March 1, M. at **Nicomedia**, with **St. Antiga**. *AA.SS.*

SS. Regina (4, 5). Two saints of this name, perhaps queens whose names are lost, were among the companions of **St. Ursula**.

St. Regina (6) or **REINE**, July 1, 8th century; translations April 17 and March 17. Represented wearing a crown and holding an abbess' staff but without the nun's veil. Of royal descent, she married **Adalbert** or **Aubert**, count of **Ostrovandia** or **Estrevant**, who held high office under **Pepin d'Herstal**, the second of the three great **Pepins**. They had ten daughters and built for them the monastery of **Denain** on the **Scheldt**, not far from **Valenciennes**, which they dedicated in the names of **St. Mary** and **St. Martin**. Their eldest daughter, **St. Rainfrede**, was the first abbess. *AA.SS.* **Bucelinus. Stadler**.

St. Reginfrede, RAINFREDE.

St. Reginsidis, REGENSVIDE, REGENSWITHA, REGINSWINDIS, REGINSIDIS, July 15, V. M. 9th century, at **Lauffen** on the **Neckar**, in the diocese of **Wurtzburg**. Only child of **Ernest**, landgrave of **Lenchtensburg** in **Swabia**, and **Friedburg**, his wife. When she was seven years old, her nurse's brother, who had the charge of a drove of horses belonging to the landgrave, neglected them, causing great loss to his master. The landgrave had him flogged; his sister, the nurse, was so angry that no vengeance seemed too great for her; she killed **Reginsidis** and threw her from the castle of **Lauffen** into the river **Neckar** which ran deep and swift below. The little girl was drowned but the waters would neither cover the innocent child nor carry her away. **Hubert**, bishop of **Wurtzburg**, saw in a vision the little princess crowned with lilies amongst the heavenly choir following

the Lamb and singing the praises of her crucified Lord. The body was translated with great pomp and reverence into the Church, and wrought miracles. *AA.SS.*

St. Reginswindis, REGINSIDIS.

St. Reginulfa, RAINOFLE.

St. Regiola, Feb. 11, Aug. 30, M. at Avitina with VICTORIA (2).

St. Regnach or REGNACIA, sister of the great St. Finnian of Clonard who lived in the 6th century. Regnach was abbess of Kilreynagh in Meath, a monastery built for her and devoted to the Christian education of women. One of her pupils was LASSARA. Lanigan.

St. Regnisidis, REGINSIDIS.

St. Regonde, RADEGUND.

St. Regula (1). (*See* VICTORIA (2).)

St. Regula (2) or RIEULE, Sep. 11, Oct. 11, V. M. end of 3rd or beginning of 4th century. Patron, with her brother St. Felix, of Zurich and Heiligenberg. After the massacre of the Theban legion, Regula with her brother Felix who was one of the soldiers, wandered through Switzerland, but being ambitious of martyrdom, they gave themselves up at Zurich, to their pursuers. Regula was condemned to swallow melted lead; she told her judge it was sweeter than milk and honey. Their trial and tortures were attended with divers miracles; at last they were beheaded, and taking their heads up in their hands, they carried them a considerable distance. *AA.SS.* King.

St. Regunfedis, WILGEFORTIS.

St. Reine, REGINA.

St. Reineld, REYNELD.

St. Reinfrede, RAINFREDE.

St. Reingar or RHIENGAR. (*See* ALMHEDA.)

St. Reinbild, REYNELD. Sometimes RELIND.

St. Reinila, RELIND.

St. Reinildis, REYNELD. Sometimes RELIND.

St. Reinula, RELIND.

St. Relind (1), Oct. 12, Feb. 6, Mar. 22 (ERNELLA, REINHILD, REINILA, REINILD, REINULA, RELNIDE, RENELLE, RENULA, etc.), + c. 750. Joint abbess and patron of Maasech, with her sister ST. HARLIND.

St. Relind (2), Nov. 16. 10th century. A recluse at Flemalia, near Liège, commemorated with her sisters SS. BENEDIOTA (13) and CECILIA (11), daughters of Zuentibold, son of the Emperor Arnulf (887-899) Bucelinus, *Men. Ben.*

St. Renata, in French, RENÉE, M. Relics venerated at Auxerre. Stadler.

St. Renée, RENATA.

St. Renelle, RELIND.

St. Renfroi, RAINFREDE.

St. Renofele, RAINOFLE.

St. Renula, RELIND.

St. Reparata, Oct. 8, 2nd century.

V. M. at Cæsarea in Palestine. Represented carrying a banner. Patron of Florence, of Nice in Provence, of Correggio, and of Atri (Adria). In the persecution under Decius, she was placed beside a caldron of boiling lead, into which she was to be plunged if she would not renounce her Christianity; the lead became cold and solid. Then her breasts were cut off; burning torches were held against her, and she was thrown into a furnace. As none of these tortures induced her to apostatize, she was led naked round the city, to the horror of all the Christians, and finally beheaded. Her soul, in the form of a white dove, was seen to leave her body. Such is the account given by Rabanus Maurus in his Martyrology in the ninth century. Her body is said to have crossed the Mediterranean in a Moorish ship without sails or crew, to Campania, and it then settled at Teano in Apuglia.

It is supposed that the real Reparata lived and was martyred at Florence, where a church bore her name in the 4th century, and that when her history was forgotten, the above wonderful legend was manufactured, grounded partly on that of St. ALBINA (1).

B.M. Baillet. Cahier. Mrs. Jameson. Stadler.

St. Reposita, Jan. 21, M. *AA.SS.*

St. Respecta, July 20, + c. 600, abbess of the nuns of Monte Cassino. Guénébault.

St. Responsa, April 23, companion of St. URSULA. Responsa's relics were venerated in the convent of Minorite nuns

of St. Antonio de Alcaccer do Sal, in Portugal. *AA.SS., Præter.*

St. Restituta (1), May 17, V. M. 3rd century. In the time of the Emperor Valerian (253 - 260), Restituta, after undergoing many tortures, was condemned, in Africa, by Proculus, to be set adrift in a boat with a quantity of burning pitch and tow; the flames turned upon those who kindled them, and Restituta gave up her soul to God; the boat floated to the island of Ischia and was received by the Christians with great veneration. Afterwards Constantine the Great had a dream about this martyr, and on investigation found her sacred body shining like snow. He built a church in Naples in honour of her. *R.M. AA.SS.*

St. Restituta (2), May 27, + c. 272, time of Aurelian. Patron of Sora in Campania (with St. Julian, M., and St. Dominic, abbot), and of Pont Arcy, near Soissons. Daughter of Ethel and Dabia who lived in the part of Rome now called Trastevere. Restituta was young, beautiful, rich and nobly born. During the persecution, she made a vow of virginity. Desiring to serve Christ, and praying for direction, it was revealed to her that she must go to Sora and deliver His people from the tyranny under which they groaned and that she must not be deterred by any misgiving on account of her age and sex. She prayed again, "Lord, I have hardly ever gone out of the house for fear of meeting evil companions, or coming to harm; how then can I go to a city of which I do not even know in what part of the world it is situated?" The Lord answered, "Early to-morrow, go to the Lateran gate, and there thou shalt find a guide sent by Me." There she met an angel, and when she had explained her mission, he told her it was a long journey, forty miles, and she had better sleep and rest before setting out; she did so, and he transported her during her sleep to the outside of the gate of Sora, where she found herself when she awoke. She entered the city and went to the house of a widow whose son Cyril was afflicted with leprosy. She cured him and converted him, his mother, and forty

others. Crowds came to see him, and he preached Christianity to them. Agathius, the proconsul, heard that Cyril was neglecting the gods for the new religion, sent for him, and asked an account of his conversion. Then he said, "Where is Restituta?" Cyril said, "She lodges with us." "Bring her here," said Agathius. She came, and when he saw a beautiful young lady, he spoke civilly to her: "It appears that you do not know that the honour you give to Christ is an insult to the emperor, but as you seem to be very young, I will treat your ignorance with indulgence. Give up your superstitions, offer incense to our gods, and I will marry you; and as you seem to be very poor, you shall immediately be made rich." Restituta answered, "You propose to me three things; one of which I abhor as impious, and the others I condemn as frivolous: to renounce the King of Kings and Lord of Lords for a mortal king; to renounce an immortal Husband for thee, who art in bondage to an earthly lord and wilt soon be food for worms; and as for wealth, I utterly despise it!" Agathius was very angry and ordered her to be scourged. Under this torture, she sang hymns. She was next bound with seven iron chains, then kept seven days without food, all the time miraculously sustained. She converted thirty-nine gaolers, who were all baptized and then, with Restituta, brought up for judgment before Agathius, when the guards and other attendants were converted also. Restituta and her convert Cyril were beheaded with two others, and their bodies ordered to be left for the beasts and birds of prey; but the Christians took them and buried them reverently. The heads were not with the bodies, but Restituta appeared in glory, seven days afterwards, to the venerable Amasius, bishop of Sora, and told him where they were to be found.

After the death of Aurelian, the Church had peace. Amasius built a church over the bodies of these martyrs. In the 9th century, the bodies were taken to Rome for fear of the Saracens; that of Restituta was given by Pope

Leo IV. to the Emperor Louis II., who had helped him against the Lombards and whom he anointed Emperor. It was brought to France; miracles occurred at many places along the way. Her body and those of two other martyrs were found at Sora in the time of Gregory, bishop of Terracina, who, in 1632, compiled her *Acts* from several MSS. *R.M. AA.SS.*

St. Restituta (3), Feb. 11, V. M. with **St. Victoria** (2), at Avitina.

St. Restituta (4), June 15, widow. M., 311, at Cagliari. Mother of **St. Eusebius** (Aug. 1), bishop of Vercelli. *AA.SS.*

St. Rethna, **RATHNATA**, **RATHNOTA** or **RUTHENA**, V. Aug. 3 or 5, 6th century, lived on the banks of the Liffey, in Ireland. She had a holy disciple and nursing, **St. Colommanus**, whom she sent to be ordained bishop by **St. Columba** at Iona. When he returned she said, "My son, my dear daughter is very ill; come therefore to **St. Ita** that she may bless you and that she may help your companion." So they harnessed the horse to the car and set off, but the devil threw many obstacles in their way. That day **Ita** said to her household, "Prepare baths and a feast, for to-day we shall have holy guests from a long way off." When they arrived, she asked for the bishop's blessing, although no one had told her that he was a bishop; and then before they had time to speak of the woman who was ill, she said to **Rethna**, "Your daughter who is ill; choose now; would you have her well in body and let her lose her soul, or would you have her suffering pain and have her soul saved?" They chose temporal suffering and eternal life for her; and it was so. Then **Rethna** told **Ita** that she had a dear friend, a holy virgin, in the south of Ireland, and asked if she would advise her to go and see her. **Ita** said, "No, for she is on her way to see you and you will meet her between **Momonía** and **Leinster**." And so it happened. **Colgan** calls **Rethna's** pupil **Columbanus**. *AA.SS.*, "St. Ita." **Colgan**, "St. Ita."

St. Retrude, **EPIPHANIA** (2).

St. Retticula, Aug. 16, V. at Arles.

Preferring a religious life to a brilliant marriage, she entered the convent which **St. Cesarius** had long before founded for his sister. **Retticula** became prioress. Her good works and miracles proved her innocence under a cruel persecution. *French Mart.*

St. Reuma, **RUMA**.

St. Revocata or **RIVOCATA**, Feb 6, M. at Viana in Portugal, with **Theophilus** and **Saturninus**, either in the sixth persecution, under **Maximianus**, 239, or in the seventh, under **Decius**, 260. Some calendars have the names **Revocatus** and **Theophila**, and some give **Achaia** as the place of martyrdom, while others mention different places in **Galicia** and **Asturias**. *R.M. AA.SS.*

St. Reyneld, **ERNELLA**, **RAGNILD**, **RAINILD**, **REINELDE**, **REINHILD** or **REINILDIS**, July 16, 21, Aug. 13, V. M. c. 860. Patron of Condé. Represented carrying a pilgrim's staff and a martyr's palm. Daughter of **B. Witger**, count, and **St. Amalberga** (1). Sister of **St. Emobert**, bishop of Arras and Cambrai, and **SS. Gudula** and **Pharaildis**. Her father became a monk; her mother, a nun at **Maubeuge**. **Reyneld** went as a pilgrim to the Holy Land, and on her return settled on an estate she had in the neighbourhood of **Saintes**, near **Halle** in the **Henegau**, and there lived a life of charity and self-denial, giving everything she had to the poor. About 680, an inroad of barbarians from **East Friesland** and **Lower Saxony** made most of the dwellers in the **Henegau** take to flight; but **Reyneld** shut herself up in the church. When the enemy had burnt and plundered all the other houses, they broke into the church and tore the saint from the altar to which she was clinging, and after dragging her about the church by her hair, they cut off her head. A priest of the name of **Grimoald** and a servant named **Gondulph** were murdered with her, and the three are venerated as martyrs. *AA.SS.* **Stadler**.

St. Rhadegund, **RADEGUND**.

St. Rhais (1), **RAÏS**, or **HERAÏS**, June 28, a catechumen, M. with **St. Potamiana**, at Alexandria, in the reign of **Severus** (222-235). *R.M. AA.SS.*

St. Rhais (2), **IRAÏS**.

St. Rhiengar. (See ALMHEDA.)

St. Rhipsime, RIPSIMA.

St. Rhoda or ROSULA, Nov. 2, M. at Cagliari in Sardinia, with many others who went there from Rome. *AA.SS.*, *Præter*.

St. Rhodana, one of the martyrs of Lyons, beheaded, being a Roman citizen. (See BLANDINA.)

St. Rhothild or RHOTILD, CLOTILDA (1).

St. Rhuddlad, Sept. 4. Patron of Llanrhuddlad in Anglesey. Daughter of a king of Leinster. Rees, *Welsh Saints*.

St. Richa (1), RIXA.

Ven. Richa (2), July 2, V. 12th century. Nun of the Order of Cluny. St. Otto was bishop of Bamberg (1139) and apostle of Pomerania. On his journey to Pomerania, he passed through the Bohemian forest and rested at Cladrim, a Cluniac religious house, where he was hospitably received and where he consecrated a church by the name of St. Nicolas and gave the sacred veil to several nuns; among them, one named Richa. During the ceremony she seemed to be overcome with grief, and he comforted her, saying, "Weep not, daughter; be sure that at the day of judgment I will give your soul into the hands of your God and Husband, Jesus Christ." After many years, on the anniversary of his burial, Richa died, depending on his promise. She is commemorated by Bucelinus and Menardus, but there is no authority for worshipping her. *AA.SS.*, "St. Otto."

St. Richarda, RICHGARDIS or RIGARDA, Sept. 18, 9th century. Empress.

Represented undergoing trial by ordeal—not walking over the ploughshares like Cunegund, but handling them in the fire.

She is said by Wion, Bucelinus, and others to be a daughter of Gregory, king of the Scots; Stadler says her father was Erchangar, count of Alsace. She was wife of Charles the Fat, king of France and Italy, and emperor. They went to Rome in 880 and were crowned by the Pope. Richarda lived ten, twelve or, by other accounts, twenty-five years at Court, a virgin, and a pattern of every

virtue. She founded the monastery of Andlau or Andelaha in Alsace, on her own estates in the Vosges, for twelve canons and twelve canonesses, under the invocation of SS. Fabian and Felicitas.

Charles suffered excruciating pains in his head, and attributed it to some sort of diabolic possession, for which he was exorcised, but the pain continued. Then he had incisions made in his head to get rid of the devil, but the pain only grew worse. Among other delusions, he suspected his wife of misconduct with Luitward, bishop of Vercelli. She demanded to clear her character, either by having a champion to fight for her or by some other ordeal. The trial consisted of the accused being wrapped in linen cloth soaked with inflammable liquid and set on fire at the four corners. It was burnt away to nothing, and the innocent queen remained unhurt. Thus was her innocence proved. Some say the emperor would have no trial. The empress was divorced, however, and retired to the monastery she had built. There she took the veil, and was soon elected abbess. Afterwards she went to the monastery of St. Felix and St. Regula at Tigurim, in Switzerland. Others say she was abbess of Landau and Seckingen. Very soon after the divorce, Charles was deposed and succeeded by Arnulf. Richarda lived a few years longer.

Cratopol says she rests in her monastery of Andlau, where also is preserved the body of St. Lazarus whom Christ raised. In 1049, Leo IX. ordered a solemn translation of her body, and she is honoured as a saint in France and Germany, especially in Alsace.

AA.SS. Tritheim, *Viris Illustris*. Cratopol, *De Sanctis Germaniæ*. Bucelinus. Mézeray, *Hist. de France*. Ott, *Die Légende*. Cahier. *Encyclopædia Metropolitana*. Leibnitz. Wion, *Lignum Vitæ*. Stadler.

St. Richella, May 19. *Mart. of Tamlaght*. (See CINNA and CINNENUM.)

St. Richense, RIXA.

St. Richeye, RIXA.

St. Richeza, RIXA.

St. Richgardis, RICHARDA.

St. Richilda or RICHILDIS, Aug. 23, + 1100, a recluse. She belonged to

the community of nuns in the Benedictine monastery of Hohenwart in Bavaria, under its first abbess, B. WILTRUDE (2), but lived apart in a little cell outside the house, as was the custom of recluses at that time. She attained to so great a reputation for holiness that she was buried under the high altar, and by-and-by was translated into her cell, which was transformed into a chapel, and became a favourite resort of pilgrims. Although no decree of Beatification was ever pronounced, the popularity of her worship continues to the present day. *AA.SS.* Stadler.

St. Richinna. (*See* CINNA and CINNENUM.)

St. Richissa, RIXA.

Ven. Richlind, Dec. 26, abbess of Odilienberg, O.S.B. In 1140 she was called from Berg in the diocese of Eichstadt, to reform Odilienberg. Stadler.

B. Richmera, Oct. 17, nun at Prémontré. *AA.SS., Præter.*

B. Richmunda, Oct. 23, V. Nun in the Cistercian monastery of St. WALBURGA, near Cologne. She had heavenly visions, and is called *Saint, Blessed,* and *Venerable* by many writers, but there is no authority for her worship. Bucelinus, Chalemot, and Henriquez called her *Blessed.* *AA.SS.*

St. Ricinne. (*See* CINNA and CINNENUM.)

B. Ricovera or RICWERA, May 23, + 1136. The first Præmonstratensian canoness. She was the wife of Raymond de Clastres, who belonged, like herself, to the nobility of Vermandois. She had a great desire to lead a holier life and received the veil from St. Norbert, the founder of the Præmonstratensian Order. The rule was very severe; the canonesses kept perpetual silence, not even singing in church; their clothing was of the coarsest woollen stuff. Having once entered the convent, they could never leave it, and if they received a visitor, even if it were a near relation, the interview was hedged round with so many difficulties and precautions that there was little temptation to repeat the indulgence. So many women followed the example of Ricovera that before the death of the founder, in 1134, there were

ten thousand canonesses of the Order. Ricovera was set over the hospital of the poor, where she shone with the combined virtues of Martha and Mary. The more loathsome the affliction of any patient, the more anxious was she to minister to it with her own hands. She was buried in the cemetery of the poor at Prémontré. *AA.SS.* Le Paige, *Hist. Ord. Præm.* Helyot.

St. Ricrith or RICTRITH, Sept. 21, Abbess, + 786. Queen of Northumberland. She was wife perhaps of Egbert, king of Northumberland (738-759), who after a tolerably prosperous and popular reign, resigned the crown and became a monk, and died in 768; or she may have been the wife of Egbert's son Oswulf, who succeeded his father, and was murdered by his own servants in less than a year after his accession. Hoveden. Strutt. Lappenberg. *British Mart.,* supplement.

St. Rictrude, May 12, c. 614-688. Abbess, founder and patron of Marchiennes in Hainault, and mother of four saints. Born in Gascony. Her parents Ernold and Lichia, were heathens; they were descended from the Visigothic kings who had possessed all that country. St. Amandus being banished by King Dagobert to the south of France, was received by them and converted, and he instructed Rictrude. She married St. Adalbold, one of the chief nobles at the Court of the king of the Franks; he was the son or grandson of St. GERTRUDE (4) and perhaps brother of Sigfried, whose wife St. BERTHA (3), was abbess of Blangy. Adalbold had great possessions in Flanders and founded a monastery at Douai, but notwithstanding his rank, wealth, and good qualities, some of Rictrude's relations did not consider him a fit match for a daughter of their house, as he came of the hated race of Franks who had wrested the power from the Visigoths. Accordingly, as he was returning from a visit to his estates in Flanders, they caused him to be assassinated.

Clovis II., king of the Franks, tried to insist on Rictrude's marriage with another of his nobles, as she was still young and beautiful, and her wealth was immense. She invited the king to a feast, and when

he was in a cheerful mood and well disposed towards his hostess, she asked him if he would give her leave to take for her own whatever in her house she most prized. The king thought she meant himself, and was quite ready to marry the beautiful young widow, so he gladly consented to her wish. To his disgust, she took a veil which Amandus had consecrated for her and placed it on her own head. Clovis was very angry and abruptly left the table.

In 646 she built a nunnery at Marchiennes, beside the monastery which her husband and Amandus had already built for men. Here she lived as abbess for forty years.

Like ST. AMELBERGA'S and ST. SALABERGA'S, all her children were saints. She had one son, St. Maurontus, a soldier, afterwards a priest and monk, and three daughters, ST. CLOSEND (2), ST. EUSEBIA (5), and ST. ADALASENDA.

After ruling her nuns for forty years, Rictrude placed the business and care of the community in younger hands and gave herself entirely to preparation for her holy death. Her chief festival is May 12, the anniversary of her death; but various translations of her relics are commemorated on different days.

The nunnery was abolished in 1028, and Rictrude's body was preserved there by the monks who kept possession of the place and its revenues.

The contemporary accounts of her life having perished in the devastations of the Normans, Stephen, bishop of Liège, a man of great age and extraordinary sanctity, in 907 chose Hucbald, a pious and learned monk of St. Amand's, to write the life of Rictrude from the traditions of the elders and from sundry other documents. This life is preserved in *AA.SS.O.S.B.* and in *AA.SS.*

Baillet. Martin. Wilbert. Butler.

St. Rictrude (2) RICTRUDA or RECTRUDE, April 9, + c. 790. An English nun of the Order of St. Benedict. She and her sister GISLA were nuns at Canterbury, famous for their learning and piety; they were disciples of Alcuin, who dedicated to them his Commentary on the Gospel of St. John. They were

commemorated in the north of England. Menardus. Bucelinus. *Ancient British Piety*, supplement. Smith and Wace, *Dict. of Christian Biography*, says they were daughters of Charlemagne.

St. Ricwera, RICOVERA.

St. Ricza, RIXA.

St. Rieule, REGULA.

St. Rigarda, RICHARDA.

St. Rikscha, RIXA.

St. Rinna, M. with PINNA.

St. Riparia or RISPARIA, patron of a church in the neighbourhood of Brescia. Stadler.

St. Ripsima or RHIPSIME, Sept. 29, V. M. c. 301, one of the patrons of Armenia. She belonged to a religious community under St. GAIANA, at Rome. Her beauty having attracted the attention of Diocletian, they all fled from Italy, about 300, and took refuge in Armenia, in the reign of Tiridates III, son and successor of Chosroes. They built a house for themselves outside the walls of Valarshabad, the capital of the province of Ararat. When Tiridates saw Ripsima, he was no less struck by her beauty than Diocletian had been, and he had her brought to his palace. She escaped, but was pursued and murdered with Gaiana and thirty-three nuns, her companions. Divine vengeance fell upon Tiridates, for he was transformed into a wild boar and his people suffered divers plagues. At length it was revealed to the king's sister that these plagues had come upon them for their wickedness in rejecting Christianity and persecuting the servants of God.

St. Gregory, called "the Illuminator," had been the friend of Tiridates, and had endeavoured, fourteen years before this time, to dissuade him from worshipping the goddess Anahid and to influence him to receive instead the faith of Christ. Tiridates, angry and obstinate, after putting his friend to various horrible tortures, cast him into a pit full of loathsome reptiles, where malefactors were thrown and left to die. Gregory was fed in the pit by a Christian woman, and remained there alive for several years, but the king's sister announced that he must be brought back and restored to favour, as a condition of

the cessation of the plagues. Gregory now publicly instructed the people and prepared them for baptism. He then told them of a vision he had seen of Christ appearing from heaven and of three pedestals, each surmounted by a cross of light. Whereupon they built three churches, one at the spot where St. Ripsima was murdered, one on the site of the martyrdom of Gaiana, and the third on that where the thirty-three nuns were massacred. The place was called Etchmiadzin, *the descent of the Only Begotten*; the Turkish name of the place is Utch-Kilise, *the three churches*; on that spot was Gregory's cathedral church when he was made first patriarch of Armenia. Thus Armenia became the first Christian nation, several years before the Roman empire adopted the true faith.

R.M. Neale, *Holy Eastern Church*. Rev. L. Davidson, "St. Gregory the Illuminator," in Smith and Wace, *Dict. of Christian Biography*.

St. Risparia, RIPARIA.

St. Ristha, Nov. 1, M. at Terracina, end of 1st century, with seven other women and seven men. A.A.SS.

St. Rita or RITTA, May 22, of the Order of Hermits of St. Augustine, + 1443 or 1456. Patron of the town of Cascia, and against small-pox, on account of a wound in her forehead.

Represented holding roses and figs, sometimes holding three crowns and a palm, but this is supposed to be a mistake.

She was born at Rocca-Porena, in the diocese of Spoleto. Her parents were a very pious old couple, given to good works and distinguished particularly by the spirit of concord, so that they were called the peace-makers of Jesus Christ. They had lived to a great age without children, when God rewarded their virtues by the gift of a daughter, who was to be famous throughout the world for her sanctity and miracles. An angel appeared to the good old woman and bade her be of good courage for her daughter would be acceptable to God. She was delivered without pain, and while they doubted what name they should give the child, they were in-

structed in a vision to call her Rita, which is a contraction of Margaret, and accordingly she was baptized by that name. As she lay in her cradle, swarms of white bees were seen to go in and out of her mouth. She was brought up very carefully and married young to a man who proved to be extremely cruel and ill-tempered; but Rita influenced him so well that his disposition changed and he became kind and gentle. They lived for twenty years without quarrelling, to the admiration of all their neighbours. Although so gentle to his wife, his temper made him some enemies, by whom he was murdered. She was not more afflicted by his death than by the intention of her twin sons to take vengeance on his murderers. As she could not induce them to give up the project, she prayed that God would take their lives rather than suffer them to stain their hands with blood. Her prayer was answered: they died, and their death was accepted by God as a sacrifice from Rita. Being now free from all domestic ties, she applied for admission to the Augustinian convent of St. Mary Magdalene at Cascia. The abbess refused to receive her, but after three refusals, Rita was miraculously conveyed into the convent in the night, by St. John the Baptist, St. Nicholas of Tolentino, and St. Augustine. The nuns convinced that this interference was from heaven, gladly welcomed the new sister, and from this time her life was marked by wonderful devotion and mortification; her prayers were efficacious for healing the sick and procuring other graces and blessings. Once as she was praying before a crucifix, she entreated that she might feel the pain of one of the thorns that pierced the head of Christ. Her prayer was granted. The thorn pierced her forehead, and left a deep wound and a horrible sore for the rest of her life; it was only healed for a short time, to enable her to go to Rome in the jubilee year. As several nuns of her convent were going, she besought the abbess to allow her to go with them. She answered that she could not let Rita go until that sore was healed. She put on some ointment

and it healed immediately, so that she fulfilled her pious wish, and on her return to Cascia, the wound again became distressing to her neighbours and delightful to herself. Once, when she lay very ill, in mid-winter, one of her loving friends said to her, "Is there anything you would like?" "Yes," answered Rita, "bring me some roses and figs from your garden." The friend thought she was wandering in her mind from weakness, but went to the garden to see what she could bring, and there indeed she found amid the snow, one beautiful rose and two exquisite ripe figs, and brought them to Rita. At her death all the bells in the town rang without human agency. She was beatified by Urban VIII., and was canonized in May 1900.

R.M. Lessons for her day, in the *Breviary of the Order of St. Augustine*. *AA.SS. The Tablet*, May 26, 1900.

St. Ritta, RITA.

B. Ritza, Aug. 30, V. Supposed 10th or 11th century. Nothing is known of her life. She is buried in the church of St. Castor, at Coblenz, where her festival used to be kept every year; but notwithstanding her numerous miracles, her worship, which can be traced to the twelfth century, is now somewhat neglected. *AA.SS.* Stadler.

St. Rivanona, 6th century. Mother of St. Hervé of Bretagne, who was born blind. Hyvarnion, a disciple of St. Kadoc, was one of the bards who sat at the table of Chilperic, king of the Franks (probably 513-517). Wandering through Bretagne, Hyvarnion saw a beautiful girl, with a complexion of dazzling pink and white, sitting by an enchanted fountain, gathering herbs to make cures for the ills of life. Having already seen her in a vision, he knew she was Rivanona, his destined wife. He asked what herbs she was gathering, and she told him she was looking for three more precious than all others—*Vervain*, which is good for a sad heart because it sprang at the foot of the cross of Christ; *Sélagé*, which will cure blindness because it derives its light from the aureoles of the saints and none but a saint can find it; and the *Flower of*

Life, which will cure death if you can find it. When Rivanona died, a ladder of light was seen above her oratory, and angels were heard singing up and down the ladder. Villemarqué, *Légende celtique*. (See CHRISTINA (5).)

St. Rivocata, REVOCATA.

St. Rixa, RIXA, RICHENSE, RICHYZE, RICHEZA, RICHISSA, RICZA, RIKSCHA or RYXA, May 21, queen of Poland, + 1063. Eldest of the seven daughters of Herenfried or Ezo, count palatine of the Rhine, and his wife, B. MATILDA, daughter of the Emperor Otho II. The marriage of her parents had been arranged under peculiar and romantic circumstances, and her own history was no less out of the common. Dlugosch relates that in 1001 Otto III. was very ill, and hearing the fame of the miracles of St. Adalbert, archbishop of Gnesen, he vowed that if that saint would cure him, he would visit his tomb. He recovered and set out for Gnesen, intending at the same time to pay a visit to Boleslaus, duke of Poland, who had redeemed for its weight in gold, the body of St. Adalbert from his murderers, the heathen Prussians. Boleslaus gave the Emperor a magnificent reception at Posnania, and as Otto's vow obliged him to go on foot to Gnesen, seven miles, Boleslaus had the whole of the road laid with cloth of various colours, so that the Emperor and his retinue should not step on the ground. Boleslaus walked with him and had a grand gathering of bishops, nobles, and great ladies, magnificently dressed and blazing with jewels, to receive them in Gnesen. Thus Otto went to the holy tomb and returned thanks for his recovery. Boleslaus took care to entertain him and all his attendants sumptuously and hospitably during every day of their stay, and presented them with cups of gold and silver, hawks, horses, furs, jewels, and purple vestments. Otto was astonished at the grandeur of this sovereignty of a people who but yesterday were heathen savages; he was like the Queen of Sheba when she beheld the grandeur of Solomon. He desired to give the duke some reward, and pay him some compliment worthy of such a splendid and hospitable reception, so he ordered him to be

ing. Otto sat on his horse, and the people might see him, and in his hands he placed the crown of Boleslaus. On the same day he gave his niece Rixa for a wife to the son of Boleslaus. He also gave the new-made king a nail of the cross, the shirt of St. Andrew, the lance of St. George, the Theban legion, in order that he might vanquish all barbarians. In exchange, he gave Otto an eagle and a lion. Adalbert, as the emperor was going to Magdeburg, Boleslaus sent him to the frontier, and sent a messenger of his chief men to fetch Rixa and to carry rich gifts. Boleslaus, the count and countess

his daughter-in-law lived in Poland with her daughter-in-law, Queen Judith of Bohemia, for twelve years, until, in 1038, she was given to her husband, who succeeded to the throne. Boleslaus was very far below his father in power and ability. Dlugosch says he was greedy and gluttonous and was loved by women and that the Poles despised him, and many of the newly-conquered provinces threw off the Polish yoke. The clergy, however, spoke well of him and he encouraged the spread of the Gospel. The Gospel was preached in his time in three languages, Latin, Czech, and Polish. Wolski says he was ruled entirely by his German advisers, whose influence was prejudicial to the Polish. He went mad at fifty, and his son Casimir, Regent during his madness, died in 1034. Half the people of Poland were his son Chatimir or Casimir, who was twenty years old. The throne was deferred because many thought he would inherit his father's kingdom.

Rixa gave offence by increases in taxes and by trying to ameliorate the condition of the lower classes, and she was hated by mistrusting the Poles, and by taking Germans to all the principal cities and taking Germans for her

After a time of great diffidence, the nobles deposed her and she fled to fly from the country with her children and take refuge at the Court of Emperor Conrad II. (See *History of Poland*.)

The Life of Rixa, by a monk of Braunshweig, says that she was divorced from her husband through the intrigues of one of his mistresses, and at that time she fled in disguise, with a very small retinue, to Saxony, to Conrad, taking with her the two crowns, her husband's and her own. This was a very important gift, as the possession of the kingdom was always supposed to go with that of the crown. Conrad therefore invaded Poland, took Mieczslaw prisoner, and laid the whole country under tribute. When, in 1034, she fled for the second time, Conrad was still reigning and she gave him the two crowns.

Casimir studied for two years in Paris, and then became a monk at Cluny (Wolski says at Liège).

When the queen and the young king were gone, the Poles fell to fighting among themselves. The people rose against the nobles, the serfs against their lords, the laymen against the clergy; the towns and churches lay in ruins, the fields were untilled, bands of robbers infested the country, famine and brigandage were rife. Yaroslav, duke of Russia, attacked Poland, carrying away great spoil and many captives. Then the Poles knew that anarchy was the worst of all conditions. They sent to various countries in search of their proscribed king. For a long time his mother would not reveal to the messengers the place of his retreat. She thought he would be happier in a peaceful and law-abiding country than on the stormy throne of Poland. When at last the messengers found him, in 1041, he refused to leave the peaceful cloister where he had lived for five years. He had renounced the world and was not only a Cluniac monk, but also a deacon and was intending soon to be ordained a priest.

The Emperor also, who, before he became a monk, had advised him to be content with the rich inheritance of his mother and uncles and not to tempt the uncertain fortune that awaited him in Poland, approved of his remaining in the monastery. The abbot, however, and Rixa, were both moved to compassion at the miserable state of Poland, and

persuaded him to return. Pope Benedict IX. approved of the step, and absolved him from his monastic and clerical vows. Casimir kissed every one of the monks and begged them all to pray for him and his kingdom. He went back to Poland, and was set on the throne in his habit and cowl. The courtiers shaved their heads in compliment to him; and the shaven crown came to be the height of fashion and sign of nobility. He drove out the Pomeranians, Prussians, and all heathen invaders. He married Mary Dobrogneva, a good and pious woman, daughter of St. Vladimir sister of Yaroslav, grand-prince of Russia, and perhaps grand-aunt of St. MARGARET of Scotland. (See St. ANNA (14).) Casimir was surnamed *the Pacific*. He died in 1058, and was succeeded by his son Boleslaus II.

Meantime, Rixa seems to have found her chief solace in a religious life and in the society of her brother. She declined to return with her son, but gave him all the jewels that ought to belong to him, and begged the Emperor Henry III. to restore to him the crowns which she had given into the keeping of his father Conrad II.; and he did so. Rixa nearly died of grief for the death of her brother Otto, count palatine, and duke of Suabia, which occurred in the same year as her son's restoration. She offered all her jewels and golden ornaments on the altar, and took the veil from the hands of Bruno, bishop of Toul, afterwards Pope Leo IX., and she charged all her friends and dependents to bury her beside her brother. Her remaining brother Herman, archbishop of Cologne, died in 1056, and was succeeded by Anno.

Rixa gave immense estates to the Church, subject to her use of them during her life. The monastery of Brauweiler, founded by her parents, was completed in 1061, and endowed by her with the lands of Clotten and other great estates. She built another monastery near Wurtzburg, on the spot consecrated by the martyrdom of St. Kilian and his companions, and at the same time she gave the lands of Soltz in Henneberg, to the bishop of Wurtzburg.

She died at Salevelt and was buried,

according to her wish, in the church of St. Mary ad Gradus, at Cologne. She was represented on her tomb by the side of her brother, the archbishop, both wearing halos like saints, and in one of the windows of the church she is pictured between two of its tutelary saints, her uncle Anno and Agilulph, and is called in the inscription, *Sancta Richesa*, and her body is exhibited for veneration on certain great festivals.

Ferrarius, Molanus and Cratopol call her *Saint*, but the Bollandists do not. No miracles are recorded of her.

Besides her son Casimir, Rixa had a son Boleslaus, who died in childhood, and two daughters, one of whom, Rixa, married Bela, brother of Andrew I. of Hungary, and was the mother of St. Ladislaus, king of Hungary.

Palacky, *Gesch. von Böhmen*. Karamsin, *Hist. de Russie*. Salvandy, *Hist. de Pologne*. Dunham, *Hist. of Poland*. An account by a monk of Brauweiler, in Leibnitz *Scriptores*. Kalixt Wolski, *Poland, her Glories, etc.*

St. Roa or AROA, July 5, M. at Cyrene, in Libya. (See CYPRILLA.)

St. Rodafia, RODALIA, RODAFIA, RODASIA, RODESIA, RODINIA, RODOFIA, RODOLIA, RODOPIA, or RODOSIA, July 5, M. at Tomis. A.A.SS. (See MERONA.)

St. Rodena, Sept. 22, V. 1st cent. Honoured with SS. Silvanus and Silvester, who were sent from Rome by St. Peter to preach in Gaul. Silvester died at Bethany, a short distance from Rome. Silvanus buried him, and being uncertain whether he ought to proceed alone on his mission, he returned to the blessed apostle for further instructions. St. Peter seeing how sad he was for the loss of his companion, gave him his pastoral staff, bidding him touch Silvester with it and tell him, in the name of Christ, to arise. This being done, the two missionaries went on their way. One night they came to a house where they were kindly received by a heathen and entertained for the night. The man had a daughter Rodena, betrothed to a young nobleman called Coruscus. When she heard that her guests were Christians, she was inspired with a wish to know more about them and their God. She

went to them in the middle of the night and told them to get up and baptize her. They said they could not well do it there, but they were on their way to Gabatum (now Levroux), where she could be baptized. One day when they were preaching there, Rodena came and was baptized, and immediately began preaching with them. A short time afterwards, Coruscus discovered where she was, and came with forty-four soldiers to bring her back. When she heard it she took out her scissors and cut off her nose, lips and ears, and thus adorned, went to meet her *fiancé*. Silvanus in presence of Coruscus, put on the nose and lips, and left no scar or wound. Coruscus was not converted, but he and his men mounted their horses and went away. When they had gone about a mile, their horses began to sink into the ground although it was quite dry. The men themselves lost the use of their feet; so they turned back, and crawling on their elbows and knees, humbly begged for baptism and forgiveness. A great many people were converted by this miracle. Silvanus and Silvester built a church in honour of God and St. Peter, and there they wrought wonderful cures and taught the people. At last Silvanus found he was dying. Silvester and Rodena lamented and begged him not to leave them. He answered, "Do not mourn; you will not long be left without me." Two hours after his death they also died. *AA.SS.*

St. Rodesia, RODAFIA.

St. Rodilia, June 2. One of two hundred and twenty-seven Roman martyrs, commemorated together in the Martyrology of St. Jerome. *AA.SS.*

St. Rodinia, RODAFIA.

St. Rodofia, RODOLIA, RODOPIA, or RODOSIA, RODAFIA.

St. Rodrue, ROTRUDE.

St. Rogata (1), June 2. One of the Martyrs of Lyons who, being a Roman citizen, was beheaded instead of being thrown to the wild beasts of the amphitheatre. (*See BLANDINA.*) *AA.SS.*

SS. Rogata. Eleven *MM.* in sundry places are remembered on different days.

VOL. II.

St. Rogatiana (1), March 1, M. at Nicomedia, with many others. *AA.SS.* (*See ANTIGA.*)

St. Rogatiana (2), June 1, M. with St. AUCEGA.

St. Rogatilla, Feb. 24, M. with a great number of Christians at Nicomedia, in Bithynia. *AA.SS.*

St. Rogatina, May 10, M. at Tarsus, in Cilicia. *AA.SS.*

St. Roisia, ROYES.

St. Rolendis, ROLLANDE, ROLLEINDE or DOLENDIS, May 13, V. 7th or 8th century. Patron against colic and gravel. Daughter of Desiderius, a king or chief of the Gauls, supposed by some writers to be a king of the Lombards defeated and deposed by Charlemagne. An illustrious warrior, son of a king of the Scots, having heard of the beauty, wisdom and piety of this princess, sent to offer himself to Desiderius as a son-in-law. Desiderius was willing to accept the alliance, but Rolendis preferred to join herself to the eleven thousand Virgins of Cologne, to whom she had a special devotion, and set out on a pilgrimage to the place of their martyrdom, poorly dressed and accompanied only by three maids and two men-servants. They tried to persuade her to rest at Gerpina, near Namur, on her way, but such was her anxiety to arrive at Cologne that she pursued her journey too hurriedly, fell ill by the way, and died at a place called Villiers La Potterie, after eight days' illness, in the house of a peasant who received the pilgrims hospitably. Another tradition says she was taken ill at Villiers and lodged there with a peasant, but that she went on and died at Gerpina, a village on a stream flowing into the Sambre. Others say she died at Fosse. She is specially honoured at Gerpina, which claims to be her burial place, and where her sanctity was attested by many miracles. *AA.SS.*

St. Rollande or Rolleinde, ROLLENDIS.

St. Romana (1) or ROMAINE, March 13, V. Martin.

St. Romana (2), May 19, M. in Africa. *AA.SS.*

St. Romana (3), April 6, M. at Nicomedia, in Bithynia. *AA.SS.*

St. Romana (4), April 6, M. at Sirmium, in Pannonia. *AA.SS.*

St. Romana (5), June 1, M. with St. AUCEGA.

SS. Romana (6) and Varula, Nov. 18, MM. 291, at Antioch, under Diocletian. Adam King.

St. Romana (7) of Beauvais, Oct. 3, V. M. in the time of Diocletian. One of twelve holy virgins who left Rome to teach Christianity in Gaul. Two of them, SS. BENEDICTA (7) and LEOBERIA went to Laon, in the diocese of Soissons, and Romana went to Beauvais, where her piety pointed her out to the persecutors of the faith and she was martyred with a sword. *AA.SS.* from an anonymous MS. found in the Abbey of St. Quentin at Beauvais. Baillet supposes her to be either a duplicate of St. Benedicta of Origny or a companion—real or imaginary—of her mission and martyrdom. He thinks both stories are borrowed from that of St. SATURNINA.

St. Romana (8) or CALPURNIA (2) of Todi, Feb. 23, V., + c. 324. As a child she was instructed in the Christian faith unknown to her parents. She went to Mount Soracte to look for the Pope and was baptized by him. She then lived alone in a cave, where two priests found her and saw a white dove flying round her head while she prayed. She died at the age of eleven or twelve. Just before her death, her parents discovered the place of her retreat, and on hearing her story, they were converted. In 1301, she was translated into the church of St. Fortunatus, where she lies in a marble tomb. *R.M. AA.SS.*

St. Romana (9), an abbess or deaconness in Antioch, deputed by St. Nonnus, bishop, to instruct St. PELAGIA (9) in the Christian religion, on her forsaking her sins. *Légende Dorée.*

SS. Romula, REDEMPTA and Hirundo or HERUNDINES, VV., July 23. 6th century. At the time when St. Gregory the Great retired from the world and became a monk, there was at Rome a very old woman named REDEMPTA, who lived as a recluse in a hermitage built against the church of the Blessed Virgin, believed to be that of Santa Maria Maggiore. She wore the religious habit

and practised the piety in which she had been educated by another holy virgin named Hirundo, who had led a solitary life on the mountains near Palestrina. Redempta took two companions to share her retreat and her prayers; one of them was ROMULA; St. Gregory did not know the name of the other, although he had often seen her and she was still alive when he wrote. Romula attained to greater perfection than her friends, but it pleased God to afflict her with paralysis. Once in the middle of the night she called Redempta and her other companion. When they went to her they found her room filled with a bright light and a sweet odour, and they heard a noise as of a number of people going into the room. Romula reassured Redempta, who was frightened, and told her she was not going to die yet. The fourth night after this, she called them again and begged them to procure for her the holy viaticum. Immediately afterwards, she died, and they heard the heavenly choirs singing to welcome her to heaven. *AA.SS.* and Baillet, from St. Gregory the Great.

St. Rosalie of Palermo, Sept. 4, July 15 (ROSOLÉE, ROSOLINE), + c. 1160. Patron of Nice, Palermo, Sicily, and against pestilence.

Represented in a cave conversing with angels and expelling devils; cutting an inscription on a rock; presenting roses to an angel; receiving roses from angels; conducted by angels from one retreat to another; praying in a cave; carrying a branch bearing roses; crowned by the Infant Christ; crowned with roses; carrying a double cross.

She was descended from Charlemagne, and was the daughter of Sinibaldo, lord of Quisquina, and Rosas, who belonged to a branch of the ancient and powerful family of the Counts of Marsi. On her mother's side, Rosalie was related to Roger, king of Sicily, and was for some time in attendance on his queen, Margaret of Navarre. At the Court of Palermo, Rosalie was disgusted with the pomps and vanity and the wickedness and worldliness which surrounded her. The king and queen disapproved of her silence and love of retirement. She

withdrew from the Court and from the world, and led the life of a hermit on Monte Pellegrino, about three miles from Palermo. The place of her retreat was not discovered for centuries, but in the year of the Jubilee, 1625, her body was found in perfect preservation, with a crown of roses placed on her head by angels. An inscription cut by herself in the rock, was as follows—

“Ego Rosalia Sinibaldi Quisquinæ et Rosarum Domini filia. amore Domini mei Jesu Christi ini hoc antro habitare decrevi.”

She was translated into the principal church of Palermo. A grievous pestilence was raging in that city, and St. CHRISTINA, its patron, had been appealed to in vain to stop it, but as prayers were now addressed to Rosalie, it ceased. In the following year, Rosalie was canonized by Urban VIII., and superseded Christina as chief patron of Palermo.

Her festival, which is kept in the middle of summer, lasts for four days and is very picturesque; thousands of people ascend Mount Pellegrino to visit the grotto; a great car, carrying her statue, is drawn through the town by sometimes as many as fifty oxen and is so tall that it has been known to carry away balconies from the upper windows of the streets through which it passes; the wheels sometimes stick, as the weight is immense. Fireworks, illuminations, and all sorts of amusements make these few days a very gay time. The shrine of the Saint is often enriched with costly gifts from her votaries.

R.M. Her Life by Felix de Lucio Espinossa y Malo. Mrs. Jameson. Hare, *Southern Italy*.

St. or B. Rosamond (1) or ROSE-MUNDA, April 3. Wife of John de Vernon. They lived at Vernon on the Seine, in the diocese of Rouen; both were eminently pious and good. They had a son St. Adjutor, who was a soldier and went to the crusades in 1095. He was taken prisoner by the Saracens, but was miraculously released and brought home by St. Bernard, whom he had known in the body, but who was then a saint in heaven: St. MARY MAGDALENE assisted in the rescue. Adjutor became a hermit. After

her husband's death and her son's return from the crusade, Rosamond became a nun at Tyro in Pertois. She was buried in the family chapel of St. Mary Magdalene at Vernon, beside her son who died in 1131, and she is worshipped with him. Saussaye says she has no day and is remembered on her son's festival, April 30; German folk-lore, however, makes April 3 her day. She is mentioned in the Life of St. Adjutor, but does not seem to have any authorized worship. *AA.SS.*, April 30. *Gynecæum*. Saussaye. Swainson, *Weather Folk-lore*.

Rosamond (2), 12th century. The mistress of Henry II. of England, commonly called “Fair Rosamond,” was canonized by the ecclesiastics of the district where she lived, on account of a gift to a monastery; but as her morality was not equal to her generosity, her body was cast out of the church by St. Hugh, bishop of Lincoln, and to honour her as a saint was forbidden. Baillet.

St. Rosana, HUMILITY.

St. Rosceline, ROSSELINE.

St. Rose (1) of Sardinia, Sept. 1, in the time of Trajan or Hadrian. Patron of Sassari in Sardinia. She was mother of St. Antiochus, and perhaps of St. Platanus, with whom she is honoured. *AA.SS.* Stadler.

St. Rose (2), Feb. 21, VARDA.

B. Rose (3), one of the nine sisters of St. RAINFREDE.

St. Rose (4), Dec. 13, 13th century. Nun at Chelles and first abbess of Ville Chasson in Gatinois. Stadler.

St. Rose (5) of Viterbo, Sept. 4, 7, 11, March 6, 8, V. O.S.F., + 1252. She shares with St. Louis of Toulouse and St. ELISABETH (11) the patronage of the third O.S.F.

Represented in the Franciscan habit, holding a rose.

Viterbo, in 1234, when she was born there, was a flourishing town on the road from Siena to Rome, and was often the residence of the Pope. Her parents, John and Catherine, were certainly not rich. From her earliest years, she strove to follow the example of the Lord Jesus in His humility, poverty, self-denial, His kindness and charity, His obedience to His parents, and as far as

she could understand His life to follow in His steps, in every respect. This virtue was after many years rewarded by the power of conferring miraculous benefits and by the gift of prophecy. She joined the Third Order of St. Francis, and preached in the public places of the town. In the night she walked through the streets, singing holy hymns. Never had that generation seen or heard of so young a girl showing such earnestness and devotion, such complete abnegation of self. Acting entirely for the service of God, asking nothing and fearing nothing of the world, she acquired a wonderful influence over her fellow-citizens. Viterbo took for a time the side of Frederick II. in his quarrels with the Pope, but she persuaded the people to go over to the party of the Church. At the same time she got them to give up many irregularities and crimes which were common amongst them, and to be more moral and orderly. Such reforms were not universally welcome. The governor banished her and her parents. They went to Sorano, and there Rose soon converted the inhabitants. She preached and taught in other places with similar results. At Vitorchiano, in particular, where the people were under the baleful influence of a sorceress, she emphasized her teaching by speaking from a burning pile in the middle of the public piazza. The flames made a hollow shrine round her as if she had been standing between swelling sails, swelling, however, in opposite directions and leaving her safe between them. She went from Vitorchiano, into the neighbouring country, labouring to convert sinners and to comfort the poor and the sick, and to heal diseases. After the death of Frederick II., which she had foretold, she was brought back in triumph to Viterbo. Being refused admittance to the Franciscan nunnery there, she spent her life in a hut adjoining it.

She died March 6, 1252, and was at once honoured and invoked as a Saint. On September 4, 1258, Pope Alexander IV. had her translated into the church of St. Damian, which very soon came to be called the church of

St. Rose. At the same time he commanded that her memory should be honoured yearly on that day and on the anniversary of her death. Succeeding Popes approved of the veneration paid to her, and Calixtus IV., in 1457, after renewed investigation of her life and miracles, accomplished her solemn canonization. One author says she is still shown in the church in perfect preservation, her face looking as if the five and a half centuries that have passed since her death had been but so many hours.

The Roman Martyrology, the Martyrologies of the Camaldolese, Vallombrosians, Cistercians and Franciscans mark her festival as September 4. The Jeronimites commemorate her on March 6; the Dominicans on March 7; the Hermits of St. Augustine on September 11.

AA.SS. Butler. Mrs. Jameson. *The Tablet*, Oct. 13, 1900.

St. Rose (6) of Lima, Aug. 26, 30, 3rd. O.S.D., 1586-1617, ROSA DI SANTA MARIA, or ISABEL FLORES Y OLIVA, called by Clement IX. the "First Flower of Holiness in Western India."

Patron of Lima, Callao, Peru, South America, and the Dominicans.

Represented: (1) in a cavern or grotto, in a grey gown, holding a lily, wearing a wreath of roses, nails showing amongst the flowers; (2) with an anchor as patron of Callao, the seaport of Lima; (3) holding up on an anchor having four points, a walled town surrounded by sea, in allusion to the earthquake of 1746; (4) with a cock; (5) grouped with four men, canonized by Clement X. in 1671, on the same day as herself, namely, SS. Francis Borgia, Louis Bertrand, Philip Benizzi, and Gaëtan.

Rose was daughter of Gasparo Flores and Maria de Oliva, both of whom were of good Spanish descent but poor. Almost from her infancy she was remarkable for an extreme fear of doing wrong, for great courage and patience in bearing pain, and for an extraordinary love of self torture. She was hardly weaned when she surrounded herself with thorns. When she was only three years old, a heavy lid of a box fell upon

her finger; she uttered not a cry of pain and she dissembled her suffering so well that no one knew she was hurt until the finger became so sore that surgical treatment, both with knife and fire, was necessary; this also she bore with unchanging countenance and in brave silence, her hand remaining disfigured for life. In the matter of food she began her mortifications at a very early age, always refusing to eat fruit, although she had the same natural taste for it as other children. Three days in the week she lived on bread and water. At five years old she took ST. CATHERINE OF SIENA for her pattern; made a vow of perpetual virginity and cut off all her hair to consecrate herself to her divine Master. She was christened Isabel, but her mother soon called her Rose, either on account of her bright colour or, according to a legend, because a rose appeared over her cradle as she slept, and miraculously disappeared. As she had scruples about being called by a different name from that she received in her baptism, she applied to the B. V. MARY to have her doubts resolved. Rose believed that the Virgin answered that the name of Rose was particularly pleasing to her divine Son, but that she should add to it that of His mother and call herself Rose of Saint Mary.

She was scrupulously obedient to her parents. Once her mother, who was always severe to her, insisted on her wearing a wreath of flowers, and she, with her plan of perpetual self-torture, wore the wreath but pinned it into her head with a large strong needle. To please her mother, she one night wore gloves to make her hands soft, but feeling the skin burning, she pulled the gloves off and saw flames and sparks on her hands; next morning she showed the marks of burning to her mother, who then perceived that she must not bring this child up for the vanities of the world. Once a neighbour admired the whiteness and delicacy of Rose's hands, and she, thinking she had sinned in hearing any praise of herself and fearing a temptation to vanity, rushed to some quicklime and burned her hands in it until they were so ulcerated that she was unable to

use them for thirty days. She made a vow never to taste animal food unless expressly commanded by her parents to do so. When compelled by excessive pains in her sides to which she was subject, to take soup, she put cinders in it, which made her mouth sore and prevented her having any sensuous pleasure in this necessary indulgence. On Fridays she ate gall with her bread, and that only in the evening. These fasts, says the *Leggendario*, did not reduce or disfigure her, but she grew fatter and fairer. For some time, her habit was to pray for twelve hours, during which she was obliged to resort to most extraordinary methods to keep herself awake, hanging herself up by the hair, so that only the tips of her toes rested on the ground; or tying her hands to a cross. She worked for her family ten hours and slept only two hours, and that upon a bed as uncomfortable as stones, bricks and thorns could make it. From that place of rest, she affirmed that the Virgin Mary used to shake her when it was time to recommence her prayers. Sometimes the Infant Christ appeared to her and filled her with such great delight that she fainted. She was advised by her confessor to take the veil; she did not wish it, but in deference to his advice, she went to a convent where the nuns prepared with great joy to receive her, but she had no sooner entered the Chapel of the Madonna del Rosario than she found herself rooted to the spot and unable to move. She understood that she was not to become a nun and resolved, in imitation of Catherine of Siena, to lead a life of religious retirement in the midst of the world, and to take the habit of the Third Order of St. Dominic. No sooner had she so decided than she found herself able to leave the church. As an exercise of humility and an opportunity of suffering, she submitted to the rudest ill-usage from a native servant, often throwing herself at her feet and refusing to rise from the ground until consoled with blows and kicks from the Indian.

She frequently said if she had been a man she would have been a missionary, and often exhorted others to go and preach Christianity to the Indians, and

she shed tears when she looked on the vast mountains of her country and thought of the thousands of unconverted inhabitants whose souls must be lost. She was most anxious to suffer martyrdom for Christ, her spiritual Husband, and once she thought she was about to have this ambition satisfied when the Dutch fleet approached Lima, in 1615. She placed herself in front of the altar, hoping to be put to death in defence of the holy sacrament, by these heretic Protestants who, however, much to her disappointment, did not even land at Lima.

When Rose was about thirty, her family, who had never been rich, were reduced to poverty and wished that she would marry, that they might see her provided for. They were very angry at her refusal. She said she would go out as a servant, and that would do as well. Their neighbours Don Gonzalez de la Massa and his wife, begged her parents to let her live with them; they esteemed it a privilege to have her in their house. She spent the last three years of her life with them. She worked with great assiduity for them, both with the spade and with her needle.

She had a crown made of metal with three rows of sharp teeth, and with two strings, by pulling which she could make the teeth run further into her head and cause acute pain and effusion of blood; she found it an effectual cure for the wicked thoughts with which the devil tried to tempt her, sometimes in the form of a man and sometimes of a horrible monster. This crown was afterwards exchanged for a plate of silver about two inches broad, concealed in her hair and furnished with sharp teeth. Her confessor advised her to leave it off, but she persuaded him that her wickedness required this check. She suffered severe pain in her hands and feet from gout, and was subject to asthma and inflammation of the throat. For some years she was paralysed, and from poverty of blood she had other ailments; but the suffering of all these bodily complaints and their treatment was not to compare with another affliction she had to endure. She said it was a spiritual blindness and an indescribable torment that oppressed

her for one hour every day for fifteen years. She could give no more intelligible account of it than that it resembled the pains of hell. She used to have visions of the Saviour, and in one of these, while she was suffering from the inflamed throat to which she was subject, He came and played a game with her. She won, and asked, as the meed of victory, to be delivered from this daily torment. She was cured. Soon afterwards they played again. She lost the game and had to forfeit her immunity, and the same suffering returned upon her.

Rose had a pet chicken which grew to be a splendid cock as to plumage, but it was a large, useless creature, and would not crow, and at last her mother condemned it to be killed and roasted. Rose was very sorry and said to her pet, "Crow, and save your life." Immediately, he crowed loudly and seemed to awake to a sense of his importance.

Although so willing to endure pain herself, she was sympathetic and compassionate to other suffering women, and used to collect them from all ranks, whether Spaniards, Indians, or negroes, free or slaves, who were tormented with loathsome diseases. She nursed them with the greatest kindness in her mother's house, and when she had no patients there she would go to the hospital and bestow her tender care on those whose cases might cause the usual attendants to turn away in disgust. She had a room built there for her as small as the one she had at home. Being espoused to Christ in a vision in presence of the Virgin Mary and angels, she had a ring made in memory of the vision and had it placed in the pix where the sacrament was kept; this was on Maundy Thursday, and on Easter Sunday the ring returned to her finger without having been taken out of the tabernacle by mortal hands.

She used to perform some of her devotions in an arbour or grotto in her master's garden. No one else could have spent hours there, on account of the mosquitoes; but Rose obtained complete immunity from their bites, and procured the same privilege for her mother, her

master, his wife, and Sister Catherine de Santa Maria, like herself a member of the Third Order of St. Dominic.

On her death-bed she suffered excessive pain, which she described as a burning cross inside her, and attributed to her earnest desire to share the sufferings of Christ. She broke a blood-vessel and prayed that Christ would accept this bloodshed and remember that she had always wished to shed her blood for His sake. She died in 1617 and was taken to the church of St. Dominic, where an immense concourse of people flocked to see her, so that although the church was very large there was a dense crowd during the three days that she lay exposed there; and such was the anxiety of the people to have pieces of her wreath that a guard of soldiers had to be placed round the bier, and finally the doors were locked and she was privately buried in the tomb of her family.

All the religious inhabitants of her country and indeed all Christian America, immediately after her death, demanded her canonization. Measures were taken to procure it, but the proceedings were stopped by a decree forbidding new devotions, and she was not formally canonized until 1761.

R.M. Aug. 26 and 30. *AA.SS.* Aug. 26. *Leggendario delle Santissime Vergini.* Butler. Baillet.

B. Rose (7) **Govone**, born, 1716, at Mondovi in Piedmont, + 1776. Founder of the Order of Rosines, still doing good work in Italy. An orphan with no means of livelihood, she managed to keep herself from want by sheer hard work. One day she met a girl of her own age, destitute like herself, and giving way to despair. Full of sympathy, Rosa took her to her own poor dwelling and taught her to work for her living. Very soon they gathered around them other poor girls, whom they instructed and befriended until this interesting society became so numerous as to attract public attention, and as everybody approved of the good work, they gave her a house for her seventy girls in the plain of Brao; and after a short time, enlarged the building so that Rose might establish a wool factory. She saw so well the need, even

in the country, for saving girls from destitution and all its dangers, that she bethought her how much greater was the danger to poor girls in towns. So, leaving her first associate in charge of the establishment at Mondovi, she went to Turin in 1755, and started a humble branch there. King Charles Emmanuel III. heard of the good work and went to see it. He gave the workers the name of *Rosine*, and conferred on them a large building which had belonged to the Brothers of St. Jean-de-Dieu. Thus encouraged, Rose set off on foot to other towns, invited indigent girls to come and learn to live by the work of their hands, and founded houses at Novara Fossano, Savigliano, and several other places. The Government further encouraged the Society by ordering from them the cloth for the soldiers' clothes; at the same time, the poorest bought from the Rosines the coarse woollen stuff for their humble garments. Rose died at Turin, Feb. 28, 1776. Her unostentatious work survives her. *Nouvelle Biographie Générale.*

St. Rosebie, ROSEBE, or ROSEBIA, Nov. 20, V. M. Servant of MAXENTIA (2). St. Barbeus, an old man, was fellow servant of Rosebie, and put to death with her. *Mart. of Salisbury.*

St. Roseline, ROSSELINE.

Rosemunda, ROSAMOND.

St. Rosette, a corruption of CENDRENETTE (CINDERELLA) in the south of France. *Saturday Review*, March 11th, 1893, p. 261, "Blunders."

St. Rosina, RUSINA.

St. Rosolée or ROSOLINE, ROSSOLINE.

St. Rossana, HUMILITY.

B. Rosseline de Villeneuve, June 11, Oct. 16 (ROSCELINE, and erroneously ROSELINE), c. 1263-1329; sometimes incorrectly placed a century earlier. Patron of Carthusian monks and of the Order of Malta.

Represented in the dress of her Order: (1) carrying two eyes in a reliquary; (2) putting to flight a troop of Mohammedans; (3) carrying roses in her lap, being one of the many saints who were carrying bread to the poor, which turned into roses when some grudging master looked into the bundle; it is sometimes

said that she was christened Jeanne and called Rosseline from this incident, but this seems a confusion with her aunt B. DIANA OF JEANNE. The arms of Sabran sometimes appear in her pictures.

The name Rosseline or Rossoline is common in Provence and is derived from Rufa, and those who spell it Roseline and make verses about roses *à propos* of it are mistaken.

She was the daughter of Armand de Villeneuve, baron des Ares; her mother was Sibylla de Sabran, cousin of St. Elzéar and of his wife St. DELPHINE. Her family for a time opposed her wish to be a nun, until Josselin, bishop of Orange, came to visit at the château des Ares, when she persuaded him to take her to the convent of St. André des Ramières, between Orange and Vaison. Here she was entrusted with the care of the kitchen. She entered the Order of Chartreuses at thirteen but could only make her profession at sixteen and take the solemn vows at twenty-five. She was then consecrated deaconess, clothed with a stole like a deacon, and a crown was placed on her head.

She made her profession at Bertauld, the chief Chartroux nunnery in Provence, and there she lived until her family built a monastery at Celle Roubaud (or Sobrives) near les Ares, where she was for a time under her aunt B. Jeanne, whom she succeeded as prioress in 1300. A brief of Pope John XXII. is addressed to Rosselyne, which proves that she was head of that house in 1323.

She died Jan. 17, 1329. Her first translation occurred June 11, 1334. Her brother B. Elzéar, bishop of Digne (and in 1360, of Marseilles), laid her body in a shrine near the altar and placed her eyes separately in a reliquary, where they retained for centuries the brightness of life. A few years after her death, her brother Elie or Hélon de Villeneuve, grand-master of the Knights of St. John of Jerusalem, being in great danger from a troop of Saracens, invoked her aid and straightway the enemy were smitten with panic and fled.

She was never canonized but her worship and her miracles were persistent.

There are some discrepancies in the accounts of her life.

AA.SS. Helyot. Cahier. Madame d'Oppède, *Vie de Ste. Delphine*. Oettinger says that Rosseline's life was written by P. J. de Haitze, and published at Aix, 1720. Morin, *La Petite France pontificale*, 1889.

St. Rosula (1) or RHODA, Nov. 2, M. at Cagliari, in the time of Trajan, with many others who went thither from Rome. *AA.SS.*

St. Rosula (2), Sep. 14, M. in Africa, under Valerian, with St. Cyprian, bishop of Carthage, at a place on the seashore six miles from Carthage. *R.M. AA.SS.*

St. Rosula (3), May 15, M. in 304, either at Fausina, now Terra Nova in Sardinia, or at Filesia in Wallachia, or Phila in Macedonia, with St. Simplicius, and a man named Florentius. They were tortured in divers ways and finally run through with a spear. Henschenius commemorates St. Simplicius but seems to think the martyrdom of his companions rests on insufficient authority. *AA.SS.*

B. Roswitha, ROSWIDA, or HROTSVITH, + 927. She was abbess of Gandersheim, and distinguished for literary acquirements: she wrote treatises on logic and rhetoric, which are lost. She forced the devil to return a bond signed with blood, by which a youth had pledged away his soul. Five years after her death, was born the more famous Hrotsvith, authoress of several plays and poems, including a panegyric on the Emperor Otho I. These two Roswithas are often confounded together. Only the elder is invoked as a saint. Eckenstein.

St. Rota, June 2, one of 227 Roman martyrs. *AA.SS.*

St. Rotheres, May 12, V. M. probably at Rome, with more than five hundred others. *AA.SS.*

St. Rothluga, HADELOGA.

St. Rotilda or RHOTILDA, SEPT. 1, same as CLOTILDA (1). Baillet.

St. Rotrou, ROTRUDE.

St. Rotrude, V. June 22 (RODRUE, ROTROU, ORTRUDE). Her history is lost. Her body, which the French Martyrology says was brought from England,

was placed in the Benedictine monastery of Andrenses, in Flanders, built in 1084 by the pious Count of Guines, a relation and friend of Charles, count of Flanders. Peter, the fifth abbot, wrote a history of the saint which used to be read during dinner on her festival. In course of time so many munificent offerings were made to Rotrude and her ministers that Baldwin Bochar, lord of the surrounding district, fearing that some of his possessions also would gradually be absorbed by the Church, destroyed the book, hoping therewith to destroy the saint and her worship, and said so much against the monks and the miracles, that at last it was agreed that the bones of the saint should be tried with fire; an immense concourse of people collected to see the trial which turned out greatly to the honour of St. Rotrude and of the Church, and to the confusion of their enemies, for the fire glorified in the sight of all the people, the sacred bone that was thrown into it, and put the infidels to shame. Some of her relics were translated to the monastery of St. Bertin, near St. Omer, and were attributed to St. RICTRUXE of Marchiennes, who is, therefore, sometimes by mistake called Rotrude. Bucelinus. *AA.SS.*

St. Roxana, HUMILITY.

St. Royes or **ROISIA**. An ancient subterranean chapel at Royston, on the borders of Hertfordshire and Cambridge-shire, was dedicated in honour of SS. Lawrence and Hippolytus. Stukeley (*Palaeographia Britannica*) says this chapel, with the famous cross on the highway, called Roheys-Cross, was founded by Roisia, daughter of Alberic de Vere, earl of Oxford, and widow of Geoffery de Magneville, earl of Essex who died in 1148. After her second marriage to Pain de Beauchamp, she founded the convent of Chikesand, in Bedfordshire, where she afterwards took the veil and died; but Parkin says the chapel is much older, and named from Royes, a Saxon or British saint. A convent near High Cross in Hertfordshire was called Roheyney or Roheenia. In another church of St. Hippolytus, near Royston, horses were blessed at the high altar with great devotion.

The town was called Hippolytes, Eppal-lets, Pallets. Butler, "St. Hippolytus," Aug. 13.

B. Ruessella. (*See FULCIDE.*)

St. Rufania or **RUFINA**, Feb. 28, M. with many others. *AA.SS.*

St. Ruffina, **RUFINA**. The name in Latin is Rufina; in modern Italian the "f" is doubled.

St. Rufina (1), **Claudia** (1).

SS. Rufina (2) and **Secunda**, or **RUFFINA** and **SECONDA**, VV. MM. 257. Patrons of Porto and of Selva Candida. Daughters of Asterius, a Roman senator. They were betrothed respectively to Armentario and Verino, Christians who, in the persecution under Valerian and Gallienus, abjured their faith and tried to persuade Rufina and Secunda to do the same. This proposition filled them with horror and they fled from Rome, but were overtaken and brought before the Prefect, Junius Donatus, to whom they were accused of being Christians. After torturing them in various ways, he had them beheaded in a wood twelve miles from Rome. On the site of their martyrdom a chapel was soon built, which Pope (St.) Julius I. converted into a magnificent church. A town afterwards arose around it, called Selva Candida, which became a bishop's see. The *R.M.*, July 10, says their bodies are preserved in the church of St. John Lateran, near the font. Moroni, *Diz. Storico-ecclesiastico*.

St. Rufina (3), Aug. 31, M. 3rd century. She was cast into prison with her husband, St. Theodotus, at Cæsarea in Cappadocia; while under sentence of death and awaiting their execution, Rufina gave birth to a son, afterwards known as Mamas the Martyr: he was at once adopted by a charitable woman, commemorated as **ST. AMMIA**, with SS. Theodotus and Rufina. *R.M. AA.SS.*

St. Rufina (4). (*See JUSTA* (2).)

St. Rufina (5), **RUFANIA**.

St. Rufina (6), June 1, M. with **ST. AUCEGA**.

St. Rufina (7), Feb. 28, M. place unknown.

St. Rufina (8), May 3, M. in Africa.

St. Rufina (9), April 6, M. at Sirmium.

St. Rufina (10), April 24, M. at Alexandria.

St. Rufina (11), June 3, M. at Rome.

B. Rufina (12) or RUFFINA of Fabriano, in the March of Ancona, 3rd O.S.D. In 1607 her picture was to be seen in the church of the Order at Fabriano, in a Dominican dress, with rays of glory round her head. Her story and date are unknown, although she is believed to be less ancient than B. ANNA (23) and B. ANGELA (5), who both belong to Ancona. Pio.

St. Ruma, REUMA, or CHRISTIANA (4), Oct. 24, M. 523. A rich and beautiful widow of Negran in Arabia Felix, put to death with her daughters, by Dedaan or Dhu Nowas, a Jewish king or chief, who was tributary to St. Elesbaan, the Christian king of Ethiopia; Nowas rebelled and was beaten, but took advantage of the winter when Elesbaan could not come against him, to plunder and massacre the Christians. He took the town of Negran, put to death Arethas, the ruler of the town, Ruma,—whom some accounts make to be his wife or daughter-in-law—and about four thousand others of both sexes and all ages; some of the women had little children with them; one boy of five was conspicuous by his courage and devotion to his Church and party. Ten of the women were canonesses; they demanded the honour of dying first, but the matrons said, "No, we will die first that we may not see the sufferings of our husbands and children." Dhu Nowas was defeated and put to death by Elesbaan in 525. Thus ended the kingdom called in the Bible, Saba, and by the Greeks and Romans, Homeritis. It was at that time the oldest in the world, having been founded by Saba, the son of Chus, the son of Ham, the son of Noah. Elesbaan became a monk and attained to great sanctity. AA.SS.

St. Rumatina, April 30, M. AA.SS.

St. Rusina, July 19, sometimes erroneously called ROSINA.

Once on a time, there was a king of Rome, named Auster, who had for his wife, Rusina, a beautiful and clever woman; but childless. They were both

idolaters and cruelly persecuted the Christians, thinking by such means to propitiate their gods, that they might bless them with children. The queen in particular was unceasing in her prayers, but as they were of no avail, she bethought herself of a holy Christian Father, for whom she secretly sent. She told him that if his God proved more powerful than her gods, she would love and serve Him always. The reverend Father gave her a book with an account of the miracles wrought by Christ on earth, and begged her to read and study it, while he meanwhile would go and pray that she might be enlightened to see the true God. The prayers of the holy man were answered, and the queen accepted Christianity and was privately baptized. By-and-bye, to the great joy of the king, Queen Rusina said she hoped in some months to be a mother, at the same time she confessed to her husband that she had become a Christian, and related all that the holy man had told her. The king read some of the books which had been given to Rusina, sent for the priest and received baptism at his hands. Soon after this, the queen expressed a strong desire to make a pilgrimage to Jerusalem, in order to see the holy places where Christ had suffered and died; and to see the house where the VIRGIN MARY had lived. The king was ready to comply with her request, but said that the enterprise would be attended with great danger, as they would have to pass through the country of Cæsarea, whose king was an enemy to Rome; however, he thought that by taking a large armed escort with them, they might accomplish their purpose safely. He summoned his Parliament and told the lords and barons that he and his wife had become Christians, and Rusina standing up in their midst spoke so eloquently to them, that with one accord they were all converted and received holy baptism.

Shortly after this, attended by a great company of horse and foot, the king and queen started for the Holy Land. When they got to Cæsarea, the king of that country sent 500 horsemen, and footmen without number, to attack the Romans

and put them all to death. The Cæsareans fell on the Romans at a narrow and dangerous pass, where after a desperate struggle, they succeeded in defeating them and killing every one except Queen Rusina, who was taken a prisoner to the Court. The king much struck by her remarkable beauty and still more by her wisdom and good sense, treated her with every kindness and consideration, and appointed pages and ladies to attend on her.

She had been but a few days in captivity when a beautiful daughter was born to the queen of Rome, who committed her to the care of the king of Cæsarea, begging him to send her to Rome, so that she might enjoy her inheritance. She also asked that a Christian priest might be sent for, so that she could see her child baptized. The king promised that her daughter should be brought up as if she were his own, and at once summoned a priest who baptized the child, calling her Rusina after her mother. The dying queen took the babe in her arms and blessed her, and soon after passed away to eternal life; angels were plainly seen bearing her soul to Paradise. The news of this miracle spread abroad and many people hearing of it became Christians. The king with universal approbation buried Rusina with the highest honours, according to the custom of the country. A few days afterwards a son was born to the king, to the great delight of the people, who requested that he might be called Elemento. The two children were brought up together and treated exactly alike until they were fifteen, when the queen perceived that Elemento could think of nothing but his companion, love for whom so completely filled his heart that he could neither eat nor drink, but was wasting away. She did not wish to have Rusina for a daughter-in-law, as she was a foreigner, and they could derive no benefit from a marriage with her; so she advised her husband to send Elemento with a good escort to Paris, that he might learn all that became a prince, and also might forget this boyish love. The king, although very fond of Rusina, agreed to his wife's

proposition, and sending for Elemento made known their wishes to him. The young prince acquiesced. He said, "Since you wish it I will go, but I pray you to take great care of Rusina, for she has my heart and soul in her keeping." He then went to Rusina, and told her, with many tears, that his parents wished him to go to Paris, adding that he could not bear the thought of separation from her, and if she wished it he would remain in Cæsarea. Rusina answered that he was a man and therefore not perfect; three things there were which would make him good: to love and fear God; to be baptized; and to obey his father and mother. Elemento answered that for love of her he would do anything, so Rusina sent for a priest and had him baptized. She said, "I beg you for love of me to be loyal, pure, and innocent, and I will be the same for love of you."

Elemento was kindly received in Paris by the king. A palace was given to him for as long as he chose to remain in France, and there he lived and diligently studied. Near this palace was the house of a young and beautiful widow, who began to love Elemento, and sent him a message to that effect. He replied that he had given his love to the most beautiful woman in the world, and could care for no other.

About this time Elemento sent letters to Rusina, who wrote to him in answer, that she trusted he would continue to love and fear God, and be honest and good. The messenger employed by Elemento was a friend of the widow, and on his return, he told her of the beauty and charm of Rusina, at the same time showing the rich presents she had given him. The widow, being a rich woman and therefore able to gratify all her caprices, at once determined that she would make a pilgrimage to Cæsarea in order to see Rusina, and invited the messenger to accompany her. As he was quite willing, they soon started, and in due course reached Cæsarea.

On her arrival there the widow begged for the honour of an audience with the king, which was granted her. She told him she had just come from Jerusalem and was on her way back to Paris, where

she lived near the palace of Prince Elemento. She said he loved a young lady of Cæsarea so much that he had wasted nearly to death. The king and queen were much distressed by this news, and when they had given the widow some magnificent presents and bidden her farewell, they consulted together as to what was best to be done. The queen wished Rusina to be put to death. The king demurred to this and thought he would sell her to some Babylonish merchants. He accordingly sent for two who were then in port, and after seeing Rusina, they readily agreed to buy her for a large sum of money. The king told Rusina that these merchants were going to take her to Elemento, but she knew instinctively that he was deceiving her, and begged for mercy. He, however, remained obdurate, merely telling the merchants to gag her, so that her screams might not be heard. On board ship the gag was soon removed from her mouth, and she was kindly treated by the men, but nothing could console her, and she wept and prayed for days, growing so thin that her purchasers became alarmed for her life. On their arrival at Babylon, they went to the best inn, where they did what they could to restore Rusina to health, and then went to the Sultan and told him they had brought from Cæsarea the most beautiful maiden that ever was seen. He commanded her to be brought before him. To please the merchants she dressed in her most splendid clothes, and commending herself to the protection of God, was led to her new master weeping copiously all the time. The Sultan, touched alike by her beauty and her distress, promised that she should be honoured among the women of the Seraglio. He had a magical cup, by means of which he could tell when he bought a slave for his harem whether her virtue was equal to her beauty, for unless she was perfectly innocent she would certainly spill all the wine when she tried to drink it. He sent for the cup, which was of gold set with precious stones. He filled it to the brim with beautiful red wine, handed it to Rusina, and bade her drink. She drank the

wine without spilling a drop. He was charmed and gave more money to the merchants than they had asked, and told the keeper of the Seraglio that Rusina was to have the lion-painted room and to be treated with every attention. Soon after the Sultan had given these orders, he was seized with a sudden illness, and lay sick for many days.

In the mean time Elemento had had letters sent to him by one of the barons of his father's kingdom, telling him that Rusina had been sold to the Sultan of Babylon. His distress was great. He at once determined to rescue her or perish in the attempt. All his companions volunteered to go with him and render him what help they could. Touched by his sad story, the king and queen of France promised him an escort of a thousand knights. In three days they all left Paris for Cæsarea. When they arrived there Elemento did not go to see his father and mother, but remained at the house of his friend the baron. The king on hearing of his arrival went to see him and reproached him for not coming to his own house. Elemento answered, "I do not wish it ever to be my own house, and I no longer consider you and the queen, my father and mother, because you have been so cruel to Rusina, who was the hope of my life. She loved me better than you and my mother, for she loves and fears the God of Paradise, which you do not. You have sold her for a slave, although you know that she is the daughter of a greater King than you. May the King of Kings give you what you deserve! If it were not that I still owe you some consideration as my father, I would run this sword through you. I will not return evil for evil, but I tell you plainly, that you will not see me again without her. Since it pleases you and my mother that I should go and die in Babylon, I see clearly that you do not love me much." The king was deeply distressed. Seeing this, Elemento became reconciled to him, and he thereupon undertook to give his son money and jewels, and recommended Elemento to try to effect Rusina's recovery by their means sooner than have recourse

to arms. He arranged that five of his wisest barons should go with Elemento to help him with judicious counsel; at the same time, he loaded the French knights with money and gifts and gave them a great entertainment.

The next day they all set sail and soon reached Riva Doria, a sea-port about a hundred miles from Babylon. Here it was agreed that four of the barons should travel to Babylon with Elemento, in the disguise of merchants, the others remaining quietly in the ships at Riva Doria. When they had been a few days in the inn at Babylon, they saw that the host and his wife were honest people, and Elemento confided to them the reason of his presence there. The innkeeper told him that Rusina had stayed in his house and had excited his compassion. It was arranged that the wife of the innkeeper should try to gain admittance to the Seraglio, and by some means, tell Rusina that Elemento had come to try and save her. Taking a piece of embroidery to show to some of the ladies, the woman was soon in the Seraglio. She then asked to see Rusina, as she had heard she was so beautiful. She was conducted to a room, where Rusina sat reading the office of the Virgin Mary. So overjoyed was she to hear of her lover's arrival that she fainted; on her recovery she sent many messages to him, charging him to be prudent. The woman, on her return to the inn, was liberally rewarded by the prince. Then her husband bethought him of the sultan's porter, who was a friend of his and loved a good dinner and pleasant company. He was invited to the inn and there saw Elemento, who exerted himself to be agreeable, and soon the porter thought no day well spent when he did not see the young merchant. At last, Elemento told him who he was and asked his aid. This the porter promised, but stipulated that he should be taken away also, as otherwise the sultan would put him to death. Elemento agreed to this, and promised to make the porter a baron and give him a town and a castle. Everything was then settled; the landlord was paid liberally, the barons were sent to the harbour, there to wait in a boat

with all their goods. At midnight, Elemento went alone to the gate of the palace, where the porter was waiting for him. They went softly to Rusina's room, who at the sight of her beloved Elemento lost consciousness; so he and the porter took her between them and carried her to the boat; their friends at once rowed rapidly down the river to Riva Doria, where the rest of the party were still waiting with the ships. They all rejoiced greatly when they saw Rusina, and heard that she had been rescued without drawing a sword. The next day they set sail for Cæsarea.

The sultan, meanwhile, hearing that Rusina had escaped by the connivance of the porter, ordered ten galleys to be manned and put to sea, to overtake and bring them back. However, after a severe engagement, Elemento and his knights were victorious and seven of the enemy's galleys were sunk. On hearing of this loss, the sultan was in despair and said, "I made a very bad bargain when I bought Rusina. She never was of any use to me, and now I have lost all these good men and ships through her. Alas, it was an evil day for me when she came to Babylon!"

After a voyage of sixty days, Elemento and Rusina arrived at Cæsarea, where they were received with joy by the people and the king. The queen also, through the mediation of the porter, was once more reconciled to her son and Rusina, and great rejoicings were held. The knights of France were handsomely rewarded for all they had done. When they left for their own country, many messages were sent to the king by Elemento, assuring him of his readiness to help and serve him in case of need.

In course of time, in answer to the many fervent prayers of Rusina and Elemento, the king and queen became Christians. The National Assembly was convened, and Elemento and Rusina told the barons and people so much of the teaching of Christ that they all with one accord accepted the Christian faith. The king then ordered all the idols to be destroyed, and built many churches and hermitages throughout the kingdom. So

they all lived virtuously and happily and when they died they went straight to heaven.

Leggendario delle Santissime Vergini.

St. Rustica, Dec. 31, M. at Rome, with several other women. *B.M.*

St. Rusticula or **MARCIA**, Aug. 11, 555-632, abbess of Arles. She was born—of an ancient Gallo-Roman family—on the day of her father's death, and was christened Rusticula. Her brother died, and she became the sole heiress and consolation of her mother. At five years old she was carried off by a young nobleman, named Cheran or Cheraonius, who intended to marry her when she was old enough. The good Abbess LILIOLA of the convent of St. Cesarius at Arles, applied to the Bishop of Autun to obtain an order from King Gontram, to compel Cheran to give up the child, consequently, she was placed in the convent at Arles at the age of seven. Some years later, her mother, Clémence, wanted to get her back again, but Rusticula had become devoted to the monastic life, in which she attained such excellence that on the death of her adopted mother Liliola, she was chosen abbess in her stead. In 614 Rusticula was accused to King Clothaire II. of sheltering in her convent, the young Prince Childebart, the rightful sovereign of Arles and Avignon, who had escaped when Clothaire murdered the rest of the descendants of Brunehault. St. Maximus, bishop of Avignon, was one of her accusers. She was pelted with stones by the mob, as she was being taken from her convent, under an accusation of treason. On the

way to the king's presence she worked miraculous cures. St. Domnolus, bishop of Vienne, arrived at Court before her and defended her so well that, on her swearing that she was not guilty of the offence laid to her charge, she was sent home again with every mark of respect and was enthusiastically received by the people of Arles. She governed her convent in peace and with great wisdom for many years. One of her rules was never to impose on her nuns tasks beyond their strength, nor to vex or weary them without reason; at the same time, she took care that they should not lead a life of idleness or self-indulgence. *A.A.SS.* Her life by Florentius. Baronius. Bucelinus. Baillet.

St. Ruth, Sept. 1, 14, one of the four women named by St. Matthew in the genealogy of Christ. She was a Moabitess and the widow of Mahlon, a Hebrew. Her attachment to his mother Naomi, induced her to accompany her mother-in-law when she returned to her own country, after the death of her husband and sons. There Ruth married Boaz, a relation of her late husband. The great-grandson of Boaz and Ruth was King David. Among the ancestresses of our Saviour, she is honoured Sept. 1. Book of Ruth in the Old Testament. *Mart. of Salisbury*, Sept. 14. She is styled "Saint" by Canisius. (*See Judith (1).*)

St. Ruthena, RETHNA.

St. Rutila. (*See CLAUDIA (2).*)

St. Rutilla, June 1, M. with St. AUCEGA. *A.A.SS.*

St. Ryxa, RIXA.

S

St. Sabbatia, SEBASTIA.

Sabbilina, SABINELLA.

St. Sabela, Dec. 28, a holy woman of Ethiopia, who had the gift of prophecy and interpreted dreams. She used her power to bring sinners to repentance and heathens to Christianity. Migne.

St. Sabigotho, NATALIA (3).

St. Sabina (1). (*See SERAPIA.*)

St. Sabina (2) of Samos, sometimes called of Troyes, V., Aug. 29, Jan. 29. 2nd century.

In the beautiful island of Samos, in the reign of the Emperor Adrian, or his successor Antoninus Pius, lived a wealthy citizen, named Sabinus. He had one son and one daughter, Sabinian and Sabina, who loved each other with the most devoted affection. Some of the books of the Christians fell into their hands: their lessons of sublime and simple morality and unselfishness found a response in the young hearts of the brother and sister; and although it does not

appear that either of them had direct intercourse with Christians, they began to adopt their tenets and follow their teaching. Sabinus had allowed his children to spend freely on their wants and pleasures whatever they chose; but when he found that his son gave his most precious possessions to the poor, taking for them everything he could lay his hands on, and lavishing large sums on beggars, he was very angry, and distressing scenes occurred between the father and son.

One day Sabinus took off his silken robe and clothed himself in sackcloth. His father, exasperated at this new outrage, accused him of intending to ruin his family, and threatened to put him to death, saying with bitter maledictions, "It is better for me to kill you alone, than that you should destroy us all." Sabinian fled from his home, and when Sabinus's anger had cooled, and he wanted to reason with his refractory son, the youth could not be found. They sought him with ever-increasing anxiety, but in vain. Sabina fretted for him, and her longing to know at least what had become of him left her no rest: she neither ate nor slept, nor employed herself as before.

Sabinus was half inclined to curse her too, but restrained the cruel words, remembering what his violence had cost him already, and tried instead every means to soothe and amuse the poor girl. He brought her jewels and beautiful articles of dress and curiosities, but she would not look at them. One day, accompanied by her faithful servant and foster-sister Maximinola, she went according to her custom to the temple of Juno, that famous Heræum which ranked with the temple of Diana at Ephesus as one of the greatest works of the Greeks, and of which one solitary giant pillar still stands to tell of the days of its grandeur. Sabina, exhausted with fretting and weeping, fell asleep in the temple, and saw in a dream a heavenly being, who bade her be comforted, for she should be delivered from the vain and impious religion in which she had been brought up, and should meet her brother again, and find him promoted to

great honour. The two girls consulted and planned how they could set out in search of him. Ships were continually leaving the island for all sorts of ports far and near, so it was easy to get away unobserved; and this they soon did. They wandered by unknown ways, through many countries and across many waters, led on from day to day by the hope of soon finding Sabinian, and as "all ways lead to Rome," they came there in course of time, and lived amongst the Christians with a holy woman named Justina, who in due time had them baptized.

They remained at Rome some years, always expecting to see Sabinian, or receive some message from him. During this time Sabina acquired a considerable reputation for sanctity, and people suffering from divers afflictions resorted to her that they might be cured by her prayers. From time to time, her brother appeared to her in her dreams, encouraging her to hope for reunion with him. At last a more distinct and decided vision showed her Sabinian wearing a crown set with dazzling jewels, and beckoning her to come to him. She therefore determined to set out again in search of him. She remembered her first dream of him in the Temple of Juno at Samos. The Christians loved her and wished to keep her amongst them. Maximinola urged her to stay for the rest of her life in peace; but again angels appeared, and told her that at Treca (now Troyes) in Gaul, Sabinian was crowned with gold and jewels, and raised to the highest honours, and that she should go and meet him there.

Again the two women started on a long and difficult pilgrimage. After many a toilsome day's journey and many an anxious and comfortless night, sometimes accompanied on their way by other pilgrims, sometimes alone, sometimes finding welcome and shelter in the houses of Christians, sometimes lodging on the cold ground under the open sky, they found themselves getting near Troyes. At last, after a night passed in a thick wood in considerable danger from wild beasts, the rising day revealed to them at no great distance the towers and

battlements of a city. They met a shepherd and asked him what town it was. He said it was Troyes and the travellers gave thanks to God for having led them to the end of their journey, and not let their strength or their faith fail them by the way. Sabina sat down on a stone by the wayside and said to Maximinola that they would wait a little, and perhaps when the gates were opened some one would come out and give them tidings of Sabinian.

Soon Licerius, the venerable pastor of the little Christian flock in Troyes, came out of the town and seeing the two strangers asked who they were. They told him their story and asked whether he knew Sabinian.

"Daughter," said the old priest to Sabina, "your brother was indeed here, and, for his sake, you are welcome among the Christians of Troyes. You might well dream that he was promoted to great honour, for he has attained the highest of all honours—that of martyrdom. He dwelt among us for a long time, but when the Emperor Aurelian persecuted the Church a few months ago, Sabinian was conspicuous for his good works, so the heathen officers arrested him and ordered him to renounce the faith and sacrifice to the gods, and when he refused to obey he was beheaded. We buried him at a place on the banks of the Seine, a few miles from here and a pious woman has built a little chapel over his grave. Go thither and say a prayer and return to us. You shall be as one of ourselves, and all that we have we will share with you."

Kind and fatherly as were the words of the aged priest, they fell with the chill of death on the heart of the disappointed pilgrim. Her stiffening limbs would not carry her to the banks of the Seine, for she had come to the brink of a broader river. When the old man had left her, she fell on her face on the ground and prayed that she might rest from her wanderings and no longer drag her weary feet through difficult journeys. She commended her faithful companion to God and went straight from the dust where she lay, to rejoin

in paradise, the brother she had wandered so far to see on earth.

The venerable Licerius fetched a choice robe to wrap round her, and summoned all the Christians to bring in a pilgrim who had died outside the gate. They could not move the body, and some of those who tried to lift it were cured of blindness and other ills; they buried her where she lay, and Licerius gave a funeral feast to all the Christians and all the poor. He wished to build an oratory over Sabina's grave, but an angel told him that this should be done by his successor as he was soon to rest from his labours. *R.M.*, Jan. 29. *A.A.SS.*

Sabina and her brother are honoured as martyrs, Aug. 29, Jan. 24, in the church of Troyes. In the church of Treves, which is constantly confounded with Troyes in the various records, there is a commemoration on Aug. 19, of St. Sabina and her maid.

St. Sabina (3), Oct. 27, V., M. c. 303, either at Evora or Talavera, with her sister St. CHRISTETA and their brother St. Vincent. They are patrons of Avila.

Dacian, prefect of Gaul, under the orders of the Emperors Maximian and Diocletian, was trying to root the Christian religion out of Spain. One day his men brought him a youth, named Vincent. Dacian argued with the prisoner on the folly of worshipping a God who had been crucified as a malefactor; at the same time he promised, in consideration of Vincent's youth, not to punish him, if he would renounce his errors and offer sacrifice to the gods; as Vincent remained firm, Dacian ordered him to be led away to the place where the sacrifices were offered, and commanded that if he refused to sacrifice he should instantly be put to death. As they were leading him across the *Plaza*, he put his foot on a stone, which retained the mark as if it had been wax. The soldiers, struck by the miracle, returned immediately to Dacian and begged that this wonderful man might have at least a few days' respite. The governor granted him three days. His sisters, Sabina and Christeta entreated him, with

many tears, to flee with them, as they had no other protector and would be at the mercy of the infidels if they were deprived of his care. "If we escape," said they, "we will all lead a holy life; and if we are taken, we will die martyrs together." So they fled but were overtaken at Avila, and after being put to many tortures, they were made to lay their heads on stones to be beaten with clubs until they died. Their bodies were thrown on the rocks outside the gate, to be devoured by vultures and wild beasts, and the murderers returned cheerfully to Dacian. It happened that a great serpent which was in the habit of eating people, lived in a cleft in those rocks. It came out of its hole and looked at the dead bodies and mangled heads. A Jew who was passing by also looked with so much pleasure on the murdered Christians that he did not observe the serpent until he suddenly found himself tightly clasped in its coils. In his terror he called upon the God of the Christians, resolving that if He would deliver him, he would be converted and build a church on that spot. The serpent instantly disappeared and never was seen again. The grateful Jew buried the three martyrs with his own hands and built over their grave a church which was dedicated in the name of St. Vincent. The rock is still shown in the crypt below the eastern apse of the beautiful church of San Vicente, outside the gates of Avila, and whoever prays in faith on that rock is straightway delivered from his troubles. *R.M. Flos Sanctorum. AA.SS.*

St. Sabina (4) or **SAVINA** of Lodi, Jan. 30, matron. Beginning of 4th century. Patron of Lodi and of Milan. She visited SS. Nabor and Felix, soldiers, in prison at Lodi Vecchio, and after their martyrdom took their bodies and buried them in her own house there. At night a bright light appeared over the place where she had laid the martyred soldiers, and she understood that they were worthy of a more honourable sepulchre; so she took them in a cart to Milan. At Legnanum, she was stopped by soldiers who asked her what she was carrying. She answered, "Honey." They did not believe

her, and stuck their lances into the cart. Honey ran out, and she, seeing the miracle, confessed what the real load was. The soldiers were converted. The place is said to have been called Mellegnano, in honour of the miracle, which name was afterwards corrupted into Merignano. Sabina built a tomb for SS. Nabor and Felix, and died praying there. *R.M. AA.SS.*

St. Sabina (5), Oct. 28. Vargas makes **St. FAITH** (2) (*Santa Fè*) a native of Spain, and says that **St. Sabina**, also a Spaniard of Merida, was martyred with her at Agen. The Bollandists say this is a mere invention, grounded on the fact that some relics of **St. SABINA** (3) were taken to Ager in Catalonia. *AA.SS.*

SS. Sabina (6, 7, 8, 9), **MM.** at Rome, Smyrna, Alexandria and Africa respectively. *AA.SS.*

St. Sabina (10), Nov. 5, 6th or early 7th century. Grandmother of **St. Cuthbert**. *Ferrarius. Stadler.*

Ven. Sabina (11). (*See ALFRIDA.*)

St. Sabina (12), April 30, V., O.S.B. 12th century. Nun at Jouarre, in the diocese of Meaux. On April 29, 1109, she had a vision of the **BLESSED VIRGIN MARY** surrounded by a great number of saints, and saw that **St. Hugh**, abbot of Cluny, arrived amongst them. She told her vision to the other nuns and soon afterwards a messenger arrived to announce the death of **St. Hugh** in his eighty-sixth year. Sabina soon followed him to heaven. *Bucelinus. AA.SS., Præter.* "St. Hugh," April 29.

St. Sabinella (1), **CLAUDIA** (1).

St. Sabinella (2), **SABELINA**, **SAVINILLA** or **SIBINELLA**, Feb. 14, buried **St. Valentine** on the spot of his martyrdom at Rome, about 269, and is mentioned in his *Life. AA.SS.*

St. Sabiniana (1) or **SABINIANUS**, March 3, M. in Africa, with **GAIOLA** and many others. *AA.SS.*

St. Sabiniana (2), a holy deaconess of advanced years who followed **St. Chrysostom** into exile and ministered to him. *Smith and Wace.*

St. Sabitha, **NATALIA** (3).

St. Sacculina, **SIGOLENA**.

St. Sacra, March 8. Her body was

kept before the altar of St. GENEVIÈVE in the monastery of Royac at Clermont in Auvergne. She is mentioned by the ecclesiastical historians of that place, but Henschenius considers her existence doubtful and thinks that the words "*sacra ossa*," sacred bones, have been misinterpreted to mean the bones of a saint named *Sacra*. *Præter*.

St. Sacusa, SECUSA, or SECURA, May 10, M. at Tarsus in Cilicia. *AA.SS.*

St. Sadalaberge, SALABERGA. *Cahier*.

St. Saethrith, generally means SEDRIDO. Miss Eckenstein gives the name as a variant of St. SYRE.

St. Salaberga (1), Feb. 6, M. in the Vandal persecution.

St. Salaberga (2), SADALABERGA OF SALABERNA, Sept. 22, + c. 665. Founder and abbess of St. Jean de Laon. Patron of Laon. She was a member of one of the principal families of the Sicambri and was born at Gondrecourt on the Meuse, on the borders of Champagne and Lorraine. Her father and mother were Gondwin and Saretrude. One day Gondwin received at his house St. Eustasius, second abbot of Luxeuil, who had been preaching to the heathen in Bavaria; Gondwin presented to him his two sons that he might bless them. Eustasius asked if he had no more children, and he said he had a daughter, Salaberga, but that she had been blind for some little time. They sent for the child, and Eustasius asked her if she would like to serve God; she said that was her greatest desire. After fasting for some days and making many prayers for her, he anointed her eyes with holy oil, and so restored her sight. He afterwards cured her of dysentery. Salaberga soon recovered her good looks as well as her health, and was married young, to Richran, a young nobleman who died two months afterwards. She then wished to be a nun under St. MACTAFLEDE; but her parents, supported by the authority of King Dagobert I., obliged her to marry B. Blandin, surnamed Bason. They were "of one heart and one mind" with regard to religion and charity. Having been childless for some years, Salaberga vowed that if God would give her children, she would dedicate them to

His service. She had three daughters and two sons in eight years. She considered she would best fulfil her vow by giving them an excellent education. She was aided in all her doings by the counsels of St. Walbert, who had succeeded Eustasius as abbot of Luxeuil. Her husband being as pious as herself, encouraged her to build a monastery in the Vosges, and thither, with his consent, she withdrew from the world, with about a hundred holy virgins; but reflecting that this place was too far from the protection of large towns and too near the boundary between Austrasia and Burgundy, she removed the community, by the advice of St. Walbert, to Laon. She built a large monastery and six churches for her spiritual daughters, and as all the large monasteries of those days were double, she built a smaller monastery and one church for men; she presided over both for about ten years. At the approach of death, when she was about fifty, she made over her authority to her daughter St. AUSTRUDE.

Salaberga was buried in her own church, where also are preserved the bodies, in whole or in part, of her husband, her daughter, her eldest son St. Eustasius who died in childhood, her second son and youngest child St. Baldwin, and her brother St. Bodo or Leudwin. The sanctification of all these persons is considered to be in a great measure due to the holiness of Salaberga.

Her Life was written during the lives of her children, and bears every appearance of truth. *R.M. AA.SS.* Baillet Montalembert. In the Königliche Museum at Berlin, is a beautiful psalter in uncial characters, written by the hand of Salaberga for the use of her nuns; it is still in perfect preservation. It forms part of the precious collection of Manuscripts, which belonged to the Duke of Hamilton and was sold *en masse* to the German government in 1882. *Edinburgh Courant*, Nov. 6, 1882.

St. Salaberna, SALABERGA.

B. Salaphtha, Feb. 26, called in Greek IRENE V. 5th century. About the year 421, Salaphtha who was fourteen years old, was living at Gaza,

working hard to support her infirm grandmother. One day there was a tumult in the town, and Salaphtha found the Bishop, St. Porphyry and one of his disciples hiding from the violence of the rioters, on the roof of her house. Although she was not a Christian, she knew Porphyry to be a holy man, and throwing herself at his feet, asked his blessing. The fugitives requested her to bring them a mat and let them remain concealed on the roof until the city was quiet again. She did so and brought them also a share of her humble food, which consisted of bread, cheese, olives, and cooked vegetables, begging them not to despise her poverty. They accepted her hospitality and in return instructed her in the Christian religion. When the insurrection was over and the bishop had returned to his church, Salaphtha brought her aunt to him and he baptized them both. He explained to Salaphtha that although a Christian, she was at liberty to marry and might serve God in the world. She wept and said, "If I can be the spouse of the King of glory, why should I leave Him and marry a poor mean man?" When her grandmother died, the bishop gave Salaphtha the regular habit, commended her to the care of a deaconess, named Manaris, with whom she lived an austere and saintly life and was a pattern to many.

Henschenius considers it uncertain whether she should be included among the saints, but gives the foregoing account of her from an old Greek Life of St. Porphyry, bishop of Gaza, by his disciple Mark. *AA.SS.*

St. *Salbina*, probably *SABINA*. *AA.SS.*

St. *Salfa*, *FALSA* OF *SALSA*, May 20, M. in Africa. *AA.SS.*

St. *Salla*, OF *SALLOP*, July 9, V. Abbess. *Stadler*.

St. *Salla Rua*, *SCALLERVA* OR *SCALLERIA*, March 13, M. with others at *Nicomedia*. *AA.SS.*

St. *Sallustia*, *SALUSTIA*.

St. *Salome* (1) OR *SOLOMONIA*, Aug. 1, Oct. 24, M. B.C. 167, mother of the *Maccabees*, seven brothers who were carried captives from Jerusalem to Antioch by Antiochus Epiphanes. Salome courageously witnessed the tortures and

death of her sons and then shared their martyrdom. After the death of six of them, she was exhorted by the persecutors, under Antiochus, to save the life of her youngest and only remaining son, by persuading him to eat swine's flesh, in token of submission to the heathen conqueror; but she bade him not grieve and shame her by cowardice and apostasy. The history of the persecution is in the *Books of the Maccabees*. These martyrs, with the old priest Eleazar who was put to death on the same occasion, were the first pre-Christian saints honoured with a regular worship by Christians, and although other Old Testament saints are mentioned in Christian calendars—chiefly those of the Eastern Church—the *Maccabees* alone are honoured with an office or commemoration in the Breviary. Their relics were deposited in the great church of St. Peter *ad vincula* in Rome, and their festival is that of its dedication. *R.M. AA.SS. Baillet. Men. Basil. Butler.* In the Græco-Slavonian Calendar this Saint is called "St. Salomonias, wife of Eleazar." Her name is not in the *Books of the Maccabees* nor in the *R.M. Martinov*.

St. *Salome* (2) called in the *R.M. MARY SALOME*, Oct. 22. 1st century. Wife of Zebedee. Mother of St. James the Greater, and of St. John the Evangelist. She is said by the Greeks to be the daughter of St. Joseph, but there is no authority for this. A legend of Sr. *ANNA* (3) makes Salome her daughter by her third husband. Salome was a native of Galilee. Her husband and sons were fishermen of the lake of Genesaret. It appears that when her sons left their nets to follow Christ, Salome followed Him also. She prayed Him to grant that they might sit next to Him in His kingdom. He replied that that honour was not His to give, but granted that they should share His sufferings. (St. *Matt. xx.*) She is honoured separately, Oct. 22, and on various days, conjointly with the holy women who ministered to our Lord, witnessed His death, and made preparations to embalm Him. (St. *Matt. xxvii. 56. St. Mark xv. 40*). A groundless tradition says that she migrated to

Provence. MARY SALOME, MARY MAGDALENE and MARY OF CLOPAS are called "*les trois Maries*." R.M. A.A.SS. Baillet.

St. Salome (3), May 1, an ascetic, honoured by the Ethiopians. Stadler.

B. Salome (4), June 29. 9th, 10th or 11th century. A recluse at Alteich, or Altaha, in Bavaria. Niece or sister-in-law, and adopted daughter of a king of England. Disgusted with the pomps and vanity of the Court, she persuaded her two maids to accompany her in disguise on a pilgrimage to Jerusalem. On her way back, passing through Bavaria, she stayed for a short time at Regensburg. Here her beauty and dignified manner attracted the admiration of a worldly young man. Ashamed of herself, she went into a forest and prayed that her beauty might depart from her. Immediately she was struck with blindness. Not knowing where she walked, she soon fell into the Danube and was rescued from drowning, by some fishermen, who took her in their boat to Passau. There she became a leper and lived on alms. She was kindly received by a pious woman, named Heika, with whom she lived for about three years. Then Heika mentioned her case to the Abbot of Upper Alteich, who built her a cell near his church. Meantime, the king of England, supposing her to have eloped, searched for her through all his own country until at last it became known that she had gone on a pilgrimage, from motives of piety. Her cousin JUTTA (3), being a widow and bereaved of all her children, went from place to place seeking for Salome, and at last discovered and shared her retreat. By other accounts, Jutta settled at Alteich before Salome, who joined her there when she had recovered from her leprosy. Salome died first. Jutta was eventually buried beside her. A.A.SS. Wattenbach considers the story fabulous.

St. Salome (5), Nov. 10, 17, 1224-1268. Queen of Halitsch or Galicia, and duchess of Sandomir. A patron of the Order of St. Francis.

Her Life by Kobielski contains twenty-four woodcuts illustrating different scenes in her life; among the most remarkable are—No. 3, where she appears as a little

girl in a garden of lilies, attended by an old nurse; a Lamb, amidst clouds, is saying to her, "Where is thy treasure?" With one hand she offers Him a flaming heart, and in the other she holds a lily; No. 4, in which her parents sit on their throne while the child is led away by the Hungarian ambassador; No. 13, where, after a Tartar raid, she is seen kneeling on the ground, wearing the halo of a saint; the ruins of her convent are in the background, and all round her the heads and decapitated bodies of her nuns; No. 21 shows her with her earthly crown overturned at her feet, the Infant Christ presenting her with another; her church and convent are in the background, and underneath is written, St. Salomea, Virgin, Queen of Halitsch, of the Order of Saint Clara, born 1202, died in her convent of St. Mary's Stone, 1268; Beatified 1673.

She is also represented in the clouds, with the BLESSED VIRGIN MARY, helping the Poles to gain the battle of Chotim, against the Turks under Hussein Pasha.

Salome was the daughter of Lestko the White, duke of Cracow and king of Poland (1194-1227); her mother was Grzimislaw, a Russian princess. Salome was sister of Boleslas V., surnamed Pudicus, whose wife was St. CUNEGUND (4). For some centuries Galicia was generally an appanage of one or other of the Russian princes. In the continual wars and revolts, the combatants appealed to their neighbours for help, and thus it happened that Andrew II., king of Hungary (father of St. ELISABETH (11)), and Lestko V. of Poland were called upon to side with some of the Russian princes who were fighting for the possession of Galicia. Instead of reinstating either of the Russians, they agreed to give the kingdom to Koloman, the son of Andrew, and marry him to Salome, daughter of Lestko. She was then three years old, and was taken to Hungary and brought up at the Court of her father-in-law. She was deeply religious from her infancy; she took the Third Order of St. Francis as soon as possible, and lived like a nun, both before and after her marriage. Koloman was small, deformed, one-eyed, lame; but clever, enterprising,

and cunning. He wrote to Pope Innocent III., that Galicia, which was under the Russian Church, wished to join that of Rome, and had begged Andrew of Hungary to give them his son for their king. The Pope of course encouraged the Hungarian rule. In 1217 the young couple went to reign in Galicia; but as soon as the Archbishop of Gnesna, in the name of Pope Honorius III., had set the crowns on the heads of Koloman and Salome, the young king, in obedience to his father and the Pope, drove out the Russian bishop and priests. At the same time, Andrew and Lestko quarrelled, and the Russian princes took advantage of the confusion to forward their own ambitions. The war went on again with circumstances of gross brutality. The young king and queen shut themselves up, with a few followers, in the church of our Lady at Lemberg; but after three days, being in fear of starvation and doubtful as to the loyalty of their subjects, they surrendered to the Russian Prince Mstislaf, who imprisoned them in Tortschesk. Another king and queen were chosen, but the Pope would not consent to the transfer, saying that Koloman and Salome had received the crown on apostolic authority. Andrew, by threats and promises, induced the Russian princes to withdraw from the contest; at the same time, the Mongol invasion frightened them into suspending their private quarrels and personal ambitions, that all Christendom might unite against the common foe. Thus it happened that Koloman and Salome were reinstated for a time; again exiled; a second time restored; Koloman was finally expelled from Galicia a third time; he returned to Hungary and fell in 1240, fighting against the Mongols. At his death, Salome transferred herself to the Second Order of St. Francis, and built a convent at Zawichost, where she collected a number of virgins and took the solemn vows of the Order of St. Clara.

In 1260, when the Tartars overran Silesia and Moravia, they burnt her convent and massacred most of the nuns, beheading sixty of them at once. Salome happened to be absent. When she had

buried her nuns, she built the convent of St. Mary's Stone at Zkamienska, or Skata; she placed the survivors there and filled up their ranks with young girls. Here she died Nov. 17, 1268. Her tomb being honoured with miracles, her body was translated into the cathedral of St. Francis at Cracow, built by her brother King Boleslas. Clement X., in 1673, finding that the Poles had worshipped her for four hundred years and were in the habit of obtaining miracles through her intercession, allowed the whole order of St. Francis to celebrate her festival with a double rite on the anniversary of her death.

A church was dedicated in the name of the Assumption of the Blessed Virgin and B. Salome, at Skata, in 1642; but it fell to ruins in thirty-five years.

Salome is called *Saint* by the Polish and some other historians, *Blessed* in the *B.M.*, *O.S.F.*, and by Hueber and Ferrarius.

Dlugosch. Mailath. Karamsin. Ferrarius, *Catalogus*. Moroni, *Dizionario*. Lambertini, *De Servorum Dei*. *AA.SS.*, "CUNEGUND, July 24." Kobielski, *Flores Vitæ B. Salomæ Virginis*. Hueber, *Franciscan Menology*. Pertz.

St. Salomonina, SALOME (1).

St. Salonica, SALONITA, or SOLONITA. June 25, M. with others, in Thessalonica. *AA.SS.*

St. Salpurnia, June 2, one of two hundred and twenty-seven Roman martyrs commemorated in the *Martyrology of St. Jerome* on this day. *AA.SS.*

St. Salsa (1), SALFA.

St. Salsa (2), Oct. 10, M. Africa, in the 1st, 2nd, 3rd, or 4th century. *AA.SS.*

St. Salustia or SALLUSTIA, Sept. 14, M. 252. When St. Cornelius, pope and martyr, was led by soldiers to a heathen temple where the Emperor Decius had ordered that he should sacrifice, one of the soldiers, named Cerealis, asked him, by the way, to visit his wife, Salustia, who had been paralyzed and helpless for five years. He went, and cured her at once. She begged him to baptize her, and ran to fetch him some water for the purpose; the other soldiers seeing the miracle were converted and baptized. Then Cerealis and Salustia, with Cornelius

and all his new converts, were beheaded, and ST. LUCINA (2) buried them. *AA.SS.*

St. Salvia (1), May 8, M. at Constantinople, with St. Acacius. (*See* AGATHA (2).) *AA.SS.*

St. Salvia (2), SILVIA.

St. Salvina (1), SABINA.

St. Salvina (2), 4th and 5th century. Daughter of Gildo, a Moor, tributary king of Mauritania and count of Africa, a man of immense wealth and considerable ability, but guilty of great crimes: he died by his own hand. Salvina became the wife of Nebridius, a most amiable and estimable young man, nephew of St. FLACCILLA, after whose death the Emperor adopted Nebridius and brought him up with his own sons, the future Emperors Arcadius and Honorius. High official dignities were heaped upon him, and about 396 he was Pro-Consul of Africa. He died young, leaving Salvina with one son and one daughter.

St. Jerome's 79th letter is addressed to Salvina. He had never seen her, but loved her husband. He advises her to remain a widow, and to devote herself to her children, and to ascetic and pious practices; to have a maiden aunt to live with her and a respectable aged man to overlook her servants. He says of her son, quoting Virgil, "that narrow frame contains a hero's heart," and he calls the little daughter of Nebridius and Salvina, "a basket of roses and lilies, a mixture of ivory and purple." In warning Salvina against all luxury and splendour, he says, "Never let pheasant be seen upon your table, nor plump turtle doves nor black-cock from Iona, or any of those birds so expensive that they fly away with the largest properties, and do not fancy that you eschew meat when you reject . . . the flesh . . . of quadrupeds. It is not the number of feet . . . that makes the difference." He says, "Let the scriptures be ever in your hands, and give yourself . . . frequently to prayer."

Salvina became a deaconess, and was among those devout women who, in after years, upheld St. Chrysostom under his persecutions. Lebeau speaks of her as a Saint, but she does not appear to have a day of commemoration.

Lebeau. Smith and Wace.

St. Samaritana, PHOTINA (1).

St. Sambacia, April 24, M. in Africa. *AA.SS.*

St. Sambaria, July 19 (translation). Probably same as the companion of St. URSULA, mentioned in *Gynecæum*, Oct. 22. *AA.SS., Præter.*

St. Samdyne or SAMTHANA, Dec. 19, + 738. "In yrelonde the feest of saynt Samdyne a virgyn, borne of noble blode, and by her frendes maryed, but for the desyre of virginite she was deluynered from her spouse by myracle, and so entred religion, wherein she came to hygh perfeccyon and was abbesse, a grete almes woman and very pyteous, and many persons she deluynered from shame and rebuke, many also from prynson by myracle, and by her prayer she remoued a chirche, with many other notable actea." (*Mart. of Salisbury*.) She was abbes of Clonbrone or Cluainbronach, co. Longford. Butler, Appendix.

St. Samina, June 2. One of two hundred and twenty-seven Roman martyrs commemorated together. *AA.SS. Mart. of St. Jerome.*

St. Sammata, June 2, M. at Rome. Stadler.

SS. Samo or SAMOS and Guria, Nov. 20, MM. at Edessa. They went about comforting the Christians and converting the heathen. They were hung up, starved, and then beheaded. Usuard and Molanus.

St. Samthana, SAMDYNE.

St. Sanaën, July 4, M. at Maudaurum in Africa, with St. Namphanio and others. *R.M. Ferrarius.*

St. Sancha (1), March 13 (with her sister), June 17, + c. 1230. Daughter of Sancho I., king of Portugal (1185-1212). Sister of Alfonso II. (1212-1223), and of St. THERESA (5), queen of Leon, and B. MAFALDA, queen of Castile. Their mother's name was Dulce. King Sancho gave Sancha the town of Alenquer, and confirmed it to her by will; but her brother Alfonso the Fat tried to deprive her of this and the rest of her inheritance; he invaded her estates and killed a number of her people. At last peace was restored, and Sancha seeing that her sister Theresa ruled over the

Cistercian convent of Lorvan with great success, determined to build another of the same Order at Alenquer; but by divine revelation she went instead to Coimbra and built near that town, her monastery of Sta. Maria das Cellas, and into it she removed a number of recluses called *Muratas* who, for want of a nunnery had been walled up each in a little cell, a very small window only being left open at which to pass in food. They received the veil from the Abbot of Alcobaza. Her brother urged her to marry her nephew, the king of Leon and Castile, in order to make peace between Spain and Portugal; but she declined and assumed the Cistercian habit. She did not yet, however, give up her property and liberty, but returned to Alenquer to attend to her estates and affairs. At this time, St. Francis, who was living in Italy, sent five of his friars to preach to the Moors. Passing through Portugal, they visited Alfonso. Sancha took so much interest in their mission that she built at Jerabrica, on her own estate, a chapel and cells for six or seven brothers of the Order. This was the first Franciscan religious house in Portugal. The five friars passed on to Africa, where they all suffered martyrdom. Sancha was also a benefactor to the Order of St. Dominic. When she had settled her affairs, she shut herself up, with her nuns, in her convent at Alenquer. She died about 1230, and her sister Theresa carried off her body by stealth and buried it at Lorvan. They are commemorated together. *AA.SS.*, June 17. Bucelinus, March 13. Henriquez, *Lilia*.

B. Sancha (2), surnamed Carillo, July 25, Aug. 13, abbess and commendatrix of the military Order of St. James. Daughter of Alfonso IX., king of Leon (1188-1214). Sister of (St.) Ferdinand III. (1217-1252). Guérin. Stadler. Florez says she lies honoured as a Saint in Santa Fè di Toledo.

Sancia or **SANCTIA**, **SANCHA**.

St. Sancta (1), July 28, M. at Chios. *AA.SS.*, *Præter*.

B. Sancta (2). (*See FULCIDE*.)

St. Sanctia. (*See JULIANA* (5).)

B. Santa, **SANTUCCIA**.

Santillana, **SANTA JULIANA**. *España Sagrada*.

B. Santuccia or **SANTA**, March 21, Sept. 8, + 1305. Born at Gubbio, in Umbria, of the ancient and respectable family of Terrabotti. She was married and had a daughter Julia, who directly after her birth, while she was being washed, distinctly said, "Jesus. Mary." This child died young.

B. Sperandio and his wife **B. GENNAIA**, nobles of Gubbio, having betaken themselves to a monastic life, Santuccia and her husband resolved to follow their example: he became a monk in the Benedictine monastery of St. Peter, and she, with the approbation of the abbot, spent her substance in building a convent on a hill near the town; it was placed under the protection of the **B. V. MARY**, and called *Serve della Madonna*. As soon as it was finished, Santuccia took the veil on St. Benedict's day, March 21, and established there the Benedictine rule of St. Sperandio. She was elected abbess, and her piety and good government were so eminent that the Templars presented to her the church of Santa Maria in Julia at Rome, with the adjacent buildings for a convent of her Order. Sperandio gave her an oratory at Bolgaviano, outside the walls of Perugia, where she founded a convent. She founded and was superior general of twenty-four convents, all forming one congregation under the name of St. Sperandio. The nuns were popularly called *le Santuccie*. In 1264, John, abbot of St. Peter's at Gubbio, pronounced an anathema against her, because she said that she and her convents were not subject to him. Pope Clement IV., however, annulled the anathema, and made her Order to depend immediately on the holy see.

She is erroneously claimed as a member of the Third Order of Servites, which was not established until after her death. Her rule was Benedictine; that of the Servites Augustine. Holyot. *AA.SS.* Jacobilli, *Santi dell' Umbria*, Sept. 8.

St. Sanula, Feb. 24, M. at Nicomedia, in Bithynia, with sixteen other women and about a hundred and forty men. *AA.SS.*

St. Sanysia, Dec. 30, M. at Thessalonica. *B.M.*

St. Sapida, May 7, M. in Africa. *AA.SS.*

St. Sapientia (1), SOPHIA (1).

St. Sapientia (2). (*See BRIGID (1).*)

B. Sapientia (3), March 31, prioress of the Cistercian nunnery of Mont Cornillon, near Liege. She brought up ST. JULIANA (21) and her sister Agnes. Henriquez. Bucelinus.

St. Sara (1), SARAH, or SARAI, March 19, wife of the patriarch Abraham and—at the age of ninety—mother of Isaac. Supposed to be the same as Iscah, daughter of Haran and sister of Milcah, wife of Nahor. This is the Jewish tradition and is followed by Josephus and St. Jerome. On this theory, Lot was the brother of Sarah. Jewish tradition also says that she died of the shock of the sacrifice of Isaac, and that when Abraham returned from Mount Moriah he found her dead. She died at Hebron at the age of a hundred and twenty-seven, and was buried in the cave of Macpelah, which was bought by Abraham for that purpose and was the only spot of ground he had in the land promised to his descendants. It is a place of pilgrimage to Christians, Jews and Mohammedans, and her resting-place is pointed out opposite to that of Abraham, with those of Isaac and Rebekah on one side and Jacob and Leah on the other. Smith's *Dictionary of the Bible*. Baillet.

St. Sara (2) or SARETTE, April 9, serving-maid to ST. MARY (5). Sara's body was taken to France and there hidden; it was discovered in 1448. Azevedo.

St. Sara (3), April 24, V. M. in Syria. Not found in the oldest martyrologies but mentioned by Greven and Canisius.

St. Sara (4), July 13, V. Abbess in the desert of Scete, in Libya, towards the end of the 4th century. For thirteen years she endured perpetual persecution from an evil spirit, who sometimes appeared visibly to her; she never prayed for his removal, but only for fortitude for the struggle. She lived for sixty years close to a river

without ever caring to look at it. *AA.SS. Sylva Anachoretica.*

Sara (5), V. Abbess. Commemorated by Witford, *de Vitis Patrum praeclaræ virtutis*. Perhaps SARA (4). *AA.SS.*

St. Sara (6). (*See BEENAN.*)

St. Sarachilde, PHARAILDIS.

St. Sarbilia, DARECOA (2).

St. Sarmata (1), Jan. 18, M. One of thirty-seven martyrs in Egypt. *AA.SS.*

St. Sarmata (2), Oct. 11, M. in Thebais. *R.M.*

St. Sarmatia, SARMITIA, or SERMATIA, June 2. One of two hundred and twenty-seven Roman martyrs commemorated together by St. Jerome. *AA.SS.*

St. Sarnata of Dairinis, April 15. Irish. *AA.SS., Præter.*

St. Sarta or SATA, Jan. 17, M. in Africa. *AA.SS.*

St. Satira, May 10, M. at Tarsus in Cilicia. *AA.SS.*

St. Sativola, SIDWELL.

St. Saturna (1), May 10, M. at Tarsus in Cilicia. *AA.SS.*

St. Saturna (2) or, according to St. Jerome, SATURNUS, Feb. 7, M. Commemorated with Anatolius and other martyrs, Jan. 7, in several old martyrologies. *AA.SS., Feb. 7.*

St. Saturnia or SATURNINA, May 24, M. in Syria.

St. Saturnilla, Feb. 9, M. One of many martyrs in Egypt, commemorated on this day in the *Mart. of St. Jerome*. *AA.SS.*

SS. Saturnina (1-23), are cited by the Bollandists from the ancient calendars; six of these are in a list of two hundred and twenty-seven Roman martyrs in *St. Jerome's Mart.*, June 2; two are in the list with ST. AUGUSTA, June 1; one—but it is not known which—is patron of Heerse, whither she was translated from Rome with miracles: one was a companion of SS. MARY (10) and VICTORIA at Avitina.

St. Saturnina (24), June 4, V. of a noble family in Germany, M. at Arras in Artois. At an early age she made a vow of celibacy, and fled from her home to avoid being compelled to marry. Her

affianced husband with the approbation of her parents, pursued her and overtook her in the neighbourhood of Arras, where she was hiding among some shepherds in a field. He cut off her head. She took it in her hands and carried it in presence of all the people into the church of St. Remi (Remigius), which stood in the adjoining village. There she was buried with due honour, and long afterwards, a portion of her relics was carried to Saxony.

Baillet says the Acts of St. Saturnina have been copied to make up those of ST. ROMANA (7) and ST. BENEDICTA (7). *R.M. AA.SS.*

St. Saula. SS. MARTHA (11) and SAULA, Oct. 20, VV. MM. with many others, at Cologne. Saula is sometimes called a companion of St. URSULA; sometimes the same as Ursula; but it is easier, says Baillet, to identify the two names than to account for Martha being put first of the two saints. *R.M.*

St. Saverstia, ANGELINA (5).

St. Savina, SABINA.

St. Savinilla, SABINELLA.

St. Scalleria or SCALLERVA, SALLA RUA.

St. Scamberg or SCANBERGA, Oct. 2, matron. Probably the same as SCARIBERG.

St. Scaraberd, SCARIBERG.

St. Scariberg, SCARABERD, or SCARRIBERGA, July 18, 6th century, V. honoured at Silva Aquilina, near Chartres. Niece of Clovis, and said, in one legend, to be sister of St. Patrick. Wife of St. Arnulf, who preached to the Franks after the baptism of Clovis. Arnulf is said to have been bishop of Tours, but this is not certain. He preached in various parts of France and Spain, and was murdered—it is said, by some of his wife's servants—about 534, while praying at the tomb of St. Remigius. Scariberg found him dying, and received his blessing and parting advice. She took the veil, and lived some time with her brother, St. Patrick; and after his death, she gave herself entirely to austerity and devotion. Neither her story nor her worship is well established. *AA.SS.* Butler. Mas Latrie calls her *Saint*.

St. Scariola, June 6, V. at Bourges. *Mart.* of Cologne and Lubeck, written 1490, and copied by some later writers. Supposed to be the same as St. EUSTADIOLA. *AA.SS., Præter.*

St. Schiria, March 24, 6th century. The church of Killskire or Killkire in Meath was called after her. She is said to have been the daughter of Eugene, great-grandson of Fergus, brother of Neill Negiallach. She had a sister, Corcaria Keann or Caoin, a holy virgin whose name is not in the calendars, unless she is the same as ST. CORCCAGIA. Lanigan.

St. Scholastica (1), Feb. 9 or 10, Nov. 13, July 11 (SCOLACE, SCOLASSE, ECOLÂCE), V. + c. 543. Patron of Le Mans, of Vich or Vique in Catalonia; of Benedictines, and against storms. Represented with her brother, St. Benedict, and two turtle doves. Scholastica and Benedict were of the noble family of the Anicii, and were born in Umbria, at Nursia or Norcia. She was dedicated to the service of God from a very tender age, and as St. Gregory says that Benedict governed nuns as well as monks, it is inferred that the nuns were in the convent of Plombariola, under the superintendence of Scholastica. It is not, however, certain that she ever was a professed nun. All that is told of her in the Life of Benedict is that she lived in a cell, a few miles from Monte Cassino, and that she used to visit her brother once a year; but as no woman was allowed to enter the monastery, St. Benedict with a few of his monks, used to meet her at a small house near the gate, where they passed the day together in singing hymns and talking of heavenly things. The last time she visited him, when they had spent the day as usual and had dined together, she besought him not to leave her that night. He refused to stay as it was contrary to his rule, and she laid her head on her hands on the table and prayed God to let him stay. Although the sky was perfectly clear up to that moment, a frightful storm of thunder, lightning and rain immediately came on, so that Benedict and his monks could not stir from the house.

As soon as Scholastica lifted her head from her hands the storm ceased, Benedict perceived that God had granted her the request which he had refused, so he stayed with her. Next day she returned to her cell. Three days afterwards, as Benedict was praying in his cell, he saw his sister's soul ascending to heaven. Holy women of the Order of St. Benedict are commemorated on Nov. 13. *Dialogues* of St. Gregory the Great. Gregory learned the details he records from four abbots, who were monks under Benedict at Monte Cassino. *AA.SS.* Butler. Baillet.

The brother and sister are buried together in a subterranean chapel under the high altar in Benedict's monastery of San Germano, Monte Cassino.

Some relics of St. Scholastica were kept in the church of St. Peter at Le Mans; and on July 11, 1563, while the inhabitants were celebrating her fête, a sudden panic seized the Protestant garrison, and they fled and rid the Christians of their presence, leaving behind them the registers of their consistory. A solemn procession was annually held on the anniversary of this great deliverance. Cahier. Chastelain.

St. Scholastica (2), V. Wife of Injurious. When he laid her in her grave, he said, "Lord, I give Thee back this treasure, stainless as I received her from Thee." She opened her eyes and smiled, but said, "Why dost thou reveal that which was a secret between thee and me?" Some years after, Injurious died, and they made him a grave beside that of Scholastica. Next day the two tombs were found to have become one, and people called it the grave of the two lovers. *Les Mystiques*, from St. Gregory of Tours.

St. Schwellmerg. (*See TRIADS.*)

St. Sciala or **STIALA, AIALA.**

Scillitan Martyrs. (*See JANUARIA* (1).)

St. Scoberia. (*See LIBARIA.*)

St. Scolace, SCHOLASTICA (1).

St. Scolastica, SCHOLASTICA.

St. Scoth (1) or **SCOTA,** July 16, 5th century. Descended from the first Connor, king of Ireland. She was the

daughter of Cobhtach. Her monastery was a few miles from Mullingar and thither her nephew St. Senan betook himself that he might remain absorbed in prayer, in preparation for his approaching death. O'Hanlon.

SS. Scoth (2), Feammor, Blath (1) and **Ana,** Jan. 18, VV. honoured at Cluain Greanach, in Ireland. It is probable that some, if not all of them, lived in the 5th century. O'Hanlon.

St. Scuriola, EUSTADIOLA.

St. Scythe, OSITH.

St. Sebastia or **SABBATIA,** July 4, M. with many others. *R.M. AA.SS.*

St. Sebastiana (1), Sep. 16. Converted by St. Paul. Tortured and beheaded at Heraclea in Thrace, under the Emperor Domitian. *R.M. Mas Latrie.*

St. Sebastiana (2), June 7, honoured in the Greek Church as a worker of miracles. *AA.SS.*

St. Sebdanna, + 727, abbess of Kildare in Ireland. Colgan.

St. Secildis, SICILDIS.

SS. Secunda (1-16), MM. in the various persecutions. Some are supposed to be duplicates. One was mother of St. SEVERA (1); one is honoured as a companion of St. URSULA: relics at St. Denis near Paris. Three are in the *R.M.* July 10, 17, 30.

St. Secundella, Feb. 28, M. at Alexandria, with many others. *AA.SS.*

St. Secundiana, May 7, M. in Africa. *AA.SS.*

St. Secundilla (1) or **SECUNDOLA (1),** March 2, M. at Porto Romano. *R.M. AA.SS.*

St. Secundilla (2), March 1, M. in Africa. *AA.SS.*

St. Secundina (1), Aug. 1, M. at Rome. *AA.SS.*

St. Secundina (2), Jan. 13, 15, V. M., middle of 3rd century, at Anagni, under Decius. St. Magnus, bishop of Anagni, was taken and put to death. Secundina was also arrested. For five months many ways were tried to induce her to renounce her religion; but in vain. She converted several of her keepers and tormentors. At last she was beaten to death; milk flowed from her wounds instead of blood, and a

dazzling light shone from her body, so that the executioners could not fix their eyes upon her. In the midst of their impious cruelty, a great peal of thunder was heard, and the angels came and took her soul. *R.M. AA.SS.*

St. Secundina (3), May 8, M. at Constantinople, with St. Acacius. *AA.SS.* (See AGATHA (2).)

St. Secundola (1), SECUNDILLA.

St. Secundola (2), Aug. 1, M. at Rome. *AA.SS.*

St. Secundula (1), Feb. 2, M. at Rome, with many others. *AA.SS.*

St. Secundula (2) M. with ANTIGA.

St. Secundula (3), Sept. 28, M. in Africa. *AA.SS.*

St. Secura, SACUSA.

St. Securis, Feb. 24, M. with about a hundred and sixty others, at Nicomedia in Bithynia. *AA.SS.*

St. Secusa, SACUSA.

St. Sedepha or SEDOPHA, SODEPHA.

St. Sedrido, SAETHRITH or SETHRYTH, Jan. 10. 7th century. Second abbess of Brie (afterwards called Faremontier). Daughter of ST. HERESWITHA by her first marriage. Sedrido left England and became a nun at Brie, under its first abbess ST. FARA, whom she succeeded. *AA.SS. Brit. Sancta.* Butler, "St. Fara," Dec. 7. (See ST. ERCONGOTA and ST. ETHELBURGA (3).)

St. Segeberg, GEGOBERGA.

St. Segnetia, SEGRETIA.

St. Segnich, V., abbess of Kill Ailbe. Possibly same as SINCHA. Lanigan.

St. Segoberg, GEGOBERGA.

St. Segolena, SIGOLENA.

St. Segrauz, SIGRADA.

St. Ségrete, SIGRADA.

St. Senve, SEUVE.

St. Segretia or SEGNETIA, Dec. 18, V. said to have been sister of St. Gerald, and an abbess in Ireland. She died of jaundice, with a hundred of her nuns, when that pestilence ravaged Ireland in 664. Lanigan.

St. Sellaris, Feb. 24, M. with many others at Nicomedia in Bithynia. *AA.SS.*

St. Sellenais, June 5 or 8, M. in Egypt, under Galerius Maximianus. Stadler und Heim.

St. Semibaria, Oct. 22, V. M., companion of ST. URSULA. Specially

honoured at St. Denis. The body was probably brought there from Cologne and named afterwards. *Martin. Gynecæum.*

B. Semina, Jan. 25, a Carthusian V. *AA.SS., Præter.*

St. Sempronia or SEMPRONIANA. (See JULIANA (15).)

St. Sena, Feb. 9 in the calendar of the monastery of St. Cyriacus at Rome, is probably ST. XENA or EUSEBIA (4) or else ST. SERENA (4). *AA.SS.*

St. Senarde. A chapel is dedicated in her name at St. Gilles de Soulans, in the diocese of Luçon. Chastelain.

St. Senentia, V. Invoked in a litany used in England in the 7th century. Migne, *Patrologiæ Cursus Completus*, vol. 72. Mabillon, *Analecta Vetera. English Mart.* 1761.

St. Seniorina, April 22, V. 924-982. Abbess of the convent of St. John of Vieira at Basto, in Entre Minho y Douro, Portugal. Patron of Vieira. Represented with a large jar of water; sometimes with a frog beside her. Seniorina is said to have been of the noble family of Sousa. She was the daughter of Hufes or Adolphus, count of Belfajal and lord of the territories of Vieira and Basto. She lost her mother while still an infant, and was brought up by her aunt B. GODINA, whom she eventually succeeded as abbess of the Benedictine convent of St. John of Vieira. Her father built her a new monastery at Basto. St. Rodesind (March 1) was her dear friend and near relation; one day when he paid her a visit at her convent, two workmen, who were mending the roof, were so wicked as to misconstrue the friendship of the two saints: hardly had this impious thought arisen in their minds when they both fell from the roof and were killed on the spot: the holy abbess and bishop then raised them to life. Once Seniorina sent a servant to bring water from a fountain; when she put it to her lips, it was wine. Thinking it was a trick, she sent for another jug of water, and this time sent another woman to watch the first one. The same thing happened, and then she knew it was a miracle, and assembled her household to share this divine gift

of wine. Sitting at a table reading, with shelves full of books near her, she stopped a storm which was going to destroy the corn that was ready to be reaped. *AA.SS.*, from her Life by Salazar, extracted from a MS. *Leggendario* of Coimbra.

St. Sentia, companion of St. *URSULA*.

St. Sentiana, M. with *JULIANA* (5).

St. Sepaca, June 2, M. at Lyons, but not with *BLANDINA*. *AA.SS.*

St. Septemna, *SEPTIMA*.

St. Septimia, *SEPTIMIA*, *SEPTEMNA*, or *SEPTIMINA*, May 7, M. in Africa. *AA.SS.*

St. Septimia (1) or *SEPTIMIA SEVERINA*, Dec. 11, M. Wife of St. *CATERVUS*, M. They, with the help of St. *BASSUS*, converted the people of Tolentino to Christianity. She built a tomb for her husband and herself. They are commemorated together. Ughelli calls her *Septimia Severina*, V. *FERRARIUS*.

SS. Septimia (2-6), *MM.* Sometimes same as *SEPTIMA* or *SEPTIMUS*.

St. *Septimina* (1), May 10, M. at Tarsus in Cilicia. *AA.SS.*

St. *Septimina* (2), *SEPTIMA*.

St. *Seraphina*, *SERAPHINA*.

St. *Serant*. Perhaps a misprint for *SERAUT*. (*See SICILDIS*.)

St. *Seraphina* (1), July 29, is said to have been an inhabitant of Galicia in Spain, converted by St. *JAMES* the apostle. It is, however, believed that this is a mere legend and that the real *Seraphina* lived in Asia Minor, in the 5th century. *AA.SS.*

St. *Seraphina* (2) of Monte Feltre, Sept. 8, 9 (*SERAFINA SFORZA*, *SERAFINA COLONNA*), 1434-1478, O.S.F. Abbess of *Corpo di Cristo* at Pesaro. Daughter of *Guido Antonio*, count or duke of Urbino and of Monte Feltre. She was christened *SUEVA*. Her parents died when she was a child, and she was brought up by the *Colonna*, her mother's relations at Rome; hence the supposition that she was born there of the *Colonna* family. She married *Alexander Sforza*, lord of Pesaro, constable to the king of Sicily. He had, by his first wife, *Constanza Varana*, two sons, *Galeazzo* and *Costanzo*, whom *Sueva* loved as if they were her own. *Alexander* went to help his brother Philip

in his wars. During his absence he committed the care of all his affairs and dominions to *Sueva*; she managed everything very well. On his return he fell in love with a doctor's wife, named *Pacifica*, and began to ill treat *Sueva* who, although very amiable, was small and not pretty. He tried to poison and to strangle her, and at last he dragged her by her hair through the hall where many of his servants were standing, and striking her brutally, pushed her out of the door and bade her go and keep company with the *Clarissans*: which she meekly did, in the convent of *Corpo di Cristo*. (*See B. FELICIA* (11) *B. FRANCES* (4) of Fano was a nun of the same convent). Her Roman relations were very angry. *Alexander*, to excuse himself, said he had treated her in this way, because she was unfaithful to him, and promised that she should confess her guilt to them. They came to the convent, accompanied by *Alexander* and a scribe, hoping to hear her cleared of the calumny; but she declined to answer any of their questions, and they believed her guilty and went away ashamed. Her innocence was not hidden, for a young ass bit the scribe who had fabricated the whole story, and would not cease from biting the hand that had written the falsehood, until he openly confessed his guilt and proclaimed the innocence of *Sueva*. She took the veil and with it the name of *Seraphina*. *Alexander* demanded *Seraphina's* wedding ring; she would not give it up for harlots to wear and to encourage men to put away their wives. After a time he ill used *Pacifica* as he had done *Sueva*, and when she left him she repented and did penance and died piously. *Seraphina* never ceased to pray for her husband's conversion and at last he repented and spent the remaining nine years of his life in good works. He died in 1473.

Seraphina was beloved by the nuns, and after fifteen years of conventual life, was unanimously elected abbess. At her death a great concourse of the citizens came to see the corpse of one whom they had long regarded as a saint. She was worshipped from that time and her worship was approved as

immemorial by Pope Benedict XIV. *A.R.M. Romano Seraphicum*, Sept. 9. *AA.SS.*, Sept. 8. *Franciscan Breviary*, Paris, 1760.

SS. Serapia, V. and Sabina (1) or SAVINA, Aug. 29, Sept. 3, *MM.*, Serapia in 125, Sabina, 126. Sabina is patron of Rome. Serapia is represented with torches and scourges in her hand or near her. She was a native of Antioch in Syria, and was brought very young to Italy, apparently as a slave. In the time of the persecution under the Emperor Adrian, she was living in a little town in Umbria, with a Roman widow of high rank, named Sabina, whom she had converted to Christianity, and who had, besides Serapia, several Christian maidens in her house. Beryllus, governor of the province, hearing that they were all Christians, requested Sabina to send him all the girls she had in her house. She excused herself and forbade any of them to go out. Serapia, however, offered to go to him, hoping thus to appease him and not bring down his wrath on them all. Sabina understanding better than Serapia the dangers to which she would be exposed, tried to dissuade her, but finding her bent on going, she ordered her litter and went with her. Beryllus heard that Sabina was at the door, and having more respect for her rank than for the virtue of her maids, he went out to meet her and remonstrated with her for taking so much trouble about a miserable sorceress, for so he called Serapia. After some argument, Sabina was allowed to take Serapia home again; but three days afterwards, Beryllus sent lictors to bring Serapia to the Court to be publicly tried. Sabina followed her on foot, and said all she could to Beryllus to persuade him not to do any harm to her *protégée*. As she could obtain nothing, she went home in tears. Beryllus having examined Serapia as to her worship and belief, and finding that the Christians attached great importance to purity of life, gave her into the power of two wicked Egyptians, but they could not even look at her, for when she prayed to be protected from them, they were struck blind and when they attempted to

approach her, they fall down helpless. Next day Beryllus condemned her to sundry tortures and ordered her to be beaten; a splinter of one of the sticks flew into his eye and blinded him. She was then beheaded.

Sabina buried her in a handsome tomb, which she had prepared for herself. In consideration of her position, she was left without further molestation until the following year, when Elpidius was deputed by Beryllus to get rid of her. He brought her to trial and on her steadfast refusal to sacrifice to the gods, had her beheaded. The bodies of the two martyrs were afterwards removed to Rome, which has given occasion to some collectors of Lives of the martyrs to say that they lived and died at Rome.

Some of the most interesting of all the ancient churches in Rome are on the Aventine; one of them is St. Sabina's. It existed in 423 and is said to be on the site of her house; it was given to St. Dominic in the twelfth century, with a part of the adjoining Savelli palace for a cloister. Although much spoilt by restoration, it is still beautiful; the altar-piece by Zuccherò represents Sabina being dragged up the marble steps of a temple, by an executioner, with a drawn sword in his hand.

R.M. AA.SS. Butler. Baillet. Cahier. Mrs. Jameson. Hemans.

St. Seraute, SIOILDIS.

St. Seraine, SERENA.

St. Seremione, HERMIONE.

St. Serena (1), May 8, M. at Byzantium, with St. Acacius. *AA.SS.* (See AGATHA (2).)

St. Serena (2), Feb. 21, M. *AA.SS.*

St. Serena (3), Aug. 16, + 298. Wife of the Emperor Diocletian. She secretly favoured the Christians and encouraged her friend SUBANNA (8) in refusing the marriage proposed for her by the emperor. After her martyrdom, Serena buried her in the catacombs near St. Alexander. Serena and her daughter ARTEMIA (1), were converted by St. Cyriacus. Serena grieved and fretted about her husband's persecution of the Christians, to such an extent, that she fell ill of fever and died.

Her story is not true. Diocletian

never had a wife Serena, Prisca was the name of the Empress in the time of St. Susanna. Serena is mentioned in the Acts of St. Susanna and those of St. Cyriacus, neither of which are authentic. *R.M. AA.SS. (See ST. ALEXANDRA (1).)*

St. Serena (4), Jan. 30, translation June 25. M. under Diocletian. She is said by Saussaye to have been put to death for her kindness to the martyrs at Cordova, and her body translated to Metz. By another account, she was an inhabitant of Spoleto, who spent the thirty-three years of her widowhood in acts of piety and charity. When St. Sabinus, bishop of Assisi, had his hands cut off by the persecutors she tended him, dressed his wounds, and preserved his hands in a glass case. He rewarded her by placing the stumps on the eyes of her beloved blind nephew Priscian, and thus restoring his sight. Sabinus was put to death soon afterwards, and Serena buried him. *AA.SS. Jacobilli, Santi dell' Umbria.* She is probably the same whom Stadler gives as M. at Spoleto, Dec. 7.

St. Serena (5), or **SYRENA, IRENE** (8).

St. Sermata, Feb. 9, M. in Egypt. *Mart. of St. Jerome. AA.SS.*

St. Sermatia, **SARMATIA**.

St. Serolde, **SICILDIS**.

St. Seronne, Nov. 15, V. in le Perche. Chastelain.

St. Sérote, **SICILDIS**.

St. Serotina, Dec. 31, M. at Rome, with **DONATA** and others, in the cemetery of **ST. PRISCILLA**, on the **Via Salaria**. *R.M.*

St. Servilia (1), Feb. 28, M. with many others. *AA.SS.*

St. Servilia (2), **ORBILA**.

St. Sesaute, **SICILDIS**. Chastelain.

St. Sethrid or **SETHRYTH, SEDRIDO**.

St. Seuve, **SEVA** or **SENVE** of **Lobi-neau**, Nov. 30. Daughter of **ST. COPAGIA** and sister of **ST. Tugdual**, *British Piety*, supplement.

B. Seve or **SÆVA**, July 26, nun at Langoal in Bretagne. Guérin. Perhaps same as **Seuve**.

St. Severa (1), Jan. 29, V. M. 1st or beginning of 4th century. One of a family of martyrs commemorated together. Her parents were **SS. Maximinus** and

SECUNDA; her brothers, **SS. Mark** and **Calendine**. **Maximinus** commanded a thousand soldiers, many of whom he converted. He was condemned by the Emperor **Maximian**, to work in the mines, and as he continued to make converts, he and they were put to death and buried by Pope (St.) **Marcellus**, in 308. On the accession of a new emperor,—whom the story calls **Claudius** although there was no emperor so named at that time—**Secunda** and her children were arrested and brought to trial: **Secunda** then and there died. Her sons and daughter were scourged to death at **Pyrgum** (now called **St. Severa**), on the seashore thirty-five miles from Rome. *AA.SS. Peter Natalibus.*

St. Severa (2), June 3, Roman martyr. *AA.SS.*

St. Severa (3), Oct. 17, M. in **Mauritania**, probably 304. *AA.SS.*

St. Severa (4), July 20, V. + c. 660. Sister of **St. Modoald**, bishop of **Treves** (May 12), who built a convent on the **Moselle**, in honour of **St. Symphorian**, M. **Severa** presided over it. She was aunt or cousin of **ST. GERTRUDE** (5). *AA.SS.*

St. Severiana. (*See FUSCINA.*)

St. Severina, May 3. 2nd century. Erroneously called by **Greven** and **Ferrarius**, wife of the Emperor **Aurelian**; but according to **Papebroch**, her husband was an officer of the same name, who, in 119, killed Pope (St.) **Alexander** and two holy priests. **Aurelian** heard a voice warning him that these martyrs had gone to heaven, but that he should go to endless torment. He was seized with fever and delirium and begged **Severina** to pray to her God for him. She said she would go and bury the saints, lest the same fate should overtake her; she did so, and on her return, found her husband in a raging fever, of which he presently died. *AA.SS.*

SS. Sewara and **Sewenna**. (*See ETHELREDA.*)

St. Sexburga, July 6, queen of **Kent**. 7th century. Daughter of **Anna**, king of the **East Angles** (of the family of the **Uffings**) and perhaps of **ST. HERSEWITHA**. Wife of **Ercombert**, king of **Kent** (640-664), son of **Eadbald**, king

of Kent, and Emma, daughter of Clothaire II. king of the Franks.

Sexburga was sister of SS. ETHELREDA, ETHELBURGA (3), and WITHEBURGA and half-sister of St. SEDRIDO. She was mother of SS. ERMENILDA and ERCONGOTA and grandmother of St. WEREBURGA of Chester. She was sister-in-law of St. EANSWITH, and aunt by marriage of St. ERMENBURGA.

Sexburga began in her husband's life, to build a religious house at Sheppey in Kent, that holy virgins might attend divine service for her, day and night. Ercombert died of the "yellow plague," that desolated England in 664. Of those seized with the malady it is said only about 30 recovered. After his death, she ruled for a time for her son Egbert, and when he had no further need of her, she retired to her nunnery and assembled seventy-four nuns there; but hearing of the great sanctity of her sister—Ethelreda of Ely, and desiring to live in greater obscurity than she could enjoy as head of her own monastery, she became a nun under Ethelreda, before 679, and eventually succeeded her as abbess of Ely, where she lived to a considerable age. Her two sons Egbert and Lothaire were successively kings of Kent. Her daughter Ermenilda, queen of Mercia, succeeded her as abbess, first at Sheppey and afterwards at Ely. Her convent of Le Minster, in Sheppey, was destroyed by the Danes, but restored in the twelfth century. *AA.SS.* Butler. Capgrave. Smith and Wace. Mabillon. *British Mart.*

St. Sibillina or SIBYLLA of Pavia, March 19, 3rd O.S.D. 1287-1367. Daughter of Hubert dei Biscossi and Honor de Veci or Verio, his wife. At twelve years old Sibillina became blind. She was then placed under the care of certain venerable ladies who were Sisters of the Penitence of St. Dominic, *i.e.* Third Order of Preachers. She tried in vain to learn to spin well, in spite of her blindness. She prayed continually and fervently for the restoration of her sight, in order that she might gain her livelihood by her own labour. She firmly believed that on the feast of St. Dominic, whose aid she had specially implored,

she should recover her sight: as the day passed without her being cured, she patiently trusted that her prayer would be granted next day; but when three days had passed, she reproached her patron saint, saying: "Is this the way you cheat me, blessed Dominic, after I have prayed so long and so fervently to you for so reasonable an object? Give me back the prayers and praises and the other things I have offered you in vain." Immediately, St. Dominic appeared to her and took her from her room to the cathedral, where he showed her in a vision, the worthlessness of human life and worldly enjoyment and the blessedness of holiness and everlasting life; from that moment she no longer wished to receive her sight.

Close to the church of the Friars Preachers was a cell inhabited by a sister of the Penitence of St. Dominic. When Sibillina was fifteen and had been three years under the care of the above-mentioned ladies, this cell became vacant by the death of the recluse, and Sibillina went to live there. She remained there the rest of her life, namely sixty-four years, only coming out once to take the sacrament and once to visit a nun in the convent of Josaphat. The first seven years of her stay in this cell were devoted to almost incredible excesses of penance. She had no fire and wore the same clothes in winter as in summer. Her hands were so swollen and sore with cold that she could not break her dry bread without making them bleed. But she attained great charity and other spiritual advantages, especially a wonderful discernment between good and evil, and between true revelations and mere illusions. She had the gift of prophecy, revealed secret things, and had visions in which Christ and the saints appeared to her.

AA.SS. Pio. Hernandez. Halyot. Hernandez says that she had a companion in her cell for the first three years, and for the rest of her life had a maid who served her. Her immemorial worship was confirmed by Pius IX. in 1854. *Analecta.* Dominican Breviary.

St. Sabinella, SIBINELLA.

B. Sibylla or **SYBILLA de Gages**, Oct. 8, 9, + 1246. Daughter of Giles de Gages, a nobleman of Ayvières in Brabant. She was equally celebrated for her learning, virtue and miracles, and was the friend of **St. LUTGARD**. She was translated in 1611, by the bishop of Namur. Invoked as a Saint with **SS. LUTGARD and ELISABETH** (13). **Henriquez**. **Bucelinus**. **Stadler**. Rejected by the **Bollandists**.

St. Sicaria, **SICHARIA**.

St. Siccidis. Probably **SICILDIS**.

St. Sicharia, Feb. 2 and 16 (**SICARIA**, **SIGARIA**, **SYAGRIA**, **SIGNARIA**), V. at Orleans, commemorated in several old martyrologies. All that is known of her is that she lived before the rule of **St. Benedict** was generally established in France, and that the names **Sicharius** and **Sicharia** were not uncommon in Gaul about the time of **Dagobert**, 7th century. *AA.SS.* **Saussaye**. **Bucelinus**, who quotes **Bede**. **Martin**.

St. Sichild, **THEODECHILD**.

St. Sicildis, June 22 (**SEROLDE** or **SERAUT**, **SEZAUT**, **SÉROTE**, **SESAUTE**, **CÉROSE**, etc.). Supposed 8th century. V. honoured at **Le Mans**, where she was represented, over the altar in her own church, in a nun's dress. Her history is lost but she is supposed to be the same as **SICCIDIS**, daughter of **Asquarius** and **St. ANEGLIA**; they built a church at **Alciacum** (**Auxy-le-Chateau**): **Siccidis** took the veil there and made a splendid tomb and ornamented the whole church with lights and flowers to honour the funeral of their friend **St. Silvinus**. *AA.SS.* **Chastelain**.

St. Sicula, **DOMINICA** (1).

St. Sid, **SIDWELL**.

St. Sidora, Aug. 10, M. *AA.SS.*

St. Sidwell, **SATIVOLA**, **SATWOLA**, **SID**, **SITHEFULLA** or **SITHEWELLA**, Dec. 18, V. M. 740. Sister of **SS. Eadwara**, **JUTHWARA**, and **WILGITH**. Patron of **Exeter** and titular saint of a church in **Cornwall**. She was martyred and buried near **St. Sidwell's** church, **Exeter**. Near to this church exists an ancient well supplied by a fine spring named **St. Sid's** well, beside which, according to tradition, she lived the life of a recluse. There is a representation of her in the east window

of **Exeter** cathedral, with a scythe in her hand and a well behind her: this is probably only a rebus upon her name. On one of the columns of **Exeter** cathedral she is represented carrying her severed head in her hand. **Butler**, "St. Maw, May 18," says that **Sidwell** was born at **Exeter** and beheaded by **Finseca**, through the machinations of her step-mother. Her legend is said to be given amongst others, abridged for the use of the church of **Exeter**, by **Bishop John of Grandeson**, in 1336. *British Piety*. **Cahier**. **Rees**, *Welsh SS.* (See **WELVELA**).

St. Sigaria, **SICHARIA**.

St. Sigillenda or **SIGILINDIS**. (See **ORSMARIA**.)

St. Sigillendis, a British widowed princess, who was standing on the bank of the **Rhine** to welcome **St. URSULA** when she arrived. **Sigillendis** built a monastery at **Greesburg**, near **Cologne**. **Onghena**.

St. Signaria, **SICHARIA**.

St. Sigolena, July 24 (**SACCULINA**, **SEGOLENA**, **SIGOULÈNE**), 7th or 8th century. Abbess of **Troclar**. Patron, with **St. CECILIA**, of **Albi** in **Aquitaine**. Honoured at **Clermont**. Daughter of a nobleman of **Aquitaine**. She had two brothers, **Sigebald**, bishop of **Cahors**, and **Babo**, governor of **Albigeois**. She was married very young to a nobleman who encouraged her in piety and charity. After his death she became a deaconess. After some time, her father, lest she should leave him and take the veil in some distant convent, built a monastery for her, on his own land at **Troclar**, near **Albi**, where she led a holy and very ascetic life, sleeping on cinders with a stone for a pillow. **Sacculina** is incorrectly claimed as a Spaniard by **Tamayo**. *AA.SS.* **Mrs. Jameson**. **Baillet**.

St. Sigrada, Aug. 4, **SEGRETE**, **SEGRETE**, **SÉGRAUZ** and **SIGRADIZ**. 7th century. Mother of **St. Leger** (**Leodegarius**) bishop of **Autun**, 616-678 (Oct. 2). She was shut up in the monastery of **Notre Dame de Soissons**, by **Ebroin**, who was persecuting all her family. Her goods were confiscated; her son **Guérin** or **Guarin** was stoned. **St. Leger** was ill treated. She took the veil at

Soissons and was honoured there as a saint. *AA.SS.* Guérin.

Chastelain says she was a nun of Notre Dame de Soissons whom St. Leger regarded as his *spiritual mother*. He adds that there is a village of her name in the diocese of Autun, two leagues from Thy-en-Auxois (Thyle in Alexi-ensi-Pago).

St. Sila or CYTA, Nov. 1, V. M. Nurse of the holy Queen Calia and her nine children. (*See* QUITERIA). Their names were: GENEBRA, VITTORIA, EUFEMIA, MARINHA, MARCIANA (2), GERMANA (4), BAZILIA, QUITERIA, LIBERATA or UVILGEFORTE. Nobody need doubt, says the Portuguese Life of St. Quitéria, that Calia had nine children at a birth, because there was once a German woman named Dorothea, who had twenty-one children at two births, eleven and ten; also a Portuguese woman named Branca da Rocha had fourteen at once; all alive. Immediately after the expulsion of the Moors from Spain, a church of St. Cyta was found at Thomar, where this saint's body was preserved with veneration.

St. Silissa, Oct. 25, V. commemorated annually at Toulouse. Unknown to the Bollandists. *Gynecæum. AA.SS.*

St. Silla, V. M. Henschenius thinks she is the same as ZITA of Lucca.

St. Sillesia, June 1, M. with St. AUCEGA.

St. Sillica, June 1, M. with St. AUCEGA.

St. Silvana (1), June 1, M. with St. AUCEGA.

St. Silvana (2), June 3, Roman Martyr. *AA.SS.*

St. Silvana (3), Feb. 28, M. with many others. *AA.SS.*

St. Sylvania, SILVIA.

St. Silvia (1) Rufina, Dec. 15, March 10 (SALVIA, SILVANIA, SYLVIA), + between 395 and 409. Represented with a little earthen dish beside her, probably in allusion to her wonderful parsimony in the use of water. She was sister of Rufinus, the clever, unscrupulous, favoured minister of Theodosius and Arcadius, to the latter of whom he was also guardian, but was murdered in 395, by the soldiers. No doubt his rank and power had something to do with the

great consideration with which Silvia was everywhere treated on her travels.

Silvia was born at Elusa (modern Eauze) in Gascony; she spent some years of her life in the Thebaïd and journeying in Egypt and Palestine. She was probably consecrated to the religious life from her birth, as she speaks of never having used any of the luxuries or conveniences in which the ladies of her time so lavishly indulged; but although consecrated, she was not cloistered: she seems to have had entire liberty to go where and when she chose, and to stay as long as she chose.

Palladius, *Historia Lausiaca*, "Vita Sanctæ Sylvaniae," says, "We went from Ælia [Jerusalem] to Egypt, taking with us B. Sylvania, V., sister of Rufinus, who was 'ex Præfectis.'" The pious and learned Jubinus, afterwards bishop of Ascalon, was with them. It was excessively hot. He washed his feet and hands with very cold water, and then spread a skin on the ground and reposed. Sylvania reprehended him for his effeminacy. She said she was in her sixtieth year and had never washed but the tips of her fingers, and that only when about to receive the Holy Communion, and that although she had had serious illnesses and physicians had prescribed baths as absolutely necessary, water had never touched her face or her feet, neither had she ever gone about in a litter nor slept on a bed. Palladius further says that she was very learned and spent her nights in reading the Holy Scripture, the best commentaries, or Origen, Gregory, Basil, and others, not superficially, but reading each book several times, and some as many as seven or eight times.

In 1883, part of an eleventh century MS., a copy of Silvia's account of her travels in the Holy Land, was discovered in a library at Arezzo; it is bound with part of a book by St. Hilary and is extremely interesting. Her story is reproduced in English by Mr. Bernard (Palestine Pilgrims' Society).

Mart. of Salisbury. Blommaert. Smith and Wace. Le Beau. Mrs. Lewis, *How the Codex was found* (1893), testifies to the accuracy of Silvia's description, and says that, "the whole diary throws a

flood of light on the state of Eastern Christendom before the fall of the Roman Empire."

St. Silvia (2), Nov. 3, March 12. 6th century. She was of the great Roman family of the Anicii. Wife of Gordian, and mother of Pope (St.) Gregory the Great. *AA.SS.*

St. Silvina, Nov. 9, M. at Antioch with St. POLLENTIA. *Mart. of Reichenau. AA.SS.*

St. Simia, April 26, M. in Africa. *AA.SS.*

St. Simplicia (1), Nov. 1, M. at Terracina end of 1st century, with six women and seven men. *AA.SS.*

St. Simplicia (2), M. with her daughter Orsa and another. Their sacred remains were found with a vase of blood, in the cemetery of St. Ciriacus in Rome, early in the 19th century. *Diario di Roma*, March 22, 1820.

St. Simplicia (3), April 12, V. M. Body preserved in the monastery of San Ponzio at Nice. Ferrarius. Saussaye. *AA.SS.*

St. Simpliciola, Sept. 4, V. M. in Africa. Daughter of GALLA (4). Greven. German Mart.

St. Sincha or **SEGNIE**, V. + 597. Colgan, *AA.SS. Hiberniæ*, says there were seven holy virgins of the name of Sincha, and that there was a church in Meath called *Teagh-Sinche*, the house of Sincha. He conjectures that it was the same as Kill Ailbe in East Meath, where St. Abban is said to have established a nunnery and to have placed over it a virgin named **SEGNICH**: Lanigan calls this a loose and groundless conjecture. Cahier says **ST. SINCHA** is the same as **SYNECA**.

St. Sinclita or **SINGLITICA**, V. Her name is in an ancient Anglican litany. Migne, *Patrologiæ Cursus Completus*, vol. lxxii., p. 620.

St. Sindone. (See **ST. VERONICA** (1).)

St. Sinevo, **SUNNIVA**.

St. Sinney, **SUNNIVA**.

St. Sinnidia, April 3, M. at Tomis in Scythia. *AA.SS.*

St. Sinoyslaw, **WOYSLAWA**.

St. Sira, May 18, M. 558. Represented lying dead, surrounded by dogs. A native of Chircaseleucus in Mesopotamia. Daughter of a great magician,

who would not allow her to associate with her neighbours, because some of them held intercourse with the Christians. He brought a woman to teach her from a distant place, where the doctrines of the Persians were held more strictly. Notwithstanding these precautions, when Sira arrived at the age of eighteen, she was dissatisfied with the religion in which she had been brought up. She had no pleasure in the assemblies of women of her class, and tried to make friends with those of lower rank but of greater virtue; and when she found that they were Christians, she questioned them eagerly and went secretly to their church to hear the scriptures read. She resolved not to be given in marriage, and gradually disfigured herself with fasting and vigils. Still she was too much afraid of the Magi to confess her faith openly. She was seized with a dangerous illness. When neither medicine nor the fire and water of the heathen rites brought her relief, remembering the woman of Cana, who said that the dogs might eat of the crumbs from the children's table, she sent and asked one of the Christian priests to let her have some dust from the church, trusting that would suffice to heal her. He answered that she could not be partaker of the table of the Lord and of the table of devils. She seized hold of the priest's robe hastily as he passed her. She was healed immediately. Seeing such virtue in the mere garment of His servant, she thought how great must be the power of the Lord Himself, and what vast benefit she would derive from holy baptism. The devil made her believe that he was the God who had healed her, and immediately her disease returned; but on her repentance, she again recovered. In consequence of several visions in which her own future sanctity was revealed, she applied to the bishop to baptize her. He required that she should first avow her conversion to her own family. While she wavered, she had a vision of an angel of God, striking her with a rod of iron and bidding her take courage and keep her promise. Next morning she was summoned by her step-mother to attend the Magian religious

rites as usual. She obeyed the call. As soon as she had taken the firewood which was used by the Magi, she saw herself surrounded by a splendid flame. Encouraged by this sign, she broke the wood, interrupted the sacrifice, spat upon the fire and put it out, saying, "I am going to the Church of the Christians, and no one shall hinder me from adopting their faith." Hearing this, her brothers and other relations held her and ordered the gates to be shut. She requested them to call her father, that she might declare her resolution in his presence. She was kept in fetters without food or drink for many days. As she persevered in spite of the persuasions of her friends, the leader of the Maviptas was informed. He called the Magi together, brought Sira before them in the Temple of fire, and asked her why she had departed from their customs. She answered that each person was born with intelligence and that it was only fit for an animal to go on doing what he saw the others do, without considering whether it were right or wrong; that therefore she had used her reason, and had come to the conclusion that the Christian faith was better than that taught by her parents. The Mavipta threatened her with tortures and death, which she said did not frighten her, and she began to sing. He asked her what words she was saying. As some of the bystanders said they were Christian words, he sent for the bishop. He came. Sira perceiving that he was in great fear of the Magi, said, "Fear not, Father, but remember the words of the Scriptures," and she quoted Psalm cxix. 46 and St. Matt. x. 28. Then the bishop said that Sira was speaking the words of the Christians. The prince of the Magi ordered her to be struck on the mouth; but a great crowd of Christians took her back to her father's house. The Mavipta not wishing to bring disgrace on so illustrious a family, advised her father to persuade her by gentle means to give up her fancy for Christianity. The Dar (king of Persia) sent messengers to threaten her with death if she did not renounce her errors, and to promise a royal reward if she returned

to the religion of her family. She said she would like to be taken before the Dar and to give him an account of her faith. After this it was ordered that the fetters were to be made heavier, and that she was to be thrown into a well: the smiths and guards were unable to fasten the fetters until Sira herself made the sign of the cross over them. After being miraculously delivered, she was baptized, but the contemporary author says that, how, and by whom this was managed, he was not at liberty to say.

At this time the Roman legate was about to return to his own country. The Magi feared he would send a request to the king to liberate Sira, so they determined to anticipate such request, by sending her to the king at once. They put a seal on her neck which could only be removed by cutting off her head. Fruitless attempts were made to induce her to apostatize. At last she was condemned to death. She fell ill and was much afraid that the honour of martyrdom would not be granted to her. She recovered, however, and was ordered to be strangled. A rope was put round her neck, and when she was nearly strangled, it was loosened and she was asked if she would purchase her life by renouncing her faith. She refused and the same thing was done again. On her second refusal she was strangled to death. She was denied the honour of burial and her body was thrown to the dogs, but they would not touch it and the Christians buried her and erected an oratory over her grave. Other Christians were martyred with her. *AA.SS.*

St. Siria, SYRA (1).

St. Siriana, July 17, M. *AA.SS.*

St. Sirilla, SIRTILLA, or SYTILLA, April 12, M. *AA.SS.*

St. Sirtilla, SIRILLA.

St. Sirude, or SITRUDE, Sept. 30, abbes. 7th century. Sister of St. Donatus (Aug. 7), bishop of Besançon in Burgundy. They were children of Waldelen and Flavia who begged St. Columbanus to pray that they might be blessed with children; then they had a son and two daughters. When Waldelen died, Flavia built a convent for

herself and her daughters in the town of Besançon, where she ruled over many holy women. Afterwards Donatus built two other monasteries, with his mother's help; one of which seems to have been double, and over it Sirude presided. She and Flavia were buried there. Sirude does not appear to be worshipped. Donatus has long had local but not general worship. *AA.SS., Præter.*

St. Sisetruide, SISINTRUDIS, or SISETRUDE, Dec. 7, May 5, + c. 655. Nun under St. FARA at Brie, and sister of St. ERCONGOTA. Sisetruide was cellarer of the convent. She was warned by a heavenly vision that she would die in forty days, which time was granted her to repent of all her sins. She spent thirty-seven days in prayer, repentance, and the strictest attention to all her duties. Then two angels came and took her soul to heaven, leaving her body as if dead. They brought her back and gave her strict injunctions to be quite ready in three days for her final departure. When she found herself returned to her body, she called the abbess and begged that she might have the prayers of the whole community. The third day, as they all stood about her praying, she told Fara that she saw the two angels coming for her; they did not see them, but they heard the angelic choir rejoicing as Sisetruide entered into paradise. *AA.SS.O.S.B.*

St. Sissetruide, SISETRUDE.

St. Sithe (1), ITA (1).

St. Sithe (2), OSITH.

St. Sithefulla, SIDWELL.

St. Sithewella, SIDWELL.

St. Sitisberg, IDABERG (3).

St. Sitruide, SIRUDE.

St. Sitta, ZITA.

St. Smaragdus or SMARIDANUS, EUPHROSYNE (5).

St. Smarve, honoured in Poitou, a corruption of St. MARVE, who is perhaps MERWIN (1) or MORWENNA.

St. Snandulia or ISNANDUL, Nov. 3, M. 4th century, in Persia, with St. PHERBUTHA and many others. Snandulia is mentioned in the Acts of the venerable Bishop St. Aceptsima. She was put to death for refusing to join in stoning a Christian priest named Joseph. *AA.SS.,*

April 2. Græco-Slavonian Calendar, Nov. 3.

St. Sodelbia. (*See ETHNEA.*)

St. Sodepha. (*See MERONA.*)

St. Sodera, SODEPHA.

St. Soderina, or SODRINA, Sept. 1, a Servite at Florence. *Mas Latrie.*

St. Soffonia, a virgin invoked in an ancient Anglican litany. *Migne*, vol. lxxii. p. 620.

St. Solange or SOLONGIA, May 10, V. M. supposed 9th century. Patron of Berri, and especially of Bourges. Invoked for rain and against rain. Daughter of a poor peasant of Villemont. The field where she generally led her sheep and where she prayed and meditated on the sufferings of Christ is still called the *Champ de Ste. Solange*, and is thought to produce a better crop than any other in the neighbourhood. She was guided by a star which always appeared day and night just above her head in the sky. She had a wonderful gift of miracles, dispelling disease and all sorts of blight and tempests.

Bernard, the son of the count of Bourges, tried to induce her to renounce her vow of virginity and share his rank and wealth. He was very angry at her refusal as he thought he was doing her a great honour. He carried her off on the neck of his horse, but crossing a little river she threw herself down. The count enraged, sprang from his horse, and cut off her head. The next moment he was horrified at his own barbarity and wept for his crime for the rest of his life. She continued standing and held her head in her hands.

She was buried with great honour in the church of St. Martin du Cros, where she wrought many miracles. The first translation of her body was made in the beginning of the sixteenth century, when Michael de Bussy was archbishop of Bourges. *AA.SS. Martin.*

St. Soleine or SOLENNE, SOLINE.

St. Soline, Oct. 17; translations, Feb. 11 and March 3, M. 3rd century. The French names SOLEINE, SOLENNE, SOULINE, SULINE, ZÉLIE, ZÉLINE, are derived from that of SOLINE, and are not to be confounded with SOLANGE or

SOLONGIA. Soline was a native of Aquitaine and proved her zeal as a Christian by making many converts. To avoid being given in marriage by her parents, she fled to Chartres, where a persecution of the Christians was raging and where she was tortured and put to death. Cahier, from her lessons in the Abbey of St. Pierre-en-Vallée, where her relics were kept in a gilded shrine. Martin. Stadler.

St. Solomonia, SALOME (1).

St. Solongia, SOLANGE.

St. Solonita, SALONICA.

St. Sombergue, SUMBERGA. Cahier.

St. Sommine, French for SUNNIVA.

St. Sopatra or SOSIPATRA. (See EUSTOLIA.)

St. Sophia (1) or SAPIENTIA, Sept. 17 in the Byzantine Church; Sept. 30, July 1, Aug. 1, + c. 120. Represented with three little girls, her daughters, FAITH, HOPE, and CHARITY. *R.M.*, Sept. 30. Cahier, *Saints Enfants*.

St. Sophia (2), Sept. 3, V. M. Her Acts in the breviary at Minden in Westphalia are so like those of **St. SERAPIA** that Pinius thinks the relics translated there from Rome in the time of Charlemagne are those of Serapia and that she has been erroneously called Sophia. *AA.SS.*

St. Sophia (3), June 4, mother of SS. DIBAMONA and BIETAMONA; all martyred in Egypt with **St. WARSENOPHA** and her mother. *AA.SS.*

St. Sophia (4), Oct. 31, 3rd century. Abbess of a convent near Rome. (See **St. ANASTASIA (2).**)

B. Sophia (5) of Ancyra in Galatia, Nov. 5. 3rd century. When **St. Clement** (afterwards bishop) was deprived of his holy mother, the pious Sophia adopted him. She also loved and buried his friend **St. Agathangelus. Gynecæum.** Stadler calls her *Saint*.

St. Sophia (6), matron. Her young daughters having suffered great torments and been put to death for the Christian faith, she died praying at their tomb. Their relics were translated from Italy to Strasburg in Alsace. Cratopoleus, *De Germaniæ Episcopis*, etc., and his *De Sanctis Germaniæ*. Perhaps same as **SOPHIA (1) or (3).**

St. Sophia (7), April 30, V. M. at Firmo in Italy, under Decius, or Diocletian. *R.M. AA.SS.* Butler.

St. Sophia (8), July 20, M. at Damascus. Stadler.

St. Sophia (9), July 27, queen, worshipped by the Ethiopians. *AA.SS.* Perhaps Sophia, queen of Cachetia, converted by **St. Nino.**

St. Sophia (10) Medica, May 22, M. probably not later than the time of Diocletian. She was skilled in medicine and put to death with a sword.

"Sophia pridem corpora medica, facta est Medica animarum, cæsa cum capite fuit."

AA.SS.

St. Sophia (11), May 15, V. M. at Rome. Represented with a bundle of rods, a trough, and an axe. *AA.SS.* Stadler.

SS. Sophia (12) and Irene (2), Sept. 18, MM. honoured in the Greek Church. They were beheaded, perhaps in the island of Cyprus. *R.M. AA.SS.*

St. Sophia (13), Sept. 23, V. M. Patron of Sortino in Sicily. Local tradition says that she was the only daughter of an emperor of Constantinople, a great persecutor of Christians; the inhabitants of Sortino have been preserved from every pestilence and infectious disease through her aid, and that a well near her church daily restores health to numbers of sufferers: she was beaten with sinews of bulls, and cast into prison; when liberated, she fled to Sicily; from there, was sent back to her father, and by his order, placed on the rack; she was set free by a miracle, and finally beheaded; seeing milk flow from her wounds, her father was converted. Cajetani says she could not have been daughter of an emperor of Constantinople, but possibly of some member of the imperial family. Stilling considers the whole story fabulous. *AA.SS.*

St. Sophia (14) of Enos in Thrace, June 4. Supposed 10th or 11th century. Wife of a senator of Constantinople, and mother of six children. Being bereaved of them all, she returned to her birthplace, where she constituted herself a mother of orphans and friend of widows. Her own food was bread and water, but

she gave wine to the poor and needy. One day, when many of them wanted wine from her and she had but one bottle, the more she gave the more the wine increased, the bottle remaining always full. She died a nun at the age of fifty-four. *AA.SS.*

B. Sophia (15), April 30, died in the odour of sanctity after the middle of the 12th century. She was a nun under **St. MATILDA** (5), in the monastery of Spanheim. *AA.SS., Præter.*

B. Sophia (16), Sept. 19, abbess. 13th century. According to Bucelinus, she took the veil at Ditkirgen, and afterwards embraced the Cistercian reform. She was prioress of St. Walburg's Mount, and when a colony of nuns from there removed to the new abbey of Hoven in the diocese of Cologne, about 1208, she was their first superior. Migne, *Dic. des Abbayes*. Bucelinus. Henriquez, *Lilia Cistercii*.

St. Sophia (17) and her sister **St. ELIZABETH**, 13th century, were daughters of the Count of Mansfeld, and nuns under **St. GERTRUDE**, in the famous community of learned, accomplished, imaginative and saintly women in the Cistercian monastery of Helfta in Thuringia. They enriched the convent with their works, Sophia by transcribing, Elizabeth by painting. *Fortnightly Review*, November, 1886, "The Convent of Helfta," A. Mary F. Robinson, *The End of the Middle Ages*.

B. Sophia (18) Lubomirska, 16th century. A Polish lady of high rank, who became a nun and attained such sanctity, that on her death-bed people touched her garments to be healed of every sort of sickness and disease. She was honoured as a saint, and a fresco of her, with a halo round her head, was to be seen in the castle of her family at Janow, not far from Warsaw, in the middle of the eighteenth century. *Journal of Countess Frances Krasinska*.

Sophronia (1), a Christian woman, wife of the prefect of Rome. When she heard that the slaves of the pleasures of the tyrant Maxentius were coming to fetch her and that her husband had abandoned her to them, she begged to have a few minutes to dress, and retiring

to her room, said a short prayer and plunged a dagger into her heart. The Church has not seated her among the martyrs. Lebeau.

St. Sophronia (2) of Tarentum, V. Recluse. Towards the end of the 4th century. Represented (1) engraving her name on a tree; (2) after her death, surrounded by a cloud of little birds bringing twigs and flowers to cover her body. St. Jerome cites her as an example of a life passed in solitude and prayer. Lenormant, *La Grande-Grèce*. Cahier.

St. Sosipatra or **SOPATRA**. (*See EUSTOLIA.*)

St. Soteris (1) or **SOTER**, May 12, V. M. probably at Rome, with more than five hundred others. *AA.SS.*

St. Soteris (2) or **SURA**, Feb. 10, V. M. probably at Rome, 304. (Canisius and others place her martyrdom in the East some years earlier.) She was a Roman maiden of noble birth, related to St. Ambrose, bishop of Milan. She took no care of her beauty and despised ornaments. When brought before the rulers and accused as a Christian, she was ordered to be struck in the face, that insult being supposed to affect a lady of her rank more than the fear of pain. As she bore this treatment bravely, she was otherwise tortured and finally beheaded.

SOTERIS, PAULINA, MEMMIA (4), **JULIANA** (6), **QUIRILLA, THEOPISTIS, SOPHIA, VV. MM.** and **B. QUIRIACA**, widow, with many others whose names are known only to God, were placed under the altar of the church of SS. Sylvester and Martin, in the second region of Monti, near the baths of Trajan on the Esquiline. Soteris is supposed to have been previously buried in the cemetery on the Via Appia, afterwards called by her name. *R.M. AA.SS.* Baillet. Butler.

St. Soteris (3), **SURA, ZURE** or **ZUWARDA**, queen, honoured at Dordrecht in Holland, until the Reformation, when her relics were removed to Soissons. It is uncertain whether this was an erroneous commemoration of the Roman martyr **SOTERIS** (2), or a queen of the same name. *French Mart.* Compare **ZUWARDA**.

St. Speciosa (1), Oct. 24, March 13, V. M. (*See HEREMITA.*)

B. Speciosa (2), April 30, mother of B. TRANQUILLA. Bucelinus. Menardus.

St. Speciosa (3), July 11. (See PRODOCIA.)

St. Speciosa (4), June 18, V. Sister of St. Epiphanius, bishop of Pavia, and of SS. LUMINOSA, LIBERATA (3) and HONORATA (5). From her childhood she dedicated herself to Christ and resolved on a celibate and ascetic life. Her parents arranged a marriage for her. She tried to persuade her betrothed that her plan of life was the best; but as he was not converted by her arguments, he died a short time before the day fixed for the marriage. Epiphanius wondered to see his sister so cheerful and not mourning at all and soon he observed that her beauty did not diminish, notwithstanding her excessive fasts and other austerities. She used to minister to the sick and poor and serve them with her own hands. Epiphanius often consulted her, and once when he had to go to Constantinople, he commended himself and his church to her prayers during his absence. She lived to be eighty, and was buried in the church of St. Vincent the Martyr, and was afterwards laid beside her sisters LUMINOSA and LIBERATA, in the church of St. Epiphanius.

St. Sperandea or SPERANDIA, Sept. 11, V. Abbess, O.S.B. 1216-1276. Patron of Cingoli, in the March of Ancona. Born of respectable parents at Gubbio, she was related to B. Sperandio. About 1265, she built in Cingoli, the monastery of St. Michael, of the Institution of BB. Sperandio and SANTUCCIA, and there she presided with wonderful piety until her death. She was illustrious for her mortifications and visions, and for her admonitions to persons whose faults could only be known to her through miraculous revelation. She shares with B. Sperandio and his wife B. GENNAIA the patronage of the town of Cingoli. AA.SS. Jacobilli, *Santi dell' Umbria*. Cahier.

St. Speranza, HOPE. (See FAITH (1), HOPE, and CHARITY.)

St. Spère, SPERIA.

St. Speria, SPIRE or EXUPERIA; in French, SPÈRE, Oct. 12, + c. 760. Patron of Turenne and of the town of St. Sère.

Daughter of St. Sère or Serenus, a powerful lord in Upper Aquitaine. She early devoted herself to a strictly religious life, but after the death of her parents her brother Clair had a feud with a neighbouring proprietor, and to put a stop to the evils which this war entailed on the territory, Speria agreed to marry his adversary; but when the appointed time drew near, her courage failed her and she fled to the forest and hid in a large hollow tree, where a confidential maid secretly brought her food. At last her brother and Elidius, her *fiancé*, discovered her retreat and tried by every means to induce her to leave it and fulfil her engagement; and finally being enraged by her answers, Elidius cut off her head. She carried it in her hands to the bank of the river Bave, and there a church was built, and a town grew up around it, called St. Sère from the name of her father, and under the joint patronage of the father and daughter. Elidius and Clair both went mad. Cornelius Bye, in the AA.SS., gives her life, with many curious details, and says that although this story is not true, it is probable that Speria was a martyr of virginity, killed by the lord of Cahors or Quercy (Cadurois) in Guienne.

St. Spes. (See FAITH, HOPE, and CHARITY.)

St. Spes or SPENS, Oct. 1, M. at Tomis. AA.SS.

St. Spesina, SPINA, or SPISINNA, June 8, M. in Africa. Spesina is a Carthaginian name. Smith and Wace. AA.SS.

St. Spina, SPESINA.

B. Spinela, Nov. 1, V. of a noble family, a Cistercian nun at Arouca in Portugal, celebrated for her piety. Those who stood round her death-bed heard the angels singing to receive her soul. Bucelinus. Henriquez. *Gyneceum*.

St. Spinella, June 27, M. at Rome, with Felix and seven brothers. AA.SS.

St. Spinica, April 30, M. at Alexandria. AA.SS.

St. Spire or EXUPERIA, SPERIA.

St. Spisina, June 7, M. in Africa. AA.SS.

St. Spisinna, SPESINA.

St. Sponsa, SPONCE, or SPONTIA, July

12, 13, companion of **ST. URSULA**. **Martin**. Baillet.

SS. Sponsaria. (See **ELENARA** (1).)

St. Spontia, **SPONSA**.

St. Stadiola, **EUSTADIOLA**.

St. Stephana (1), **STEPHANIA**, **STÉPHANIDE**, **Nov. 11.** Late in 3rd century. Represented suspended by her wrists from the branches of two palm trees, which, when they flew up again, tore the body of the saint in two. (Guénebault, *Iconographie*.) She was put to death in this manner because on witnessing the death of **St. Victor**, she exclaimed, "How happy are the Martyrs!" The place of her martyrdom is sometimes said to be Egypt; sometimes, Damascus; sometimes, Italy. A church is dedicated in her name at Scala, near Amalfi, where she is honoured with **St. Victor**, **May 14.** Perhaps same as **St. Corona** (1). *Menology of Basil.* **AA.SS.** **May 14,** **Sept. 18.**

B. Stephana (2) **Quinzani**, **Jan. 16,** **O.S.D. 1457-1530.** The daughter of **Lorenzo Quinzani**, a good religious man, and a member of the Third Order of **St. Dominic**, she was born at Soncino in the diocese of Cremona. She took religious vows at the age of seven. At fifteen **St. Catherine** dressed her by night in the habit of the Third Order, and the next day she was publicly enrolled by the monks. She wore a cilicium for six years and when she took it off, her skin came with it; she wore also a cord with thirty-three knots, in honour of the years of our Saviour's life; each knot made a wound in her flesh. Notwithstanding incredible fasting and hard work, which included threshing corn, she was fat and jolly. She was ugly, but had magnificent hair, and grudging herself this one beauty, she pulled it out by the roots. She was married to Christ with a ring. She prayed that it might not be visible to every one, but only to those whom He accounted worthy to see it. She was vexed with doubts about the Holy Eucharist, but they were set at rest when she saw the Child Jesus in the host. She gave all her good clothes and money to the poor, and they were miraculously restored and increased. She had the stigmata.

She was for some years superior of a voluntary community of the Third Order; they were not locked up but lived devoutly together, visiting the sick and frequenting the churches. Their prayers were much valued by the people. She brought up a girl named **Priscilla** or **Prisca**, whom she appointed to succeed her as head of the house. The ring which the Lord had given her was preserved in her convent; it contained a gem of wonderful colour, having several facets. Some people saw in it a crown of thorns; some, three keys; some, the scourging of the Saviour. **Stephana** was beatified by Pope **Benedict X.** **A.B.M., O.S.D.** **Piò, Uomini, etc. Razzi, Predicatori.** **Bagatta, Admiranda.** **Stadler.**

St. Stercia, **STERCITA.**

St. Stercita or **STERCIA**, **May 8, M.** at Constantinople, with **St. Acacius.** (See **AGATHA** (2).)

St. Stercola, **Feb. 28, M.** with many others. **AA.SS.**

St. Stergia, **STERTIA**, or **STURIA**, **June 21, M.** **AA.SS.**

St. Stertia, **STERGIA.**

St. Stiala, **AIALA.**

St. (or B.) Stilla, **July 19.** 12th century. Much worshipped in olden times at Marienburg, in the diocese of Eystadt. Said to be descended from **Babo**, count of Abensberg in Bavaria. Her father's name was **Zelch**. Her brothers, **Conrad** and **Ratbod**, in conjunction with **St. Otto** of Bamberg, in 1132, built the great Cistercian monastery of Heilsbronn. She intended to build a church and convent near her father's castle: she built the church, but died before she had accomplished the rest of her design. Great numbers of persons used to resort to her tomb and the efficacy of her intercession was attested by votive tablets and similar offerings. **AA.SS.**

St. Stisberga, **IDABERG** (3).

St. Stria, **May 24, M.** in Syria. **AA.SS.**

Strzezislawa if a Saint, is the same as **PRZEBISŁAWA** or **PRZYPISŁAWA.**

St. Sturia, **STERGIA.**

St. Suabseg, **SUBHSECH.**

Sainte Suaire, the holy handkerchief. (See **VERONICA**.)

St. Suanchild, GUNTILD (1).
St. Successa, March 27, M. in Africa. *AA.SS.*

St. Sueva, SERAPHINA (2).
St. Suibhsech or SUABSEG, Jan. 9, V. Patron of Tirhugh Barony, or Tir-Aedha, in Donegal. *Mart. of Tallaght.* O'Hanlon. Apparently not the same as Suuibsech (mother of St. Maolrubha), who does not seem to be worshipped.

St. Suline, SOLINE.
St. Sumberga, in French, SOMBERGUE, Aug. 31. Honoured at Bobbio, where a translation of her relics was solemnly made in 1483. *Migne.*

St. Summata, June 2, one of two hundred and twenty-seven Roman martyrs commemorated together in the *Martyrology of St. Jerome.* *AA.SS.*

St. Summina, SUNNIVA.
St. Summista or LUNA MISTA, April 6. Mentioned in an old martyrology, but unknown to Henschenius. *AA.SS., Præter.*

St. Summiva or SUMNIVA, SUNNIVA.
St. Sunca. (*See Agape* (2).)
St. Sunifa, SUNNIVA.
St. Sunifra, SUNNIVA.

St. Sunniva, July 8 (SUMMINA, SUMMIVA, SUMNIVA, SUNIFA, SUNIFRA, SUNIVA, SINEVO, SINNEY, SOMMINE SONNEVA, etc.), V. M. end of 10th century. Patron of Bergen. A princess, probably Irish, who to avoid marrying a heathen, fled from her native land with a considerable following. They were driven by a storm to the coast of Norway; the natives attacked them and they again put to sea and landed on the island of Sellö where they converted some of the inhabitants. Earl Hakon persecuted them and Sunniva prayed that the rocks might fall upon them: her prayer was answered. In 995 their remains were discovered and two churches were built on the island. In 1170 Sunniva was translated to Bergen. She has dedications in Orkney and Shetland. *Report of the Cambridge Antiquarian Society, May, 1878.* The Bollandists say that she was taken with seven companions by pirates to Norway, where the innocence of their lives converted some of the natives to Christianity. The Rev. S. Baring Gould regards the

legend as a variant of that of St. URSULA. *AA.SS. Greven, Auctaria. Metcalfe, Passio B. Olavi.*

St. Supporina, Aug. 24. Her body is preserved in the church of St. Artemius at Clermont, in Auvergne, where she is honoured, Aug. 24, and with St. VERA, Jan. 24. *AA.SS.*

St. Sura (1), SOTERIS (2).
St. Sura (2), ZUWARDA.
St. Surdida, June 1, M. with St. AUCEGA.

St. Susanna (1) of Babylon, Jan. 26, Feb. 12, Dec. 19, Aug. 18, Aug. 28. Patron of the falsely accused. Daughter of Chelcias. Wife of Joacim, one of the chief men among the Jews carried captive to Babylon by Nebuchadnezzar. Being condemned to death on a false accusation of infidelity to her husband, her innocence was proved by the prophet Daniel. The Greek Church counts her among the martyrs. The story of Susanna in the apocrypha was considered authentic by most of the early fathers of the Christian Church; St. Jerome, however, rejected it. The truth of the story was settled by Susanna herself in the following manner.

A priest of Bordeaux was unjustly accused of theft. Seeing no means of clearing himself from the charge, he invoked St. Susanna. She appeared to him in a dream, accompanied by the prophet Daniel; she promised to assist the priest in his trouble, and told him that her body was lying unhonoured in a certain church at Toulouse. It was found in a rough marble tomb, with those of SS. Simon and Jude. The bones of the two apostles were hopelessly mixed, but the body of St. Susanna was in a separate box of cypress wood, her identity being established by a document preserved in a glass tube. The three bodies were said to have been brought from the East, those of the apostles from Persia, by Charlemagne. They were translated with much ceremony into churches of greater importance, and although the Latin Church generally gives Susanna no worship, she was thenceforth specially honoured at Toulouse on Jan. 26, the anniversary of the finding of her relics. Baillet

considers the story insufficiently established and the relics spurious.

St. Susanna (2), ZENAIË.

St. Susanna (3), Feb. 12, M. in Italy, with others. *AA.SS.*

SS. Susanna (4, 5), April 12, MM. in different parts of Spain. *AA.SS.*

St. Susanna (6). (See ARCHELAAË.)

St. Susanna (7), Feb. 9, V. M. 3rd century. Sister of St. Victor. They were of humble station, and lived at Mosomagum, now called Uilly or Evilly. Susanna's beauty made her the object of the persecutions of the prince of the country, who finding his suit vain, and Victor as insensible to his promises and entreaties as the maiden herself, ceased to love Susanna and sought only to revenge the insult of which he considered her guilty in refusing him. He ordered some of his servants to lie in wait for her and to seize her and put out her eyes: which they did. Victor boldly reproached the prince for his wickedness, and was in consequence murdered as he entered the church, by the same ruffians who had blinded his sister. He was buried near the wall of St. Peter's church, and lay hidden for many years, until the time of Hincmar, abbot of Rheims, about 890, when part of the wall fell down. In order to repair the damage, the *débris* had to be cleared away, and while this was being done, a body was found buried near the foundation of the wall, and the workmen thought the building could not be made secure without removing it. It was taken up and reverently placed in a tomb within the church. At that time a woman in the town had been blind for three months, suffering much pain in her eyes. The parish priest was told in a dream that she could be cured by the prayers of the saint whose body had just been found. He brought her to the church, and she prayed beside the body and her sight was restored. After this, Victor appeared in dreams to sundry ecclesiastics and told them his story. His sister's name is unknown but she was called Susanna by the people of Evilly, when the bodies were found and the story made known. *AA.SS.*

St. Susanna (8), Aug. 11. + c. 295. Patron of Rome. Represented with a

crown at her feet and holding a palm. Niece of St. Caius (Pope, 283-296), who was related to the Emperor Diocletian.

Diocletian sent for Susanna and offered to make her the wife of his adopted son and heir, Galerius Maximian. He was much astonished at her refusal and requested his mythical wife, St. SERENA (3), to reason with her. Serena being secretly a Christian, encouraged Susanna, and represented to Diocletian that there were plenty of girls as good in every respect as Susanna, from amongst whom to choose a bride for the Augustus. Diocletian said, "No violence shall be done to any damsel under my roof. Let the fool go back to her father." Susanna and her father, St. Gabinius, made several converts, amongst whom were their kinsman St. Claudius, his wife St. PRAEPEDIGNA, and their sons. About two months from the time she had left the emperor's palace, Susanna was arrested, and after being insulted and tortured in various ways, she was beheaded. She was buried in the churchyard of Alexander; and the same day, the Pope said mass there in honour of St. Susanna, virgin and martyr.

Her Acts are ancient, but were not written until after her worship was established. A very old church, called by her name, stands on the Quirinal.

R.M. *AA.SS.* Villegas. *Martyrum Acta.* Baillet.

St. Susanna (9), M. with St. MANNEA.

SS. Susanna (10), MARCIANA (4), and PALLADIA, May 24, MM. in the time of Diocletian. They were wives of three of the two hundred and fifty soldiers who were put to death for the faith with their captain, St. Meletius. The three women and their little children were broken in pieces. They are represented each with a child holding a palm, Palladia sometimes holds a buckler, a pun on her name. *R.M. Cahier.*

St. Susanna (11) or SUSIA, Oct. 5, M. with her husband Abahor, and their children. Honoured in the Coptic Church. *AA.SS.*

St. Susanna (12), July 10, M. about 307, at Nicopolis in Armenia, with St. Milion and others. *Städler. Guérin.*

St. Susanna (13), Sept. 20, V. M. c. 362. Patron of Cadiz with **St. MARTHA** (9). Susanna was daughter of Artemius, a heathen priest of Eleutheropolis in Palestine; her mother was Martha, a Jewess, who was bringing her up in her own religion, but died while Susanna was quite a child. Artemius died soon afterwards, leaving two guardians with orders to make her, when she grew up and was married, absolute mistress of his property. Her parents sometimes used to associate with a Christian priest named Silvanus. Susanna became a Christian, and at fifteen she demanded her property of her guardians. She liberated her slaves and gave all her money to the poor. Then she took men's clothes, shaved her head and went to the monastery of St. Philip, where she told the abbot that her name was John and that she was born at Cæsarea in Palestine. He taught her the Bible and gave her much religious instruction, and she lived there unsuspected for about twenty years. A certain woman of Eleutheropolis, who was an ascetria—that is a woman living a solitary ascetic life—used to come to the monastery for religious purposes, and once she talked with Susanna and received her blessing as if she was a man. She fell in love with Susanna, and behaved to her as Potiphar's wife did to Joseph, and told every one that Brother John, on pretence of accompanying her from the monastery, had insulted her. One day she met St. Cleopas, bishop of Eleutheropolis, who said, "Why are you weeping and howling?" She told him her wicked story and he bade her come back with him to the monastery. He informed the abbot of the accusation. They brought in the woman, who repeated her story. Philip, the abbot, did not believe it, for he said he had known Brother John for twenty years as a holy man. The bishop, however, insisted on an investigation of the case, so Susanna was called, and the woman repeated the charge she had made. Susanna, when asked if she was guilty, threw herself at the feet of the bishop and said, "I do not think I ever did any harm to this woman; but if I did, I ask for pardon." The indignant

bishop said, "What are you rolling at my feet for? Don't you know that your crime is very common and vulgar, and a disgrace not only to yourself but to the whole monastery?" Philip, much disgusted, demanded that the monk's habit should be stripped off the sinner. But she said, "Wait a little, father, and you shall see the glory of God." Then she begged the bishop to bring two deaconesses and two virgins, for she had something to say to them that was important to all the brethren: she told the women who she was, and satisfied them that she spoke the truth. All the monks, fearing that a great scandal had fallen upon their community, were impatient for the explanation. When they heard it, they wanted to stone the pretended ascetic, but Susanna persuaded them to spare her. Cleopas, however, took care to make known her real character, and as Susanna could no longer stay in the monastery, he took her and set her over some nuns in Eleutheropolis. Here she set an example of wonderful sanctity and cured diseases by her prayers. After a long time, a wicked and cruel prefect, named Alexander, came to Eleutheropolis; he organized a great sacrifice and ordered all to attend. When the blessed Susanna knew of it, she was troubled and prayed that all the idols might fall down that the people might see that they were the helpless work of men's hands. Her prayer was answered by a great storm of thunder and lightning, in which all the idols were shattered. The prefect sent for her, and begged to know what she meant by it. When he knew she was a Christian, he ordered her breasts to be cut off and thrown for the birds of prey to eat. His servants took her outside the house, and did as they had been ordered, but an angel restored them. They went and told Alexander and he ordered the executioners to be beheaded. On the way to execution, they prayed, "God of Susanna, receive us also into the number of those who believe in Thee." Then Alexander had melted lead poured down her throat, but it was just like cold water to her. He then ordered her to give an account of her

God, and having beaten her, he sent her to prison until he should make up his mind what to do with her. There she prayed that God would take her soul, and from the prison she migrated to the Lord. The monks heard that she was dead and they all came to the prison, bearing palm branches and candles, and took her to the church and buried her. *R.M. AA.SS. Menology of Basil. Græco-Slavonian Calendar, Dec. 15.*

St. Susanna (14), Aug. 27. 4th century. Sister of SS. Eliphius and Bishop Eucherius. All martyred at Toul, under Julian the apostate. Their bodies were translated to Cologne. Their sister MANNA went with them, but was not put to death. (See MANNA (2).) Stadler. Lanigan.

St. Susanna (15), Nov. 25, V. + c. 400. She had a little dwelling in one of the porticoes of the church of the Holy Apostles at Constantinople. There St. MATRONA took shelter and counsel with her, when the door-keepers obliged her to leave the church. When St. EUGENIA told Matrona she must provide a place of safety for her daughter Theodota before she could withdraw from the world to become a nun or recluse, Matrona said she would leave Theodota to God and Susanna. *Gyneceum*. Stadler also calls her *Saint* and refers to EUGENIA for her story.

St. Susanna (16), called in Iberia, CHUCHANIC, Oct. 17, M. 6th century. Queen of Iberia, now Georgia. Daughter of a king of Armenia or Iberia. She married Vaiken or Curabach, lord of Ran, a man of dissolute morals. He abjured Christianity, that he might get into favour with the king of Persia, whose daughter he married. Susanna attempted to leave him and take her children with her, but in vain. He treated her with great cruelty and indignity, and kept her six years in fetters, in prison, where she died. She was buried with all honour in the church of Metekh at Tiflis. *Græco-Slavonian Calendar*.

St. Susanna (17), M. c. 750, with countless other martyrs. She was wife of the governor of Ran, in Georgia. Neale, *Followers of the Lord*.

B. Susanna (18), July 12, M. in the 17th century at Nagasaki. Peter Arachi Cobioio was her husband. (See MONICA (2).) Susanna was exposed to the jeers of the populace, hung from a tree by her hair, and afterwards placed on a cross, where she remained for eight hours. Her three-year-old daughter was with her. A woman servant, to save the child, claimed it as her own, but Susanna boldly said, "No, she is mine." Whereupon the child was hung across the mother's feet. Susanna, after further tortures, was beheaded. Authorities same as for LUCY FREITAS.

St. Susia, SUSANNA (11).

St. Svogslarea, WOYSLAWA.

St. Syagria, SICHARIA.

B. Sybilla, SIBYLLA.

St. Sybillina, SIBILLINA.

St. Symphorosa (1), July 18, + c. 130. Represented with seven children, carrying palms.

Wife of St. Getulius, an officer in the Roman army, under Trajan and Adrian; his brother Amantius was converted with him. Getulius left the army and settled in the Sabine hills, but Amantius remained in the army. The emperor sent Cerealis to take Getulius and have him tried as a Christian, but Getulius and Amantius converted Cerealis. Another messenger was sent to apprehend all three and insist on their renouncing Christianity. They were kept in prison at Tivoli nearly a month, with another Christian named Primitivus; and all arts and threats being vain to shake their determination, they were beheaded, according to Butler; but according to the legend, they were burned, and Getulius remaining longer alive than the others, was despatched by blows on the head. These four martyrs are commemorated, June 10. Symphorosa buried them in an Arenarium on her estate. Soon afterwards, while Adrian was building his villa at Tivoli, she and her seven sons, Crescens, Julian, Nemesius, Primitivus, Justin, Stacteus, and Eugenius fell into the hands of the enemies of the Church. Symphorosa was beaten and hung up by her hair, all the time encouraging her sons to be steadfast in the faith and not to fear what men could do unto them.

At last she was thrown into the river with a stone tied to her neck. After her death, her sons were tied to seven posts and killed with varieties of brutality, in front of the temple of Hercules. The Acts of St. Symphorosa, says Baillet, are the only authentic part remaining of the work of Julius Africanus, who wrote one hundred years before Eusebius. *R.M. AA.SS.* Villegas. Butler, "Getulius." Baillet. *Cahier*.

St. Symphorosa (2). (See MARCIA (3).)

St. Syncitica, May 8, M. at Byzantium with St. Acacius. (See AGATHA (2).)

St. Syncletica (1), a rich, noble widow of Spoleto, who, like PRAXEDES and PUDENTIANA, ministered to the persecuted Christians in their life, and buried them when put to death for the faith. Jacobilli, *SS. dell' Umbria*.

St. Syncletica (2), May 8, M. probably at Byzantium. Stadler.

St. Syncletica (3), Jan. 5, V. Supposed 4th century. She was born at Alexandria, of Macedonian descent, and was possessed of great wealth, which she distributed to the poor. She lived in a tomb and presided over several religious young women. After continued ill-health, which she endured with great patience, she was afflicted with a cancer in her mouth, and although she would take no means to lessen her own sufferings, she consented, for the sake of others, to submit to some necessary medical treatment. *R.M. AA.SS.* Butler. Baillet. *Græco-Slav. Calendar*.

St. Syncletica (4), SYNDETICA, SYNELETICA, ENCLERIA, or ENCLERICA, Dec. 11, called "the Younger" and "the Deaconess," 5th century. She and her younger married sister, St. PERPETUA (6), are praised by their contemporary, Sedulius the priest. *Gynecæum*. Smith and Wace.

St. Syncletica (5), APOLLINARIS (2).

St. Syncletica, SINCLITA.

St. Syndetica, SYNOLETICA.

St. Syneca, SINCHA. *Cahier*.

St. Syneletica, SYNCLERICA.

St. Synticen, SYNTICHE.

St. Syntyche or SYNTICEN, July 22. Mentioned with St. Euodias by St. Paul, Phil. iv. 2. Said in the Floridian MS.

to have received the disciples of Christ in her house, to have converted many persons to Christianity and had them baptized by St. Paul and to have died full of days at Philippi, in the year 78. She is also mentioned in a sermon of St. Chrysostom, who calls her and St. Euodias two of the chief persons and chief workers in the church of Philippi, and says St. Paul commended them to the care of his friend and fellow-labourer, not on account of his personal friendship for them, but because of their good works. The *Martyrology of Salisbury* calls her "St. Synticen, V. whom St. Paul remembreth in his epistles and she lyeth buried at phylipes." *AA.SS.*

St. Syra (1) SIRIA, or SYRIA, June 8. 4th or 5th century, or according to Butler, 3rd century. A woman at Troyes in France, who had been blind for forty years, hearing of the holiness and martyrdom of St. Savinian, begged to be taken to the place where he was buried. Her parents would not take her, but a little boy led her by the hand. They did not know where the saint was buried, but when they came to the place their feet became immovably fixed in the ground. There Syra kneeled down and prayed, "O God of the Christians and St. Savinian who didst obtain a crown for thyself, show thy power on me also." In the same hour, her eyes were opened. She built a church in honour of the holy martyr, and exhorted all her friends to become Christians. She is confounded by Bucelinus and others with SYRA of Meaux. *AA.SS.*

St. Syra (2) or SYRIA, June 8, Oct. 23, V. of Meaux. 7th century. Patron against stone and gravel and hernia. Sister of St. Fiaker. Some Scotch historians say that these saints were the son and daughter of Eugenius IV. king of Scotland; but they are more generally supposed to have been of noble but not royal Irish family. When Fiaker was living as a hermit under the guidance of St. Faro, bishop of Meaux, his sister joined him, and was by these two holy men committed to the care of St. FARA, sister of St. Faro, and abbess of Brie. The said Scotch writers say that Syra took many holy women with her to

France, where she built a convent near Troyes in Champagne. Here she died and was buried at a village called from her Ste. Syre, where her intercession is sought by persons afflicted with stone and hernia. Perhaps confused with St. Syra (1). *AA.SS.* Adam King. Camerarius. Butler.

St. Syre, SAETHRITH. Miss Eckenstein.

St. Syrena or SERENA, IRENE (8).

St. Syrenia, CYRENA.

St. Syria, SYRA.

B. Syriana, Dec. 31. (See MICHELINA.)

St. Sytilla, SIRILLA.

T

St. Tabbs, EBBA. Butler.

Tabitha (1) or DORCAS, Sept. 13, Oct. 25; both words mean Gazelle. She lived at Joppa and was full of good works and alms-deeds, and made clothing for the poor. Her death was so much regretted by the community that St. Peter came from Lydda and raised her to life. No special worship in the Latin Church. Acts ix. 36, etc. *AA.SS.* Smith's *Dictionary of the Bible*.

St. Tabitha (2), Nov. 21, V. at Tabenna in Egypt, mentioned by Arthur du Monstier and by Stadler. Perhaps the same as St. ISIDORA (2). *AA.SS.*

St. Tacienne, TATIANA. Cahier.

St. Taie, honoured by the Ursulines in Paris. Stadler. Corruption of STE. AIE. (See AYA).

St. Taimthanna, Oct. 29, *Martyrology of Donegal*. Probably same as DARTINNA. *AA.SS.*

St. Takla or THEOKLA, converted her father and mother, and won the crown of them that confess and preach. Butler, *Coptic Churches*.

St. Talia, Nov. 11, M. in Ethiopia. Stadler. Perhaps same as TATIA (2).

St. Talida, TALISDIS, AMA, AMATA, or AMMA TALIDA (Mother Talida), Jan. 5, March 13, 5th century. Abbess of Antinoë in the Thebaid. There were twelve convents of holy women in the city of Antinoë; Talida was so beloved by her sixty nuns that the door never had to be locked as in other monasteries, and they called her the well-beloved mother. Palladius, *Lausiaca*. *AA.SS.* Whitford, *English Mart.*

St. Talulla or FALULLA, Jan. 6, V. Abbess of Kildare about 590. Sister of SS. Molaisse, OSNATA, and MUADHNATA. Colgan calls her daughter of Nadfraich,

who is perhaps St. Naithfraich, Dec. 11 + 520, coachman and reader to St. BRIGID (2). Colgan. Lanigan.

St. Tamthinna or TAIMTHANNA. Supposed same as DARTINNA.

St. Tanche, Oct. 10. Century uncertain. M. of virginity. Invoked against hemorrhage and dysentery. Her parents were natives of Antioch but were compelled to quit that city for Ramerudes on the river Aube, in Champagne. Tanche was early distinguished for many virtues. Her godfather gave a feast at Arcis-sur-aube, to her relations, and sent a servant to bring her on horseback. Passing through a lonely district, he murdered her. She carried her head in her hands to the place of her burial some distance off. *AA.SS.* Cahier.

St. Tanea or TANEN, THENNEW.

St. Tar, mentioned by Guérin. Perhaps TARBULA.

St. Taracta, ATTRACTA.

St. Tarahatta, ATTRACTA.

St. Taraja, THERESA (6).

St. Tarasia, THERESA (1).

St. Tarbu, TARBULA.

St. Tarbula, TARBUBA, THERBUTA or PHERBUTHA, April 22, 5, May 8, V. M. 344 or 349. Sister of St. Symeon, bishop of Seleucia and Ctesiphon. The queen of Sapor, king of Persia, was seized with a severe illness. Tarbula, her sister St. THERMA (1), and her servant who had devoted themselves to a religious life, were accused by the Jews of having caused the queen's malady, by enchantments in revenge for the death of Symeon. The queen, who was a Jewish proselyte and had great confidence in the attachment of her co-religionists, believed the calumny. The Magi seized the three Christians and condemned them to death;

but one of them, impressed by the beauty of Tarbula, offered to release her and her companions, provided she would give herself to him. At the same time he sent a large sum of money. She indignantly rejected his offers. The three martyrs were sawn asunder and the invalid queen was advised to pass between the halves of their bodies, that the charm might be dissolved and the disease removed. Sozomen. Neale, *Church History*.

St. Tarcice, TARSITIA.

St. Tarnutha, ATTRACTA.

St. Tarsilla, THARSILLA.

St. Tarsitia or TARCICE, Jan 15, V. Daughter of Ambert and Blithildis or Gerberga, who was daughter of Clothaire I. or II. of France. Tarsita was sister of SS. Fereolus and Modericus. She lived in Brittany and was worshipped there for centuries. By another account she was born in Germany, of the royal family of King Popin; and she lived in a cave at Rodez in Aquitaine. Her sanctity became apparent at her death and the bishop buried her in the church. *AA.SS.*

St. Tartinna, DARTINNA.

B. Tascita, Nov. 27, M. in Japan, with B. Michael. Stadler.

St. Tata or TATE, ETHELBURGA (1).

St. Tatia (1), Jan. 8, M. at Sirmium in Pannonia. *AA.SS.*

St. Tatia (2) or TATYA, Nov. 11, M. in Ethiopia. Stadler. Guérin.

St. Tatiana (1) or DATIANA, in French TACIENNE, Jan. 12, M. A lady of high rank and a deaconess of the church at Rome. Under the Emperor Alexander, she was torn with hooks and combs, thrown to the beasts, cast into the fire, and receiving no harm, was at last beheaded. *R.M. AA.SS. Men. Basil.* (See ST. MARTINA.)

St. Tatiana (2), Aug. 18, M. at Pontus. *AA.SS.*

St. Tatiana (3), Jan. 5, was given to fasting and died in peace. Greek Church. *AA.SS.*

St. Tatona. (See BAHUTA.)

St. Tatta, Sept. 25, M. She was scourged and put to death at Damascus, with her husband and four sons, SS. Paul, Sabinian, Maximus, Rufus, and Eugenius. *R.M. AA.SS.*

St. Taureta, TAURITIA, or TORETTE,

May 1, V. near Issoudun in Berri. Patron of a church there. Chastelain. Cahier. Guérin.

St. Teath or TETHA, perhaps ETHA. Mr. Baring Gould, *Book of the West*, says Teath is probably a synonym of the Irish ST. ITHA. (See ITA (1).) Miss Arnold Forster says Teath is perhaps TEDDE, a daughter of Brychan. Stanton says she is sometimes called ELLA.

St. Tebredia, Dec. 11, 21, May 1, abbess. Guérin. Buclinus. Stadler.

Teca or MOTECA, Oct. 18, V. of Rus-cagh in Ireland. *AA.SS., Præter.*

St. Techild, THEODECHILD.

St. Tecla (1), THECLA.

St. Tecla (2). (See IA (3).)

St. Teclacia, TEDETIA or THECLAIA, May 10, M. at Tarsus in Cilicia. *AA.SS.*

St. Teclechild, THEODECHILD.

St. Tecmeda or THECMEDA, June 2, M. with her children. Guérin.

St. Tecta or TETTA, GEBETUDE.

St. Tecussa, Jan. 27, M. in Africa, *AA.SS.*

St. Tedde, daughter of Brychan. Perhaps same as TEATH.

St. Tedetia, TECLACIA.

St. Tegiwg. First half of 6th century. Daughter of Ynyr Gwent, a Welsh chieftain, and MADRUN his wife. Tegiwg was sister of St. Cedio, a monk at Llancarfan, and of St. Cynheiddion. Rees, *Essay on Welsh Saints*. Stanton.

St. Teguliana or TEGULIANUS, April 6, M. *AA.SS.*

St. Tegwedd, M. 5th century. Daughter of Tegid Fool. A Welsh woman who married twice and was mother of Tielo, bishop of Llandaff. She was murdered by the Saxons at Llandegfyth, in Monmouthshire. Rees.

St. Teixelina, TEXELINA.

St. Telechild, THEODECHILD.

St. Tella, March 13, M. with THEU-SETA and others. *AA.SS.*

St. Tellerpte, Jan. 27, M. Guérin.

St. Tellipta, Jan 26, M. in Africa. *AA.SS.*

B. Temaria or THEMARIA, Jan. 20, 6th century. Descended from the kings of Leinster. Wife of Diermit II., king of Ireland. She was a disciple of St. Fechin, who taught her humility. One day as he sat at the gate of his monastery

a poor leper came to him, begging bread and saying that he wanted a beautiful woman of high rank to wait upon him. The holy abbot, knowing that Christ was to be served in the person of His poor, took the beggar on his shoulders and carried him to the infirmary in the monastery. He then went to the palace and said to the king's wife, "Come and fulfil the request of my leper; wash him and dress his wounds." The queen replied that she would never do such a thing unless St. Fechin would positively promise that she should be rewarded with eternal felicity. She nursed the leper, notwithstanding the disgust and dislike she felt to the office, and did everything he bade her. Fechin, from his cell, saw a great globe of fire ascend from the roof of the lazaret, to heaven; he went to the place and found that the leper had gone to heaven and left the queen alone. She has no particular day, so is remembered on the day of her spiritual father St. Fechin, abbot of Fobar. Colgan.

St. Tendis or **TENTIDA**. Nov. 20, called by Migne, a nun and martyr in Persia. Guérin. Stadler.

St. Tenella. (*See* ELVIRA.)

St. Tenestina or **THEONEFANA**, Aug. 24, V. c. middle of 6th century. Daughter of Haregar and Trudana or Truda, of Souligne sous Vallon, in the province of Maine in France. She was led to penitence and a holy life by St. Rigomar, a priest of that place; her regard for him was made the ground of a false accusation against her. Severus, to whom she was betrothed, accused Rigomar of evil designs and had them both summoned to the presence of King Childebert. They went carrying with them candles as a religious gift to the king. Some of the bystanders began to abuse Rigomar as soon as he appeared, saying: "Behold, the sort of priests who seduce other people's wives!" The king, however, said to Rigomar: "If you have done or intended no evil, light without fire these candles that you have brought." Rigomar prayed that his innocence might be proved in this manner, and immediately the candles began to smoke. He stretched out his

hand, and they blazed up. Then the king and all his people knew that Tenestina and the priest were innocent, and they fell at the feet of the saints and craved their pardon for the disrespect with which they had been treated. The king gave them two towns, and ordered that no one should molest them. With the advice and assistance of St. Innocent, bishop of the diocese, he caused suitable retreats to be built for them. Tenestina took the religious veil, and her parents gave her a piece of land for a convent; the gift was confirmed by Childebert and she presided over many holy women until her death. *AA.SS.* Chambard, *Saints d'Anjou*. Stadler adds that the village of Gourdain on the Sarthe, in Poitou, stands on the site of Tenestina's retreat; that Rigomar spent his life in rooting out the remains of paganism in France, and that their bodies were for a long time preserved in the abbey of Maillezais in Poitou.

St. Tentida, **TENDIS**.

St. Teonia or **TIONIA**, Feb. 17, V. M. 273. (*See* ST. AGAPE (2).)

St. Terentia, honoured in Berri. Migne. Stadler.

St. Terentiana (1), July 10, V. M. Migne.

St. Terentiana (2), March 5. Mentioned by Herman and Groven, in their additions to Usuard, as converted with her five sons this day. Possibly same as **TERENTIANA** (1). *AA.SS.*

St. Teresa, **THERESA**.

St. Tertia (1), Oct. 6. 1st century. The queen of India mentioned in the story of **St. MIGDONIA**. Assemani finds her as a Saint and Martyr in a Slavonian *Ephemeris* discovered by Marchio Capponi. Assemani calls the king Smidæus and says that Tertia and her son Azanis were converts and martyrs.

St. Tertia (2). (*See* **CHARIESSA**.)

St. Tertia (3), April 12, M.

St. Tertiosa, Dec. 6, M. in Africa, with **DIONYSIA** (5). Stadler.

St. Tertula (1) or **TESTULA**, June 2, M. with two hundred and twenty-seven Romans. *AA.SS.*

St. Tertula (2), June 3, a Roman martyr. *AA.SS.*

St. Tertulla (1), April 29, V. M. in

Valerian's persecution, with Antonia, another consecrated virgin; two bishops; a certain woman with twin babes; and others, at Certha in Numidia. *B.M. A.A.SS.*

St. Tertulla (2). (*See* AUTORICIA.)

SS. Tertulla (3, 4), May 31, MM.

St. Tertulla (5), June 1, M. with ST. AUCEGA.

St. Tesclina, TEXELINA.

St. Tesia, queen of the Lombards. Wife of Ratchis. Mother of ST. EPIPHANIA (2). Wion calls Tesia "Saint."

St. Testula, TERTULA (1).

St. Tetha, TEATH.

St. Tetta (1), GEBETRUDE.

St. Tetta (2), DETTA or THECLA, Dec. 17, Feb. 22. 8th century. Abbess of Wimborne. She was born of the royal family of Wessex. She governed with admirable prudence, two communities—one of five hundred nuns whom she trained up in all learning as well as virtue; the other of clerics who had no access at all to the nuns but received their superior from the abbess, and depended on her for their exterior government. ST. LIOBA was one of her disciples and related several miracles wrought by her. One of her nuns, who had held sundry important posts in the community but whose harsh temper made her hated by the other nuns and particularly by the younger ones, died and a mound of earth was raised over her grave; the young nuns jumped on the mound, rejoicing to be freed from the severity of the departed sister, cursing her cruelty and insulting her memory until the earth sank down six inches under them, leaving a hollow instead of a tumulus. When Tetta discovered it she was horrified at the barbarity of her disciples and at the sufferings of the departed soul indicated by the sinking of the grave. She rebuked her daughters and ordered three days of fasting and prayer for the soul of their sister in purgatory. At the end of the three days, Tetta herself lay before the altar, weeping and praying while litanies were sung, until the grave was seen to rise and the hollow to fill up gradually: a proof of the release of the soul and of the sanctity of the intercessor. She is

mentioned in the Life of St. Ina, king of Wessex, and is numbered among the saints by some authors. *Brit. Sancta. A.A.SS., Præter*, Feb. 22. Mrs. Hope, *Boniface*.

B. Teudelaine, THEODOLIND.

St. Teusea or TEUSSA, Jan. 17, M. in Africa. *A.A.SS.*

St. Teussa, TEUSEA.

St. Teutechild, THEODECHILD.

St. Teutela, TUTELA, V. M.

SS. Teuteria or THEODERIA and Tusca, May 5, VV. + c. 650. Tusca is worshipped June 10, but their history is always told in one. Teuteria was of royal descent. She was born in England when that country was for the most part in heathen darkness. Oswald, a king of the English, loved her on account of her beauty, but she, having been secretly instructed in the Christian faith, would not listen to him. As he persecuted her she fled from her country. After long wandering she came to Verona. There she often visited Tusca, who was leading a saintly life in a cell outside the walls of the city; she was sister of St. Proculus, bishop of Verona. The messengers of King Oswald traced Teuteria to Verona, and were on the point of finding and capturing her, near the cell of her friend, when Teuteria entreated Tusca to conceal her, and managed to squeeze herself into the little cell, through the narrow window. The spiders spun their webs across it immediately and destroyed all trace of her passage, so that the king's servants gave up the pursuit in despair. Teuteria lived as a holy recluse, under the direction of Tusca, and by her prayers obtained of God the conversion of Oswald. After living together in peace and sanctity, with fasts and vigils, for a long time, Teuteria died in May and Tusca in June, about 650; some writers have erroneously placed the story in 236. A church was built in their honour on the spot where their cell had stood. *A.A.SS. Bucelinus*.

St. Texelina, TEIXELINA, or TESCELINA, May 5. In the time of the Goths. She was so distinguished for sanctity that a church was built over her grave at Coimbra. It was destroyed by the Moors. She is cited as a Saint by

Cardoso, but the Bollandists think her worship uncertain.

St. Thacleaimanoth, CLARA (7).

St. Thais, Oct. 8. 4th century. Represented with a scroll bearing the words, "*Qui plasmasti me, miserere mei*" (Cahier). In a city of Egypt lived a beautiful courtesan, who caused much jealousy and trouble amongst her admirers. She was converted by Pavuncius, a holy anchorite of the Theban desert. He took her to a nunnery and placed her in a little cell. He fastened up the door with lead, leaving only a very small window, through which the nuns were to give her bread and water. She asked him how she should pray, and he answered, "Thou art not worthy to call upon God with thy defiled lips, nor to lift up thy unclean hands to heaven; but turn towards the east, and say, 'Lord, Who hast made me, have pity upon me.'" When she had been there three years, Pavuncius remembered her and went to St. Anthony to ask if God would yet forgive Thais. St. Anthony assembled his disciples and bade them watch and pray all that night, to see if God would reveal to either of them the answer to the inquiry of Pavuncius. One of them, named Paul, suddenly saw in the heavens, a bed on which precious garments were being arranged by three virgins with shining faces: their names were *Fear of God, Shame for sin, and Love of wisdom*. Paul thought this vision came through the merits of St. Anthony only, but a divine voice said, "It is not for thy master Anthony, but for Thais the sinner." Pavuncius departed with great joy and went and opened the cell. Thais wished to remain there, but he said, "Come out, my daughter, for God hath forgiven thee." She told him she had put all her sins in a heap before her eyes from the day she entered there, and had watched them gradually melt away. He said, "God hath pardoned thee, not for thy penance but because thou hast had thy sins always before thine eyes." She only lived fifteen days after her release. She is much honoured in the Greek Church. *AA.SS. Golden Legend*. Mrs. Jameson.

St. Thameda, THEEMEDA.

St. Thametis, THENNEW.

St. Thaney, THENNEW.

St. Thannat, THENNEW.

St. Tharatta, ATTRACTA.

St. Tharsilla, THARSILLA or THRASILLA, Dec. 24, V. 6th century. St. Gregory the Great (Pope 590-606) had three aunts, sisters of his father, the senator Gordian. They were **St. Tharsilla**, **St. Emiliana** (2), and **Gordiana** who was much younger. They all took a vow of celibacy and lived a secluded religious life in their father's house in Rome. Tharsilla was so constant at her prayers that her knees became hard like those of a camel. A short time before her death, her grandfather St. Felix (Pope 526-530) appeared to her in a vision and showed her a throne prepared for her in heaven. She was seized with fever and soon died. A few days afterwards she appeared to Emiliana and invited her to come and spend Epiphany with her. Emiliana said, "In whose care then shall I leave Gordiana?" Tharsilla answered, "Come, for your sister has returned to the world." And indeed, Gordiana, who had long been dissatisfied with the self-denying life she led with her sisters, gave up their devout practices, and married her steward. *R.M. St. Gregory, Dialogue* iv. 16. Butler.

St. Thea (1). (See MEURIS.)

St. Thea (2), Feb. 23, slain with the sword for deriding heathen gods. Bollandus, from the *Menea*.

St. Thea (3), Feb. 23, July 18, 25, 29, M. perhaps 308, with her brother and sister, Paul and VALENTINA. *AA.SS.*

St. Theba, PHEBE, the deaconess. *Græco-Slavonian Calendar*.

St. Thechild, THEODECHILD.

St. Theckla, TAKLA.

St. Thecla (1), Sept. 24, 1st century. V. called by the Greeks, "the first martyr," and "equal of the Apostles," because of the numbers whom she converted. She was the daughter of Theocleia, a lady of one of the most important families in Iconium, and was betrothed to a young man, named Thamyris. Theocleia's house adjoined that of Onesiphorus, where St. Paul lodged and where he spoke, and prayed, and taught his

entertainers. He spoke in praise of purity and the love of God ; and among other things, he said, " Blessed are they who control themselves, for God shall speak with them. . . . Blessed are the bodies and souls of virgins for they shall be pleasing unto God and the reward of their holiness shall not be lost . . . there shall be found for them works unto life. . . ." Thecla sat at a window, adjoining the roof of that house, and she was much fascinated with the teaching of the apostle, listening to his prayers and to all that he said, but not seeing him. She saw many women going into the house to learn of him. Theocleia, vexed that her daughter should be thus absorbed, sent for Thamyris, her son-in-law elect. He ran joyfully to the house, thinking the mother was going to say that they should soon be married. To his surprise, she said, " I have something new to tell you : Thecla has not stirred from that window for three days and nights, either to eat or drink ; she is perverted like a great many women and men too of this city, by the foolish words of a strange man ; but perhaps she will speak to you." Thamyris gently reproached Thecla for her extraordinary conduct, but when he could not win her attention at all, he wept and so did her mother and all the servants, Thecla all the while listening with her whole mind to the words of St. Paul. Thamyris left the house, and soon entered into conversation with some of the people. He took Demas and Hermogenes, the false friends who had come with St. Paul, and feasted them at his house, and after telling them that his betrothed had given him up because of the influence of this man, he heard from them that St. Paul was a Christian, a teacher of the new doctrine, and that his best plan was to denounce him to Castelius, the " hégemôn " (governor), who would put him to death, and Thamyris might then marry Thecla. Next morning, Thamyris, Demas, and Hermogenes, with a number of the people, dragged St. Paul to the governor, who asked him who he was and what he was teaching. The apostle said he was sent by God to rescue people from destruction and unclean-

ness, that they might sin no more. Castelius sent him to prison, intending to hear more of his doctrine another time. When Thecla heard what had happened, she gave her bracelets to the door-keeper of her house, to bribe him to open the door for her. Then she went to the jailor and gave him her golden mirror, that he might bring her to the prisoner, and she went and listened to the great things of God, which he was teaching to all the prisoners, and she kissed the chains that bound his hands and feet. Next morning, Thecla's family sought for her in extreme anxiety. At last they found her amongst the others, listening to the great teacher. They ran and complained to the governor. He sent for St. Paul. When the men took him away, Thecla threw herself weeping on the ground where he had been sitting and teaching. Castelius summoned Thecla. All the people cried out, " Destroy this magician ! " The governor called Thecla and asked her why she was giving up her betrothal, but Thecla stood looking at St. Paul without answering the governor. Then her mother was provoked and cried out, " Burn the fool in the midst of the theatre that all the women may see her and be afraid ! " Although the governor was sorry for her, he condemned her to be burned ; at the same time he ordered St. Paul to be scourged and cast out of the city. The governor and all the people went to the theatre that they might see Thecla burned. Thecla meanwhile looked everywhere for St. Paul. Among the crowd she saw the Lord Jesus in the likeness of Paul, sitting beside her. She wondered that St. Paul had come, as if she were not able to bear whatever should come upon her ; but as she looked intently at him, the Lord ascended into heaven. Then the youths and maidens brought faggots to burn her. At this the governor wept and wondered at the strength of her determination. She ascended the pile and spread out her hands in the form of the Cross. Rain and hail fell and extinguished the fire, and not so much as a hair of hers was even singed, but some of the spectators perished. She went in search of St.

Paul, and found him and his friends: they had been fasting for six days and praying for her in a tomb by the roadside. Thecla cut off her hair and went with St. Paul to Antioch in Pisidia. There, Alexander, one of the chief men of Antioch, saw Thecla and seized and kissed her. She cried out that she was the handmaid of God and was the daughter of nobles in Iconium, and she tore his robes and pulled off his golden crown, formed of figures of gods and of the emperor. He was very angry, and accused her to the governor, as guilty of sacrilege; and as Alexander was giving games to the people of Antioch, Thecla was ordered to be cast to the beasts. But the people, instead of being pleased, murmured at the sentence. Thecla stood before the governor, and made him swear that she should be kept in purity until they threw her to the beasts; and as he granted her this, ST. TRYPHENA (2), a rich queen who lived there and whose daughter had lately died, took Thecla to dwell safely in her house. The queen's daughter appeared to her in a dream and bade her adopt this persecuted stranger, "that she may pray for me, that I may pass into the place of the righteous." When the beasts were brought into the theatre, the men fetched Thecla, and when they had set her in the theatre they let loose a huge lioness against her, but the lioness, instead of injuring her, caressed and fondled her. The people again complained of the cruel sentence which cast Thecla to the beasts, and they all invoked the help of God. Other beasts were let loose against her, but none of them touched her. All this time Tryphena had been standing at the door of the theatre, weeping for Thecla, and she was now allowed to lead her away. She took her home and begged her to pray that God would save her again the next day from the beasts and also that He would grant that the queen's daughter might live for ever. The queen wept and mourned that Thecla also would be taken from her. At dawn, Alexander fetched Thecla, to be devoured by the beasts; but Tryphena frightened him away by her bitter cries. When the

governor sent men to fetch the girl, Tryphena said, "Go Thecla, thy God will help thee," but she kept hold of her hand, and said, "Alas, I accompanied my own daughter to her tomb and now I am accompanying thee and leading thee to be devoured by the beasts!" Thecla praised God, Who had delivered her from fire and from beasts, and prayed that He would recompense Tryphena, who had compassion on her and had kept her in purity. Thecla was taken from the queen and led into the theatre amid a great uproar, while some cried impatiently to have her thrown to the beasts as a violator of the temple of the gods, and others deplored her cruel and unjust doom and said that the city would be destroyed, and they would all be ruined in consequence; the women especially bewailed her fate. Meantime, Thecla stood praying. Many savage beasts were let loose against her, but some defended her against others, and none of them did her any harm. Seeing a great reservoir of water, she said that she would cast herself into it and be baptized. The women and many of the people cried out to her not to plunge into that water, because there were horrible monsters in it; even the governor wept; but Thecla leapt into the water and at the same moment the monsters were all killed by a flash of lightning. When more wonders occurred and the tumult was great, Tryphena at the door thought Thecla was dead and she fell down in a faint. Her slaves broke out into cries of distress and said that the queen was dead. Then the governor stopped the games. Alexander was terrified, for he thought that the emperor would be very angry when he heard of the death of his kinswoman, Tryphena; so he begged the governor to send Thecla away. The governor sent for Thecla, and when he had talked with her, he ordered her clothes to be brought to her and bade her put them on. She said, "May God clothe your soul in the day of judgment!" and he proclaimed that Thecla, the servant of God, was released. The queen hearing this, revived and went to meet Thecla and took her to

her house and promised to make her her heiress. Thecla rested with her for eight days, and taught her all the commandments of God, and Tryphena and many of her servants believed in God. Thecla meantime sent and inquired where St. Paul had gone, and hearing that he was at Myra, she determined to go thither. She dressed herself as a man, and taking with her some of Tryphena's maids and several other persons, went to him and told him and his friends all that had happened, and they all prayed for Queen Tryphena.

Then Thecla returned to Iconium. There she found that Thamyris, to whom she had been betrothed, was dead; but she went to her mother and told her all the wonderful dangers and deliverances that had befallen her; she entreated her to believe in the one God, and said to her, "If thou lovest wealth and gold and silver that perish, lo, they are given unto thee from this hour," for the queen had given Thecla a great supply of gold and precious raiment; "but if thou wilt believe in the one true God, thou shalt be able to live and to learn all that I tell thee." The Syriac version ends by saying that when she had testified these things, she went from Iconium to Seleucia and there she enlightened many persons and lay down to sleep in a quiet resting-place.

The Greek Acts, however, go on to say that, being afraid of the people of Seleucia, because they were idolaters, she went out of the city to a mountain called Calamon or Rodeon, and there many noble women joined her and led a holy celibate life and persons afflicted with any sort of disease resorted to her to be cured, so that all the physicians were filled with envy and the devil tempted them to conspire against her. They thought her power was derived from the goddess Diana, who would cease to cure the sick or work other wonders for her if her purity were destroyed; so they hired some wicked men, made them half-drunk and promised them a great sum of money; but when they arrived at her dwelling-place and told her what they had come for, Thecla, who was now ninety years

old, said to them, "Although I am but a mean old woman, I am the servant of Christ and you have no power against me." And she looked up to heaven and prayed that God Who delivered her from the fire and the water and the beasts and from Thamyris and Alexander, would deliver her now from these wicked men. To this a voice from heaven answered, "Fear not, Thecla, for I am with thee." Then the rock opened just enough for her to enter, and when she had fled into it, it closed upon her so completely that there was no crack to be seen where it had opened. The men were speechless with wonder, but they were holding a piece of her veil and tore it off. The manuscript says that Sept. 24 is the day sacred to her memory.

This story has been said to be written during the life of St. John the evangelist, and by him condemned as a fiction. Professor Ramsay considers it to be a historical story, true to the time and founded on fact. It must have been written by a contemporary. Thecla was a real person and so was Tryphena: she was the widow of Cotys, king of Thrace, and queen of Pontus in her own right; mother of three kings, and cousin of the Emperor Claudius. All the incidents which appear to belong to the original narrative exactly fit in with the circumstances of the time and place. Professor Ramsay says it has been altered and added to at various times, e.g. the incident of the holy woman baptizing herself was introduced by members of a party in the Church, who wished to produce authority for the right of women to baptize. Another of the additions is that she lived as a sort of abbess, to the age of ninety, and then disappeared into a rock. *R.M.*, Sept. 23. *AA.SS.* Wright, *Apocryphal Acts of the Apostles from Syriac MSS.* Hone, *Apocryphal New Testament.* Professor William Ramsay, *The Church in the Roman Empire. Dictionary of Christian Biography* (Smith and Wace), Dr. Gwynn's critical article on the legend, its date and history, and the use that has been made of it.

St. Thecla (2), Sept. 3 or 19, V. M. at Aquileia. *R.M.* (See EUPHEMIA (1).)

St. Thecla (3) or **THEOCOLA**, Sept. 6, V. M., sister of **St. ANDROPELAGIA**. *AA.SS.*

St. Thecla (4). (*See* **ARCHELAA.**)

SS. Thecla (5-10), **MM.**, different days and places.

SS. Thecla (11), V. and **Justina** (1), Jan. 10, 3rd century. Thecla was a lady of rank and large property at Lentini in Sicily, daughter of **St. ISIDORA**. She protected and assisted many of the persecuted Christians and ransomed and buried the bodies of martyrs. She was paralysed and bedridden for several years and was cured by **SS. Alphius**, **Philadelphus** and **Cyrinus**. **Alphius** also cured her sister-in-law **Justina**, who had lost the sight of one eye. From the time of **Thecla's** recovery she ceased not to minister to the three holy men and when they were put to death she had their bodies taken up from the well in which they had been cast, and reverently buried. When **Tertullus**, the governor, heard this he sent for her. Five hundred of her servants assembled to defend her but she sent them away, trusting only in God. **Tertullus** opportunely died. **Thecla** thenceforth gave her property and labour unreservedly to the work of converting the **Leontines**, in which she was assisted by some of the clergy whom she had sheltered and by her friend **Justina**. She turned a heathen temple into a church of the **Virgin Mary** and built several other churches. *AA.SS.*

St. Thecla (12) or **THEODOIA**, March 26, M. with several others. She is supposed to have been among the many Christians who used to meet at the palace of **St. Castulus**, M., who is honoured the same day and who was a friend of **Pope (St.) Caius**. **Castulus** was put to death in the persecution under **Diocletian** and **Maximian**. *R.M. AA.SS.*

St. Thecla (13), Aug. 19, M. 304 or 305. She was condemned with **St. Agapius**, at **Gaza** in **Palestine**, to be torn by beasts; the sentence was not put in execution; **St. Agapius** was removed to **Cæsarea**, where after two years' imprisonment and many tortures, he was put to death. The manner of **Thecla's** death is not known, but she is accounted a

martyr and honoured as such with **SS. Agapius** and **Timothy**. The *R.M.* says she was torn by the teeth of the beast and so passed to her Lord. **St. Timothy** was burned immediately before **Agapius** and **Thecla** were condemned. *R.M. AA.SS.* **Butler**. **Baillet**.

St. Thecla (14), Aug. 3, M. with her husband **St. Boniface**, beginning of 4th century, at **Adrumetum** in **Africa**. They had twelve sons whom they daily instructed in the **Holy Scriptures**, and who were afterwards martyred together at **Beneventum** in **Italy**, Sept. 1. *R.M.*, Aug. 30. *AA.SS.*, Aug. 3.

St. Thecla (15), Nov. 20, M. c. 343, with several other women. She was a nun in **Persia** under **Sapor**. When she was beheaded three virgins were stabbed, and from their blood sprang a fig-tree which cured all diseases until the **Manichæans**, jealous on account of the miracles, cut it down. *Menology of Basil.* (*See* **BAHUTA.**)

SS. Thecla (16), **Mariamna** or **ABLA**, **Martha**, **Mary**, and **Enneim**, June 9, VV. **MM.** in **Persia**, 4th century. They are called canonical virgins, that is to say they were devoted to the service of the Church and to a life of prayer and self-denial. They lived in the house of a rich Christian priest, named **Paul**, near the town of **Asa** in **Persia**, in the reign of **Sapor**. **Paul** performed the sacred rites and sang with these holy women but he enriched himself out of the offerings that were made to the Church. **Narses**, the chief magician said to the king: "There is a certain Christian priest who has immense wealth. Now, if you want to get it for yourself, order him and the virgins whom he has with him to be arrested; they will refuse to abjure their faith, and you can seize upon their possessions." The king did as **Narses** advised. **Paul** said to the messengers, "Why do you confiscate our goods, we have done no harm?" They answered, "Because you are a Christian and do not obey the king." The priest answered, "Well, what am I to do?" The king's officers said, "If you will worship the sun and eat blood, you may take your goods and go home." The wretch looked round

upon his treasures which were spread on the ground, and answered, "I will do whatever you command." He immediately adored the sun and ate and drank of the blood of the sacrifice; then he took up his money; but the chief magician seeing that he was about to be disappointed of his gains, said, "First persuade the virgins who are with you to do as you have done and to take husbands, and then you shall all have your possessions restored to you and go wherever you choose." Paul then advised the five holy women to follow his example, but they all with one accord spat in his face, calling him a second Judas and reviling him for daring to apostatize and for advising them to do likewise, and they prophesied that he should lose both his soul and his money. The archpriest ordered the holy women to be scourged, and as they continued to praise God and refused to worship the sun, he commanded that Paul should behead them with his own hands, as the only condition on which his goods should be restored to him. When he looked again upon his money, he consented even to this. The saints gazed at him in terror. They said that instead of a shepherd he was a wolf devouring his own flock; they again foretold that he should not enjoy his wealth but should shortly be hanged like his companion Judas, while his sword should bring them eternal life. He then beheaded them. Narses said to him, "I have never met with such generosity and strength of mind in any human being, therefore I cannot take upon myself to send you away without the express orders of the king: very likely when he hears of your noble conduct, he will promote you to great honour; therefore do me the favour to remain in the adjoining room, and to-morrow, I will speak about you to the king." Paul obeyed, but in the night Narses ordered his servants to go and strangle him. In the morning he went into the room and found him hanging; and pretending to think that he had hung himself, he ordered him to be thrown to the dogs to be devoured. Thus he came to a violent and speedy end as the holy women had foretold, and

Narses seized upon all his goods. *AA.SS.* from Greek Calendars.

St. Thecla (17), TYGRIA.

St. Thecla (18), TETTA (2).

St. Thecla (19) or TECLA, Oct. 15, V. 8th century. Supposed to be a kinswoman and disciple of St. LIoba. She was brought up at Wimborne, and was one of the nuns sent thence, at the request of St. Boniface, to help in evangelizing Germany. He set her over a community at Ochsenfurt; and afterwards, on the death of St. HADELOGA, first abbess of Kitzingen, he appointed Thecla her successor. *R.M. Brit. Sancta.* Tritheim and Chastelain suppose her to be the same person as Hadeloga.

B. Thecla (20), Sept. 10, M. 17th century, at Nangasaki. Her husband B. Peter or Paul, and her son B. Peter, aged seven, were also martyred. They lived at Bungo. (*See* LUCY DE FREITAS.)

St. Thecla, ETHA.

St. Theclacia, TECLACIA.

St. Thecmeda, TEKMEDA.

SS. Thecusa, Alexandra, Claudia, Phania, Euphrasia, Matrona, and Julitta, May 18, VV. MM. 304.

Seven Christian virgins, venerable for their great age, blameless life and devoted piety, were living peaceably at Ancyra, the capital of Galatia, at the time that Diocletian published his persecuting edict against the Christians. They appear to have been of humble station, as St. Thecusa's nephew and adopted son kept a tavern and is commemorated as St. Theodotus, the vintner. When the persecution broke out, Thececnus, governor of Galatia, promised the Emperor Diocletian that he would soon exterminate Christianity throughout the province. The churches were shut up. All the bread and wine in the market was offered to idols, so that none could be procured for the Christian sacrifice, except through the careful management of St. Theodotus. Many of the Christians fled and concealed themselves in the mountains and deserts, and the heathen populace broke into the houses of Christians, seizing their goods and insulting them without regard to age, rank, or sex. The seven old women,

after suffering many other indignities were offered, apparently in derision, the office of priestesses of Diana and Minerva. It was the custom to carry the statues of these goddesses, once a year, with music and dancing, to a neighbouring pond and wash them. Thecusa and her companions were required to take part in this ceremony, and, as they declined, they were condemned to be carried to the pond in a cart, and then drowned in honour of the goddesses whose statues they had refused to wash. A great number of spectators pitied the good old women and admired their courage. Theodotus prayed for them all day, and when at night he heard that they had been drowned, each with a great stone fastened to her neck, he went to pray for their souls at the church of the Patriarchs, and finding the door built up, he went to the other church, which was also built up; and while he was praying at the door, he heard a great noise behind him, and supposing himself to be pursued, he returned to the house where he had been hiding during the day. There he fell asleep and saw in a dream the venerable Thecusa, who reproached him for not paying to her and her companions, after their death, the same respect he had always shown them in their life, and conjured him not to leave their bodies to be eaten by the fishes. He told his dream to his companions, Polychrone, and a younger Theodotus, his cousin; and they went to see what could be done; but as the pond was surrounded by a strong guard, they did not dare to approach it till after dark. They fasted until night, and then went out armed with sharp sickles, to cut the ropes which fastened the stones to the bodies of the martyrs. The night was extremely dark; there was no moon, and the sky was covered with thick clouds. When they came to the place where criminals used to be executed and where no one ever ventured to go after sunset, they were seized with horror at finding numbers of heads stuck upon stakes, and the remains of burnt bodies; but encouraged by a voice from heaven, they walked on notwithstanding a pelting rain which increased at every step the

difficulty they found in making their way through the mud. Two men in shining white appeared to them and told Theodotus that his prayer to find the bodies of the saints had been heard and that the holy Sosander would frighten the guards, but that one of the companions of this expedition was a traitor. The guards who were stationed round the pond were bewildered by the darkness and the storm and terrified by the appearance of St. Sosander as a tall man completely armed and scattering fire all round him. They fled into the nearest huts, and the Christians took advantage of their absence and the darkness of the night to take up the bodies of the drowned women and carry them home on mules, to the church of the Patriarcha, where they buried them.

Next day a great commotion arose when it transpired that the bodies of the martyrs had been stolen and buried. Polychrone, disguised as a peasant, went about the town to hear what was being said on the subject; but as some one recognized him as a relation of St. Thecusa, he was taken by the authorities, and under torture, revealed that Theodotus had buried them at the church. The Christians now perceived that Polychrone was the traitor against whom they had been warned. Theodotus thinking his death was near, took a tender leave of his brethren, and told them to give his body, if they could get it, to the priest Fronto, who had his ring. He was presently warned of his danger by some citizens whom he knew and who advised him to save himself by flight while there was time; but Theodotus made no attempt to conceal himself or his religion. The governor knowing the esteem in which he was held, promised to make him chief priest of Apollo and syndic of the town of Ancyra, if he would come over to the heathen religion and bring the other Christians to the same opinion and arrange that the man whom Pilate had crucified in Judea should no more be spoken about. Theodotus argued with Theoteenus about the superiority of his own faith until the governor and his people got angry. He was then horribly tortured, and a few days afterwards was beheaded. His body was commanded to

be burnt, lest the Christians should take it. But though the executioners laid it on the faggots directly the head was cut off, they found themselves unable to light the pile. The governor therefore ordered the soldiers to keep guard over the body and not allow it to be moved from the place. The same day, the priest Fronto came to Ancyra, bringing Theodotus' ring which he had given him as a pledge that he would keep his promise to provide relics for a chapel he had encouraged Fronto to build at Malus, a few miles from Ancyra. Fronto brought with him a she ass laden with old wine from his own vineyard which he cultivated for his livelihood. The ass, fatigued with the journey from Malus, fell down at the place where the body of Theodotus was guarded by the soldiers. The guards invited the poor priest to stay and rest with them, saying he would be more comfortable there than at an inn. They had made a booth of willow branches and brambles, and the body which they were watching lay near them, covered with hay and leaves. The fire was lighted and the supper ready. The priest having unloaded his ass, gave the soldiers some of his wine, which they found very good. One of the youngest of the band soon got excited and said this wine would do more for him than the waters of Lethe, for it would make him forget the blows he had received for love of the seven women who had been taken out of the pond, though he did not suppose all the Christians together had been so much persecuted for their religion as he had been for having guarded the pond so badly. "Take care, Metrodorus," said one of his companions, "that this good wine does not make you forget your past misfortunes too well and get you into new trouble by making you forget to guard this man of bronze who was so clever as to steal the bodies of the seven old women in spite of us." Fronto asked what they meant and they told him the whole story, adding that Theodotus must have been more than a man, as bronze and all other metals can be burnt in the fire, and every human being feels pain when beaten and cut, but not only did Theodotus utter no word of complaint

or impatience under the torture, but even when he was dead his body would not burn, and it now lay hidden under the hay until the governor should decide what was to be done with it to prevent the Christians getting possession of it. Fronto waited impatiently till the guards were sound asleep, and then he took up the body of his friend; replaced his ring on his finger, put the body and the head on his ass, laid the hay and leaves as he found them; led the ass into the road, and let her go. She went straight home and never stopped until she came to the spot where a church was afterwards built in honour of St. Theodotus, over his relics. His worship began then and there, and quickly spread over the whole of the Eastern Church. He is commemorated in the Greek Church, June 8; but in Palestine and throughout the Western Church his worship is combined with that of the Seven Virgins, his companions, May 18. *R.M.*

Baillet and Butler pronounce this story to be authentic. It is given with fuller particulars in Greek and Latin by Papebroch in the *Acta Sanctorum*, from their Acts written by Nilus, an eyewitness.

St. Theemeda or THAMEDA, June 2, M. 1286, in Egypt, with her sons, and St. Armenius and his mother. *AA.SS.* from Coptic and Abyssinian Calendars.

St. Theitelt, THIADILD.

St. Thelchidis, THEODECHILD.

St. Themaria, TEMARIA.

St. Themin, THENNEW.

St. Thenaw, THENNEW.

St. Theneukes, THENNEW.

St. Thenna, THENNEW.

St. Thennet, THENNEW.

St. Thennew, July 18 (ENOCH, TANEAE, TANEN, THAMETIS, THANNEY, THANNAT, THEMEN, THENAW, THENEW, THENEUKES, THENNA, THENNET, THENNOW, THEWNEW, in Welsh, DWYNWEN), 5th century, patron, with her son St. Kentigern, of Glasgow.

The *Martyrology of Salisbury*, Jan. 13, says, "In Wales the feast of sayt Kentigerno, that was gaten his moder wyst not how whan nor by whome, yet was she a holy woman and moche loued our lady whan the people perceyued she was with

childe, she was (after the lawe than vsed) cast downe hedlonge from the heyght of a rock and yet scaped vnhurte, than was she put in to ye see alone in a leder bote and without sayle or ore and came in to Yreland and there forthw^t trauayled, whiche an holy heremyte saw in spiryte and was comaunded to brynge vp the chyld, and with hym in youth he reysed two deed persones, and dyd many myracles in scotlonde, englonde and wales, where he was accompanied w^t saynt David and was there abbot of .IX. c. LXV. monkes, and yet he was before a bysshop in englonde of meruaylous hygh perfeccion."

She is called Queen of the Scots by Camerarius, who says that as a widow she renounced her authority and withdrew from worldly affairs to lead a religious life.

There is no record of the birth of Kentigern written within five hundred years of his death, but tradition says he was the son of a noble Briton named Ewen. St. Thennew was the daughter of Loth, half pagan king of the Picts. She had a suitor, Ewen or Eugenius, a king or son of the king of Cumbria. Thennew would not marry him because he was not a Christian. Her father was angry and said she should marry Ewen or be given as a slave to a swine-herd. She chose the latter destiny because the swine-herd was a Christian and a disciple of St. Serf. When it became known that she was with child, she was condemned to be stoned, but as no one presumed to cast a stone at a member of the royal family, she was taken up to the top of the hill of Duppelder or Dumpender (now Traprain Law in Haddington), and precipitated in a chariot from thence, but was miraculously preserved from injury. King Loth then ordered her to be committed to the sea, saying, "If she be worthy to live, her God will save her." So she was placed in a little boat of hide, and set adrift at Aberlady, on the south shore of the Firth of Forth, whence she floated across to Culross in Fife. There she gave birth to her famous son, and there St. Serf was kind to her and adopted her child who, under his guidance, became one of the greatest of Scottish saints. He

was christened Kyentyern or Kentigern; the name of Mungo was afterwards given him as an expression of affection. He became bishop of Glasgow and lived to a great age. His mother is supposed to have ended her days there. Although the legend makes Kentigern a pupil of St. Serf, it is believed that Serf was not born until about a hundred years after the death of Kentigern. *AA.SS.* Skene, *Celtic Scotland.* Forbes.

St. Thennow, THENNEW.

St. Theocla, THECLA (3).

St. Theocleta, Aug. 21. 9th century. A holy woman commemorated in the Greek Church. Daughter of Constantine and Anastasia. Wife of Zacharia, who was as pious as herself. She was learned in the Holy Scriptures and spent all her time in doing good. She wrought innumerable miracles after her death. Her body was taken up once a year, her white hair was dressed and her nails cut, and she was carefully dressed and put back in her coffin. *AA.SS.*

St. Theocosia, Jan. 14, M. in Africa. *AA.SS.*

St. Theocteriste, THEOCTISTE (2).

St. Theoctiste (1), Jan. 31 or May 1, M. One of three daughters of St. ATHANASIA (1). Represented standing by her mother with joined hands. Guénébault.

St. Theoctiste (2), THEOCTERISTE, or HIER, Nov. 10, V. 9th or early 10th century. Represented kneeling in a hut, where she is discovered by a hunter who brings her clothes and food. A native of Methymna, she was left an orphan in her infancy and was educated in a convent. When she was eighteen, on the night of Easter Day, the place was invaded by Arabs of Crete, under Nysiris, and Theoctiste was carried captive with many others. They touched at Paros, in the Ægean sea, and there, Theoctiste fled and hid in the woods and thickets until they were gone. She was without help or companionship but remembered what she had been taught in the convent, and lived as a hermit for more than thirty-five years, on wild herbs and fruits. Her clothes wore out, and she had nothing but leaves to wear. She was at last found by a hunter, and

she begged him to bring her a particle of the holy wafer, as she had been many years without receiving the communion. When she had received it, she sang "*Nunc dimittis*" and gave up her soul in peace. Her name appears in many calendars of the Greek and Roman Churches. *R.M. Gynecæum*. Guénébault.

St. Theodara, Sept. 17. After beginning of 4th century. Not mentioned in old calendars. Only known from *Acts* of SS. Abundius and Abundantius. She was a pious matron at Rome, who showed kindness to the poor and persecuted Christians and embalmed and buried the above-named martyrs among others, in her estate on mount Soracte, eighteen miles from Rome. While persevering in these pious and charitable works, she died in peace. *AA.SS.*

St. Theodechild (1), June 28, Oct. 10 (CHENDECHILDIS, SICHILD, TECHILD, TELECHILD, TECLECHILD, THECHILD, THELOCHIDIS, THEODOLECHIDIS, TEUTECHILD, etc.), 6th century. Founder of the monastery of St. Pierre le vif, at Sens. Generally called daughter of Clovis and sometimes said to be daughter of St. CLOTILDA, but it seems more likely that she was the daughter of Clovis by his first wife, or daughter of Theodoric, his eldest son. Chastelain calls her Queen of the Varni. She obtained from Clovis considerable estates and privileges for the monks of St. Pierre le vif. *AA.SS.* Saussaye. Montalembert, *Moines*. Wion, *Lignum Vitæ*.

St. Theodechild (2), Oct. 10 (TELECHILDE, TEUTECHILD, THELOCHIDE, THEODOHILD, etc.), 7th century. First abbess of the double monastery of Jouarre, founded by St. Ado, brother of St. Ouen. She is said by some accounts to be sister of St. Ailbert, bishop of Paris. One of her nuns was St. BERTILLA (3). Her name is spelt in various ways; but her tomb, in the middle of the ancient crypt of St. Paul-Ermite at Jouarre, bears very distinctly the name THEODLECHILDIS. *AA.SS.* Mesenguy.

St. Theoderia, TEUTERIA.

St. Theodestia, April 24, M. in Africa. *AA.SS.*

St. Theodlechildis, THEODOECHILD (2).

St. Theodohild, THEODOCHILD (2).

St. Theodola, THECLA (12).

B. Theodolind, Jan. 22, 568 c. 628. Theodolind was of Bavarian and Catholic birth and education, but also of Langobardic descent. Her father was Garibald, duke of Bavaria. Her mother Walderada, daughter of Waccho, a Lombard, had previously been one of the many wives of Clothaire II., husband of St. RADEGUND. In 589 Authari, king of the Lombards, sent an embassy to Garibald to negotiate for the hand of Theodolind. The chief ambassador and spokesman of the embassy was an old man famous for his wisdom and tact, his colleague was a fair-haired young warrior of commanding height and prepossessing appearance. They were attended by a goodly retinue. The Bavarians received the offer with pleasure, and the seniors had nearly concluded the affair, when the younger ambassador said that he also had a mission, and declared that he was deputed by Authari to see the princess and to describe her to his master. Theodolind was sent for and the young Lombard said to the duke and the Bavarian chiefs, "The Lombards will be fortunate in having such a queen and Authari will be still more happy in having such a wife." According to the custom of the two nations, the princess filled a cup with wine and handed it first to the old man, and after him to his companion. The young warrior kissed the cup as he returned it to the princess and in so doing touched her hand with his forehead. When they were gone, she complained to her nurse of the young man's boldness. The nurse comforted her saying, "None but the king himself would have dared to do it, so be sure that grand-looking young chief is no other than Authari, your future husband." Meanwhile the ambassadors were accompanied to the frontier of the two kingdoms by some of the chief courtiers of Garibald. When they had taken a ceremonious leave of each other, the younger ambassador, without waiting until the Bavarians were out of hearing, put his horse to a mad gallop, shouting and whooping for joy. The Bavarians looked back in

surprise and saw him stand up in his stirrups and hurl his short axe crashing into a distant tree, as he shouted his battle cry, "So strikes Authari." Soon after this, war arose between France and Bavaria. Garibald was killed and Theodolind fled into Italy and sent messengers to Authari to tell him what had happened. He came to meet her and the marriage was solemnized with great splendour, at Sardi above Verona, May 15, 589.

During the wedding festivities a tree in the palace garden was struck by a thunderbolt. A soothsayer in the train of Agilulf, duke of Turin, divined the portent to mean that Theodolind would in a short time become his master's wife. Agilulf threatened, if he repeated the prophecy, to cut off his head.

Scarcely more than a year later Authari died. Theodolind had so won the trust and love of the Lombards, that they wished to keep her as their queen, and offered to accept as king, any man she chose to marry. By the advice of her counsellors, she selected Agilulf, a brave and able ruler. She sent for him to Court and went to meet him as far as Somellino, a few miles from Pavia. There she ordered a cup of wine to be brought to her, and when she had half emptied the cup, she handed it to him. He drained it, and as he gave it back, he stooped and kissed her hand. "You may have rights and privileges," she said, "that will render such homage unnecessary." The marriage was celebrated at Pavia in November 590. Although the dukes had agreed to abide by Theodolind's choice, each had hoped for some particular personal advantage from the election, and several were dissatisfied.

It was the policy of Constantinople to aid and abet such discontent, to incite powerful vassals to rebel against their lord and secretly to encourage rival pretenders. Agilulf had been successful in obtaining a treaty with Burgundy, and peace made the Lombards again a source of danger to the empire. The exarch of Ravenna, the Emperor's representative, had orders to foster rebellion among the Lombard chiefs. He induced

Maurice, duke of Perugia, to quarrel with Agilulf. This conduct of the Imperialists, freed the Lombards from their promise to respect the territory of the empire. Agilulf declared war, took Perugia, beheaded Maurice and marched to attack Rome.

At that time Gregory the Great was Pope. He was sorely distressed by the evils that were falling on his people, for the Lombards, whom he describes as "more like bears than men," waged a savage and merciless warfare, against an enervated and demoralized population. The cornfields and vineyards were trampled to the earth, the cattle devoured by the invaders, the churches and houses burned and people killed or carried off for slaves. In a happy hour St. Gregory bethought him of Theodolind. Her beauty, her wisdom, and her blameless conduct, gave her a great influence with her husband and his people. The Pope wrote to her to bespeak the clemency of Agilulf for the Italians and his toleration of the Catholics in his dominions.

Agilulf and Theodolind listened respectfully to the advice and petition of the holy Father, but the exarch of Ravenna was determined to make the most of the opportunities for pillage which the war afforded. It was not until 598 when a new exarch was appointed, that peace was made with the Lombards. St. Gregory wrote to Theodolind a letter of thanks for her mediation: "We knew that we might reckon on your Christianity for this, that you would by all means apply your labour and your goodness to the cause of peace." (Hodgkin, *Italy and her Invaders*.)

It is clear that St. Gregory attached great importance to her influence and estimated rightly that she would be an important factor in converting Lombardy from Arianism to Catholicism. Though Agilulf never became in name a Catholic, she seems to have induced him to treat Catholics with toleration, and Catholic clergy held the chief churches in his dominion. The historian Paulus writes of her, "By means of this queen, the Church of God obtained much advantage, for the Lombards, when they were still

involved in the error of heathenism, plundered all the property of the churches. But the king, being influenced by the queen's healthful intercession, both held the Catholic faith, and bestowed many possessions on the Church of Christ, and restored the bishops, who were in a depressed and abject condition, to the honour of their wonted dignity." (Hodgkin, *Italy and her Invaders*.)

In 602 Theodolind gave birth to a son and heir to the throne of Lombardy, Adaloald. He was baptized in the following year by a Catholic priest. St. Gregory's last letter to Theodolind, written in the year of his death, was to congratulate her on this auspicious event for Lombardy. He sent with the letter presents for the young prince—a cross containing a fragment of the veritable cross of Christ, and a piece of the gospel to wear round his neck in an embroidered case, and to the princesses, his sisters, rings of jacinth and onyx. To the queen herself, either then or earlier, he sent a copy of his own *Dialogues*.

Still more instrumental in the conversion of the Lombards, even than Theodolind's personal influence, was the help she extended to the Celtic missionary St. Columban. By her advice Agilulf gave him four miles of ground at Bobbio, which became the nucleus of the great and famous monastery of Bobbio and a prevailing centre of Catholic influence. In 616 Agilulf died. He had secured the succession to his son Adaloald by causing him to be crowned in his own lifetime. Theodolind acted as regent for her son; but in 624 or 625 the unfortunate young prince became insane and the Lombards set him aside and chose Ariold, the husband of Theodolind's daughter GUNDEBURGA.

Theodolind was buried at Monza, which had been her favourite residence. Her palace there was adorned with paintings illustrating the history of the Lombards, and it is from historians who saw these that we know something of their dress, arms and appearance. St. Gregory sent to her relics of St. John the Baptist for the church which she built there; the catalogue which accom-

panied them, written on papyrus, is still preserved at Milan.

Besides her many pious works in her husband's country, Theodolind built churches in her native land and is commemorated there as a saint. Ferrarius and Arturus call her "Blessed," but her worship seems never to have been sanctioned by the universal practice of the Church or the authority of the Popes.

Muratori, *Annali d' Italia*. Warnefred (otherwise Paulus Diaconus), *De Gestis Langobardum*. St. Gregory's Epistles, IV. 2, IX. 38, 43, XIV. 2. Raderus, *Bavaria Sancta and Bavaria Pia*. Hare, *Cities of Italy*. Gibbon, *Decline and Fall*.

St. Theodora (1), April 1, M. 2nd century. Patron of Caen. When the Emperor Hadrian succeeded Trajan, he sent for Hermes—prefect of Rome and brother of Theodora—and thinking the Christian religion disloyalty to the empire, he ordered the Tribune Quirinus to imprison him. Theodora was present at the trial and martyrdom of her brother, and she and St. BALBINA buried him. (See BALBINA (1).) Theodora was seized and asked what had become of her own and her brother's wealth. She said it had all been given to the poor. The officers who hoped to have received money from her were very angry and threatened her with death, unless she gave them a good bribe. She said she had nothing left to give to her Master but herself. So they beheaded her. She was buried beside her brother on the Via Salaria. *R.M. Acts of St. Quirinus* March 29, St. Hermes Aug. 28, St. Balbina March 31. *AA.SS. Mart. of Salisbury*.

St. Theodora (2), May 7, V. M. at Terracina, with DOMITILLA (2). *R.M.*

St. Theodora (3), March 13, M. *R.M. AA.SS. (See THEUSETA.)*

St. Theodora (4), April 16, M. 3rd century, with St. CHARISSA.

St. Theodora (5, 6, 7, 8), MM. different days and places.

St. Theodora (9), Sept. 17, matron, M. under Diocletian. She diligently served the holy martyrs at Rome. *R.M.*

St. Theodora (10), THEODOSIA, or THEODOTE, May 29, Sept. 27, Nov. 1,

Jan. 2, M. c. 302. According to the Arabic version of the legend, Theodora was the mother of Kosman, Dimian, Antinous, Landius, and Ibrabius. They belonged to the city of Daperna in the Arab country. She taught her five sons medicine, and they visited sick persons without reward. In Diocletian's persecution they underwent divers tortures. They were kept for three days in the furnaces used for heating the baths. The fire did them no harm, and their mother encouraged them all the time and bade them be true to their religion. As she also kept abusing the Emperor and his gods, she was beheaded. No one dared to bury her until her eldest son Kosman cried out, "O, people of the city, have ye no pity in your hearts, that ye do not carry the body of this aged widow to burial?" Then a man named Buktur took the body, wrapped it in a shroud and buried it. The king ordered him to be banished to Egypt, where he died. Kosman and his brothers were beheaded. When the persecution was over, people built churches in their memory, and many miracles rewarded their devotion. Butler, *Coptic Churches*. In the Western Church the two eldest of the brothers are called Cosmo or Cosmas and Damian; and their mother is called THEODOTE or THEODOSIA. In their *Acts*, A.A.SS. Sept. 27, it is said that they were born in Arabia and lived at Egea in Cilicia, where, in the persecution under Diocletian, they were tortured and beheaded. Butler, *Lives*. Mentioned as THEODOSIA by Bzovius, in a tract on the saints of the medical profession whose anniversaries are celebrated by the whole Church. (Cologne, 1623).

St. Theodora (11), April 28, V. M. at Alexandria in the reign of Diocletian and Maximian. Sometimes represented with a veil over her face. Eustratius Proculus Imperius, prefect of Alexandria, asked who she was and whether she was free or a slave. She answered, "I am a Christian and made free by Christ. I am also born of what the world calls free parents." Said he, "What then is the reason that you are not married? Do you not know that the Emperors have ordered that you virgins shall either

sacrifice to the gods or be made the disgrace of your families and the aversion of all virtuous and respectable persons?" Theodora chose rather to be sent to a place of infamy than to abjure her religion. She was saved by a young man, named Didymus, who disguised himself as a Roman soldier and changed clothes with her to let her escape. Some wicked people coming directly after to visit Theodora and finding Didymus instead, said, "How is this? A girl came in here, but this seems to be a man. We had indeed heard, but we never believed, that Christ turned water into wine, and now it seems he has changed a woman into a man. Let us go away from this place, lest we should be transformed into women or something worse." The successful plot was soon discovered and Didymus was condemned to death. Theodora wished to take the blame and the punishment on herself; they disputed and quarrelled for the honour of martyrdom, and finally both were beheaded. (See ANTONINA (1).) *R.M. Leggendario delle Santissime Vergini*. Butler. Cahier.

St. Theodora (12), says *The Golden Legend*, "was a noble woman and a fair, in Alexandria, in the time of Zeno, the emperor" (474-491). She was rich and had a good husband, who appreciated her beauty and good qualities; but she was an unfaithful wife. However, her conscience gave her no rest. The sense of her guilt made her miserable, and she feared the anger of God. The comfort of her home and the goodness of her injured and unsuspecting husband were only aggravations of her misery; so one day, in her husband's absence, she dressed herself in his clothes, and went to a monastery some miles from the city, and there she was admitted as a monk, under the name of Theodoric. Her husband at first feared she had deserted him for some other man, and was in great distress. After some years he was told in a vision to go into the Street of SS. Peter and Paul, and there he should see his wife; and he went. That morning, it happened that the abbot had ordered Theodora to go into Alexandria to buy oil for the use of the brotherhood. She

went with her camels to the market-place, and saw her husband standing in the street, and she said within herself, "Alas! good husband, how hard I labour that I may have forgiveness from God for the sin I have committed against you!" And to him she said, "The Lord give thee joy." But he did not know her, and after waiting a long time, he went home disappointed.

One day a young woman brought a child to the abbot and told him that Brother Theodorio was its father. Theodora felt that she deserved to be thus branded, although the accusation was false; so she offered no defence, and was expelled from the monastery, taking the child with her. She fed it with the milk of beasts and took care of it for seven years, during which the devil tempted her in divers manners. At the end of the seven years, she was again received into the monastery with the child. Once the abbot, to try her obedience, sent her to fetch water from a lake, where there was a crocodile so fierce that the prefect of Alexandria had placed a guard near the place, to warn people not to go within reach of the monster. She went, in spite of the remonstrances of the guard, who stood watching afar off and saw the creature seize her and drag her into the middle of the lake, and then, instead of devouring her, as soon as she had filled her pitcher, he brought her safely to land again. She reproached him for having killed so many persons, and he fell down dead.

Soon after this the abbot had a vision which revealed to him her sex, her sin, her repentance and her holiness. He went immediately to her cell and found her dead. He at once sent for the father of her accuser and convinced him that she had been slandered. He was then directed by an angel to go into the city and bring the first man he met. He met Theodora's husband and said to him, "Whither so fast?" And he answered, "My wife is dead and I am going to see her." So they returned together, and Theodora's husband took her place among the monks for the rest of his life, and the child walked in the steps of his good nurse and eventually became abbot of

that monastery. *R.M. Villegas. Per-fetto Legendario.*

The incident of the crocodile is not found in the oldest versions of the legend.

Theodora (13), Dec. 30, V. Leo III., the Isaurian, in 769 gave to his son (grandson) Christopher Cæsar, a wife Theodora, daughter of Theophilus, a patrician, and Theodora. She had been brought up in the monastery of Rigidion, and wished to take the veil there. On the wedding day the Scythians invaded the Greek provinces, and the bridegroom had to go against them. He was killed, and the bride returned to her monastery, where she died in the odour of sanctity and is honoured in the Greek Meneas. Du Fresne, *Historia Byzantinæ Familiae Augustæ*, 105.

St. Theodora (14), Feb. 11, 812-868. Represented crowned, a large cross on her robe, in her hand the picture of a saint. In the year 830, Theophilus, the young Emperor of the East, was a widower. The most beautiful maidens of the empire were assembled that he might select a wife, and Theodora, daughter of the Tribune Marinus of Ebissa, had the preference over all her rivals. Theophilus died in 843 and left her regent, in the minority of her son Michael III., "the Drunkard." In return for a certificate from the Church, that her husband's sins as an iconoclast were pardoned, she made use of her power to overthrow iconoclasm. The policy of the iconoclastic Emperors for more than a century was set aside, and picture-worship was reinstated in the Eastern Church. Theodora further manifested her zeal for orthodoxy by the persecution of the Paulicians, ten thousand of whom perished during her regency, while larger numbers took refuge with the more tolerant Saracens. She ruled with decision, acuteness and administrative ability. Without oppressing the people, she accumulated an immense sum in the imperial treasury. But the slur rests on her name, as on that of the Empress St. IRENE (12), that she neglected the education of her son, to preserve her own power. She forced him into a marriage that was distasteful

to him and from that time her influence waned. The Emperor was assassinated at a supper party given at her rural palace of Anthimos. She lived one year into the reign of his murderer and successor, Basil. Like Irene she owes her canonization to the part she played in the iconoclastic controversy. *AA.SS. Menology of Basil.* G. Finlay, *History of Greece.* Lebeau.

St. Theodora (15), April 5, + c. 880. She is called in an old Greek menology, THEODORA MYROBLITIS, Aug. 3. She was born and married at Ægina. When that island was overrun by barbarians, she went with her husband to Macedonia. There she had a daughter, whom she consecrated to God by making her a nun at Thessalonica. On her husband's death Theodora took the veil in the same convent with her daughter, and was a pattern of all virtues and worked miracles. *AA.SS. Mas Latrie.*

B. Theodora (16), Dec. 24, 1430-1469. Theodora degli Annibaldi was born at Rome; she was daughter of the Lord of Molaro and Francesca Alberina: both were of very ancient noble families. She resembled six great saints of the name of Theodora. She was much impressed by the preaching of a Franciscan monk, Roberto da Lecce of Puglia, afterwards bishop of Aquino. She determined to become a nun, and being attracted by the saintly reputation of B. MARGARET she took the veil under her, in the convent of Santa Lucia at Foligno. The Pope commanded her to return to Rome. She went there, accompanied by a few nuns, and lived in the convent of St. Cosmas until her death. *Jacobilli, Santi di Foligno. Gynecæum.*

St. Theodosia (1), April 2 (THEODORA, in French THUISE or ETHUISE), V. Perhaps the same as THEUDOSIA. A beautiful Christian maiden of Cæsarea in Cappadocia, where Urban, the governor, persecuted the Christians. She grieved much to hear of their sufferings, but being encouraged by God in a vision, she went to the prison and requested to be admitted to see and comfort the Christian prisoners. The jailer seeing that she was a Christian, shut her up with the others, to whom she said, "Receive

me amongst you that I may gain, with you, the crown of martyrdom." They all prayed for her that she might have perseverance, and immediately a great light appeared in the prison, to the consolation and encouragement of them all. Her father and mother soon came to look for her, and reminding her that she was the heiress of all their wealth, reproached her affectionately for causing them so much grief and anxiety. She replied that their riches were nothing to her, who hoped to inherit Paradise, and persisted in her ambition to become one of the martyrs. She was condemned to be scalded in boiling oil, but the executioners were unable to heat the oil. She was then hung up a day and a night by her hair, and during that time, great numbers of people came to see her and hear her words of exhortation and comfort. At last some one ran and asked Urban why he delayed her death, for she would soon convert the whole city. He had her combed with iron hooks and rubbed with vinegar and salt, and then fettered and thrown into prison, where he said she should be left until she died. Some days afterwards they went, expecting to find her dead, but they found her praying, and all the chains broken. Urban then had her thrown into the sea with a stone round her neck; but an angel saved her from drowning and brought her safe to land. She was next shut up in a pen with a number of wild beasts, but they lay down at her feet. She was then beheaded, and was buried by her parents, to whom she appeared the same night, in gold and crowned with light, and told them to give all their riches to the poor and strive to gain imperishable treasures in heaven. She is worshipped on various days in the Greek Church. *R.M. AA.SS. Leggendario.*

St. Theodosia (2), THEODORA (10).

St. Theodosia (3), July 8, M. early 4th century, at Cæsarea, with twelve other noble matrons. Mother of St. Procopius. She is honoured in the Greek Church, and her name is in the Ethiopian hagiology, June 30. She is mentioned on various days by the Bollandists among the *Prætermissi.* *AA.SS.*

St. Theodosia (4). (See ATHANASIA (1).)

St. Theodosia (5). (See PELAGIA (8).)

St. Theodosia (6), THEODORA (10).

St. Theodosia (7). (See ALEXANDRA (3).)

St. Theodosia (8), May 29, M. 726. When she was seven years old her father died and she went into one of the convents of Constantinople with her mother, who died there leaving all her substance to Theodosia. She bought three images of gold and silver, namely Christ, the Virgin Mary, and St. ANASTASIA; all the rest of her money she gave to the poor. When the Emperor Leo the Isaurian succeeded, he decreed the destruction of holy images; he deposed Germanus, the patriarch; and ordered the image of the Lord which stood over the gate called *Ænea*, to be thrown down and burnt. When the soldier was going up the ladder with his axe for this impious purpose, Theodosia and several other holy women threw down the ladder, thereby causing his death. The others were beheaded, but Theodosia being the ringleader was more cruelly treated: after being scourged, she was dragged to the meat market, and there the executioner seizing a ram's horn which happened to be lying on the ground, threw her down and struck it with all his force into her neck, breaking some of the vertebra, and thus causing death. *AA.SS.* Rev. S. Baring Gould describes it as a riot: the women were pushed and driven by the soldiers into the shambles directly they had thrown down the ladder and killed the man, and there Theodosia was killed.

St. Theodota (1), July 3, M. early 2nd century, with Theodotus. They reviled the Emperor Trajan and his gods, and were tortured and killed with a sword. *AA.SS. Menology of Basil.*

St. Theodota (2). (See ANNA (5).)

St. Theodota (3), Oct. 23, M. c. 230. A matron, of a noble Roman family in Cappadocia. *The Menology of Basil* says of Pontus. She was put to many tortures for the faith, and miraculously cured of her wounds, in prison, by an angel; then cast into a furnace from which she

escaped unhurt while the flames killed seventy soldiers. Simplicius, the prefect, took her with him in fetters to Byzantium, and thence to Ancyra. On the journey her bonds were miraculously loosed every day at the ninth hour, that she might perform her devotions; when she had finished praying they were replaced. At Ancyra, Simplicius beheaded St. Socrates, a Christian priest, who had overthrown an altar of Apollo. Theodota was again put in a furnace. She requested that some heathen priests might come with her into the fire. Dorotheus, a priest of Apollo, said he would follow her if she would go first. She did, and he, seeing her stand unhurt in the flames, followed and was burnt to death. Simplicius next took Theodota to Nice in Bithynia, where the people inclined to take her part and to believe her defended by the gods, when they saw how all attempts to hurt her were in vain. So Simplicius ordered her to be beheaded; and she was buried by Sophronius, the bishop. She is commemorated with St. Socrates, and was worshipped at Constantinople in early times. *AA.SS.*

St. Theodota (4), Dec. 22, Aug. 2. Time of Diocletian. Born at Nice in Bithynia. Hearing of the fame of St. ANASTASIA (5), Theodota went with her sons and stayed with her some time. Leucadius, the prefect, proposed to marry her. She asked him to wait a little that she might attend to the saints. Meantime, she gave all her property to the poor. Diocletian hearing that the prisons and racks would not contain all the Christians, ordered that the whole sect should be wiped out in one night: some by fire, some by water, the rest by the sword. Leucadius gave up Theodota and her sons to Nicetius, prefect of Bithynia, who had them all burnt. *R.M. AA.SS. Baillet.*

St. Theodota (5), THEODORA (10).

St. Theodota (6). (See ST. ANDRONA.)

St. Theodota (7) Meretrix, Sept. 29, M. 318. The last great general persecution of the Christians was over, but local persecutions were raised at different times and places, and on various

pretexts. One of these was at Philipopolis, the ancient Eumolpias in Thrace, during the war between Licinius and Constantine. Agrippa, the prefect, having ordered a general sacrifice to Apollo, Theodota refused to take part in it. On being interrogated, she admitted that she had led a sinful and disgraceful life, but said that she had now become a Christian and would not join in an idolatrous sacrifice. She was put in prison for twenty days, which she spent in prayer. During her public trial and torture, she prayed aloud that she might find mercy for her sins, and thanked God that one so unworthy was permitted to suffer in His cause. Finally she was stoned.

Butler.

St. Theodota (8), Sept. 2, M. at Nicomedia, in the reign of Julian the apostate. Wife of St. Paternus, a tribune. They were converted to Christianity by St. Zeno; sixty-eight soldiers were converted and baptized with them. Next day they were all handed over to Serapion, who caused a great furnace to be heated, and ordered that all who would not sacrifice to the gods, should be cast into it. The new converts were firm, and a woman with two babies came joyfully to join the band of martyrs. Serapion seeing their constancy, was converted and baptized with five hundred and twenty-two soldiers who followed him to martyrdom; and all are commemorated together. *AA.SS.*

St. Theodota (9), July 17, M. at Constantinople, under Leo the Iconoclast. Perhaps the same as THEODOSIA (8), May 29. *R.M.*

St. Theodula, in French THÉOLE, Feb. 5, V. M. c. 304. Represented holding a nail or nails. In the reign of Diocletian and Maximian a certain Pelagius was sent to put down Christianity at Anazarbus, a great city of Cilicia. Theodula was soon brought before him, and as she openly declared herself a Christian, she was hung by her hair on a cypress tree and her breast pierced with red-hot bodkins. Pelagius then said to her, "Where are your gods? Show them to me and I will do all in my power to honour them." Theodula was taken to an idol temple, where

she prayed to Christ, and the statue of Hadrian fell down and was broken in three pieces. She returned to Pelagius and said, "Go and help your god, for a great misfortune has befallen him." Pelagius ran to the temple, and seeing his god lying on the ground in three pieces, trembled and cried out. When the Emperor heard of it, he sent some of his chief courtiers to Anazarbus, with orders to inquire into the truth of the story; and if it were true that the idol was broken, to have Pelagius thrown to the beasts of the circus. When Pelagius heard that, he threw himself at the feet of Theodula and entreated her with many tears, to pray to her God that the statue might be restored, promising on that condition to become a Christian. She granted his request, and when the Emperor's messenger arrived, he found the image of Hadrian standing uninjured in its usual place. He returned and reported this to his master, who wrote to Pelagius to torture the saint again and then put her to a horrible and lingering death. So he had her again pierced with red-hot bodkins. Then Helladius said, "Give her to me and if I do not make her sacrifice to the idols, cut my head off." So he had five huge nails made, and took Theodula away to his own house. Next day he brought her back, and confessed himself a Christian; whereupon his head was cut off and his body thrown into the sea. He is commemorated in the Greek Church, Jan. 24, but his name does not appear in the Roman or other Western calendars. Theodula was thrown into a burning fiery furnace, where she stood unhurt by the flames, praising God. Pelagius exclaimed in a rage, "What can I do with this woman, is there no form of death for her?" Then one of the bystanders, named Beothus, cried out, "Give her to me: I am not so silly as Helladius, to be converted by her foolish superstitions." So he took her to his house. Next day he came back with her and said, "O Governor, I also stand before you to confess the faith of the Christians. It is better for me to fail in my promise to you, and to be

made a co-heir with Christ than to keep my promise and be condemned to everlasting torture. But you who promised allegiance to our God on condition of his helping you out of the difficulty of a moment, have not only failed to keep that promise but have tortured His servant Theodula." Beothus's head was immediately struck off with a sword. Theodula was put on an instrument of torture called a *craticula*, with pitch, oil and boiling wax, but as soon as her sacred body was in the midst of the fire, the *craticula* flew in pieces, hurting and burning many of the people. She was then led back to prison, and next day a new funeral pile was lighted for her, which she ascended with Evagrius, Macarius, and many others, and died happily. *AA.SS.* Cahier.

St. Theognia, Jan. 5, V. daughter of St. EUPREXIA, honoured at Menis in Sicily. *AA.SS.*

St. Theola, DULA (1). *Mart. of Salisbury.*

St. Théole, THEODULA. Cahier.

St. Theonefana, TENESTINA.

St. Theonia, mother of St. Elerius, and superior of the nuns among whom he placed St. WINIFRED. *AA.SS.*, Nov. 3.

St. Theonilla, Aug. 23, M. c. 285. An elderly widow; one of six Christians brought before Lysias, proconsul of Cilicia, at *Ægea*. Immediately after the death of DOMNINA (2) on the rack, Theonilla was presented to the proconsul, who said to her, "You have seen the fire and the tortures with which the other Christians have been punished, therefore sacrifice at once to the gods." She answered, "I fear not your punishments but the eternal torments which destroy both body and soul." Lysias ordered her to be beaten and bound. He ordered her to be hung up by her hair and struck on the face, and had her stripped. Theonilla said, "It is not only me that you injure and insult, but in my person you disgrace your own wife and mother." In answer to questions, she said she had been a widow three and twenty years and had accustomed herself to fasting, watching, and prayer, ever since she had forsaken

the unclean idols of the heathen. They shaved her head to increase her confusion, they girded her with thorns, they stretched her out between four stakes, and finally they laid live coals on her stomach, and under this last torment she died. Lysias then ordered her to be sewn up in a sack and thrown into the water. This was done to prevent the surviving Christians from burying the bodies of their friends or preserving their relics. Theonilla is commemorated with DOMNINA and her child, and the brothers SS. Claudius, Asterius, and Neon. *R.M.* Their authentic *Acts* are preserved. *AA.SS.* Butler. Baronius. Surius. Ruinart. *Martyrum Acta*. The *Menology of Basil* gives the story differently and makes her day Oct. 29. According to this authority, Theonilla and her brothers went to Mopsuestia and appealed to Lysias, the prefect of Cilicia, to recover their inheritance from their step-mother. Lest the property should be given to them, she denounced them as Christians; in consequence of which, the brothers were bound with chains and led out of the city; hung on posts outside the walls; stuck with nails, and so died. Theonilla was hung up by her hair, and beaten until she rendered up her soul to God.

St. Theophano, Dec. 16, + 882 or 892. Daughter of Constantine Martiniak and Anna; she was married to Leo VI. (886-911), the philosopher or the wise, so-called through the ignorance of the populace, who credited him with a knowledge of astrology. She was crowned by her father-in-law, Basil the Macedonian. She and Leo lived in the Magnaura Palace. She was extremely charitable and devout; was unassailable by the vice of jealousy and never remembered an injury. A few days after her death she began to work miracles. Leo built a church in her honour. Theophano has been confounded with an earlier and with a later empress of the same name. Ferrarius. Baronius. Lebeau. Finlay, *History of Greece*. Du Fresne.

St. Theophila (1), Feb. 6. (*See REVOCATA.*)

St. Theophila (2), Dec. 28. When the guards of the Emperor Galerius searched all the convents in and near Nicomedia for St. DOMNA, they insulted the consecrated virgins and acted as if they were in a town taken by assault. All the nuns who could escape fled and hid themselves in the mountains. They succeeded, however, in taking Theophila, who was very beautiful and of high rank and great virtue. She prayed: "Lord, take care of me for I have not even time to pray to Thee." She took the book of the gospels out of her bosom and began to read it aloud. A bad man, seized with terror, trembled and fell dead at her feet; another was struck blind. Several conversions ensued. An angel took her out of the house at night, and left her in a church. *R.M. Daras, Les Chrétiens à la cour de Dioclétien. (See DOMNA (1).)*

St. Theophila (3), GODELEVA.

St. Theopista (1), Sept. 20, Nov. 2 (PHILISTA, TATIANA), M. at Rome under Hadrian, A.D. 118, with St. Eustace. She was wife of a valiant general, Placidus by name, who served under the Emperor Trajan. They were upright and charitable, but they were heathen. One day, however, Placidus who loved hunting, had pursued a stag into a remote part of the mountains. As he prepared to bring his quarry down, he saw between its horns a crucifix of dazzling brilliancy, and the stag, with a human voice, spoke to him of Jesus Christ. Marvelling much, he returned home at nightfall and related the miracle to his wife, Tatiana. He found that in his absence Christ had been revealed to her also. That night they sought the high priest of the Christians and were baptized with all their household. Placidus received the new name of Eustathius, Tatiana was called thenceforth Theopista, and their two sons, Agapius and Theopistus. Not many days slipped away before the faith of the new converts was put to the test by bitter adversity. They lost in succession their servants, their cattle and all their valuables. "We have become an object of scorn to all who know us," said Theopista, "let us take our two children, for they alone remain to us, and leave this country."

So they set out, on foot, for the sea-coast and took ship for Egypt. During the voyage the captain of the vessel was struck by Theopista's beauty, and eagerly sought an opportunity to get her into his power. When the voyagers came to disembark, they had no money to pay their passage. The captain, secretly delighted, said he would retain Theopista as a pledge. Resistance was of no avail, so Eustathius, groaning, went on his way with his two sons. Very soon a flooded river barred his path. He bore one child over upon his shoulder and was making his way again through the water to fetch the second, when before his very eyes, a lion seized one son and a wolf the other and both beasts made off into the forest. In a frenzy of despair Eustathius attempted to end his life in the river, but God brought him safely from the water with renewed courage, and he became a hired servant in a village named Badyssus.

Meanwhile, Theopista, with eager prayers to heaven, had changed the heart of the ruffian who would have harmed her and he became her protector from all evil. When at length he died, she undertook the charge of a garden in a strange land.

Thus fifteen years passed. At the end of that time enemies invaded Roman territory and the emperor, hard pressed, betought him of General Placidus. Search was made for him far and wide. Eustathius desired only to remain in obscurity, but two soldiers identified him by a scar, and he was reinstated in his command. He recognised at once that the strength of the Roman army was insufficient and directed that new levies should be raised throughout the empire. Among the recruits were two youths remarkable for the height of their stature and the nobility of their character. He attached them to his bodyguard and loved them with peculiar affection.

The campaign was pushed far into the enemy's country and it so befell, that in a certain village of the barbarians, the general's tent was pitched near the garden of which Theopista had the charge, and the two soldiers were quartered in her cottage. As they reclined at noonday, they fell to talking of the days of their

childhood. "I was rescued by my foster-parents from the paw of a lion," said one. "And I from the jaws of a wolf," said the other; and with emotion they discovered that they were brothers. Theopista pondered all their words.

On the morrow she went to the general to beseech him to take her back to Rome. But while she pleaded, she recognised her husband, by the scar upon his forehead, and made known to him who she was. With tears of joy and gratitude they embraced. "My lord, where are our sons?" said Theopista. "They have been devoured by wild beasts," he replied, and recounted how he had lost them. "I believe that God has given us back our sons also," returned she, and bade him send for the two young soldiers. Once again they related the story of their childhood and it was clear to the father and mother that these young men, whom Eustathius had loved while he thought them strangers, were their long-lost sons, Agapius and Theopistus.

A little time after this happy reunion, the Emperor Hadrian, who had succeeded Trajan, appointed a solemn thanksgiving to Apollo for the success of the campaign. Eustathius boldly refused to sacrifice and proclaimed his faith in Jesus Christ. Hadrian in wrath condemned the whole family to be thrown to the beasts. When a lion would not attack them, they were shut in a brazen bull and a fire was lighted below. Three days later the Christians recovered their bodies. The fire had in no way marred their beauty and they buried them secretly.

The Bollandists admit the authenticity of the martyrdom, but reject the legend. *R.M. AA.SS.*

Under the name of Eustace, Eustathius is numbered among the AUXILIARY SAINTS.

St. Theopista (2), May 11. Middle of 3rd century. Wife of St. Anastasius, a *cornicularius*. They were converted and baptized by St. Porphyry at Rome, with their two daughters, SS. EUPHEMIA (7) and PRIMITIVA, and four sons. They all, with three other persons of the same household, were beheaded at

Camerino in Umbria: some martyrologies say under the Emperor Decius, and the governor Antiochus; others say, under a king Antiochus, and governor Decius. *AA.SS.*

St. Theopistis. (*See* SOTERIS (2).)

St. Theoprepedes, daughter of St. LYDIA (2).

St. Theoritgitha, TORCHGITH.

St. Theosba or THEOSEBEIA, Jan. 10, wife of St. Gregory of Nyssa, son of St. EMILY (1). St. Gregory of Nazianzus, son of Nonna (7), wrote to condole with St. Gregory on the death of his wife whom he praises. *Græco-Slav. Mart.* Smith and Wace.

St. Theosie, Dec. 22, THEODOSIA. *Mart. of Salisbury.*

St. Theospita, THEOPISTA.

St. Theotild, THIADILD.

St. Therbuta, TABULA.

St. Theresa (1), THERASIA or TARASIA, etc. 4th and 5th century. Wife of St. Paulinus of Nola. He was a Spaniard. Both were rich and of noble birth. He was consul before 379. They had one son who died young. They buried him at Alcala, and from that time they gradually withdrew from worldly affairs and ambitions. Theresa influenced her husband to embrace a religious and celibate life. They sold their estates and gave everything to the poor. They were much ridiculed and abused for doing so, and especially for renouncing the hope of having heirs. St. Jerome, on the contrary, in writing to Paulinus, about the year 395, praises their mode of life. He advises Theresa to "hold aloof from married ladies," and if the women around her wear gems and silk attire while she is poorly dressed, she is neither to fret nor to congratulate herself. He ends the letter—"Kindly salute your reverend sister and fellow servant who with you fights the good fight in the Lord. . . ." Paulinus became bishop of Nola in Campania about 409, and died in 431. Theresa has no festival but is remembered on her husband's day, June 22.

Letters are extant from Paulinus and Therasia to their friend St. Evre (Apronius), bishop of Toul, and Amanda

his wife. These letters show that they corresponded regularly once a year. There is reason to think that the correspondence was broken off by the inroads of barbarians about 407. Butler. Baillet. St. Jerome, letter LVIII. Jerome spells her name Therasia. ST. THERESA (7) of Avila, the reformer of the Carmelite order, is said to have received her name in honour of this saint.

St. Theresa (2) or THERASIA, Dec. 3, M. 9th century. Wife of St. Walfrid or Valfridus of Rédon, both martyred at Gröningen, in Holland. Stadlor. Cahier.

St. Theresa (3) or TARASIA, April 25, the daughter of Veremund II., king of Castile. Her brother, Alfonso V. compelled her to marry Abdalla, king of the Saracens of Toledo. She escaped from him and ended her days in the convent of San Pelayo at Oviedo. She is called *Saint* by Bucelinus and by Wion, and she is mentioned in a great many calendars, but the church of Oviedo has always refused to give her any regular worship. AA.SS., *Præter*.

B. Theresa (4), July 15. 13th century. Teresa Gil de Vidaure was a wonderfully beautiful young lady, of noble birth at Valencia. She was secretly married, as his second wife, to James I. the conqueror, king of Aragon. After a few years he tired of her and married, in 1235, Yoland of Hungary. The bishop of Gerona having advised Theresa to appeal to the Pope, James sent for him and had his tongue torn out. The Spanish clergy, upheld by the emissaries of the holy see, summoned him to appear before them as a penitent. To satisfy them, he had to build several churches and monasteries and to get rid of Theresa and all her claims. He secured to his two sons by her, the rank of royal princes, with the right of succession to the crown, in the event of his leaving no heirs by Queen Yoland. He gave Theresa a palace, which had belonged to Zayda or Zaen, a Moorish king of Valencia. Here she established a convent of Cistercian nuns. She called her house St. Mary of Grace, but among the people it retained its name of *La Zaydia*. She lived in great

sanctity and her body remained fresh and sweet. Henriquez, *Lilia Cistercii*. Bucelinus. AA.SS., *Præter*. Foster, *Chronicle of James of Arragon*, Introduction.

St. Theresa (5) or TARASIA, June 17, + 1250. Patron of Lorvan, where she founded a convent. She was princess of Portugal and queen of Leon. Sister of St. SANGHA and B. MAFALDA. Daughter of Sancho I., king of Portugal (1185-1212). She married her cousin Alfonso, king of Leon (1188-1214), and had several children. Alfonso and Theresa were a very devoted couple, and long resisted the decree of the clergy that they should separate on the ground of consanguinity; but the country was desolated by famine, pestilence and war, and Theresa was persuaded that these evils came upon their people on account of the sin of the marriage of the sovereigns. The marriage was dissolved and she became a nun at Lorvan. It was a Benedictine monastery of great antiquity, respected even by the Saracens as a holy place; but the monks had lapsed from their first fervour and were somewhat lukewarm in their piety, so Theresa had them removed and replaced by nuns of the stricter Cistercian order. She repaired and adorned the house and church. She deferred taking the vows until within a few months of her death, as she wished to retain the power of giving, but she lived as humbly and fasted as rigorously as any nun. Her brother, Alfonso II. of Portugal, succeeded his father in 1212, quarrelled with her and St. Sancha, and tried to take their lands for himself. Theresa fortified her towns and sent for help to her husband, who despatched a force to her assistance under her son Ferdinand, with the result that Alfonso had to withdraw his demands and leave his sisters in peace. When Sancha died in her own convent of Alenquer, her nuns wished to bury her there, but Theresa stole the body and buried it at Lorvan. She died in 1250 and was buried beside her sister. They were canonized together by Clement XI. in 1705, and are honoured together, June 17, the day of Theresa's death. Three hundred years after her death, the body

of Theresa was found fresh and uninjured, and miraculously strewn with fresh flowers, which was interpreted to prove that her incestuous marriage was, because of her ignorance, not imputed to her as a sin. *AA.SS.* Henriquez, *Lilia. Risco, Reyes de Leon. Florez, Reynas.*

B. Theresa (6), TARASIA or TARAJA, Sept. 3, + 1266. Patron against earache. She was a servant to the priest of the church of Ourem or Santarem, near Lisbon. One day she saw a beggar naked at the gate. She gave him an old cloak, which her master had left off using. When he heard of it, he was very angry and insisted on her making good the loss to him. She represented to him that he had plenty of clothes lying in a chest in danger of being eaten by moths; but he continued to revile her for what she had done, and to insist on her getting back his cloak. In her perplexity she remembered that God was more liberal than her master. She prayed to Him. An angel brought her a cloak like the lost one, and she gave it to her master, but next morning, as he was going into the church to say mass, he saw the beggar wearing his old cloak; and understanding what had happened, he treated his servant with greater respect ever after. One day, in church, she was so absorbed in religious contemplation that she did not hear the doors shut or the keys turned, and so she had to stay there all night. She slept, and when the gates were opened in the morning, she lamented that she could not make the bread ready in time; but when she went into the house, she found that the angels had not only baked the bread but had taken it out of the oven and put it in the cupboard, where it was still warm and ready for use. *AA.SS.*

St. Theresa (7) or Teresia of Jesus, Oct. 15, Aug. 27, 1515-1582. Patron of Spain, of the Carmelite Order and of Avila.

Represented (1) as a Carmelite nun; (2) as a Doctor of Theology, holding a book and a pen, a dove hovering near her ear, to symbolize direct inspiration; (3) in a group with the four saints

canonized on the same day; (4) conversing with St. John of the Cross, her spiritual son and the first monk who took the habit under her reform; (5) holding a flaming heart, emblem of piety and love; (6) her heart pierced by an angel with a dart; (7) with a scroll bearing the words, "*Aut pati aut mori*," or "*Miserecordias Domini in Aeternam cantabo*;" (8) meeting the Child Jesus in the cloister of her convent.

Teresa Sanchez Cepeda Davila y Ahumada was born of an ancient family at Avila, "the grim border fortress of Castilla." Alfonso Sanchez de Cepeda, her father, was twice married; Teresa was the third child of his second wife, Beatriz Davila y Ahumada. Her parents were devout people. "It helped me," she wrote, "that I never saw my father and mother respect anything but goodness." Alfonso loved good books and had them in the Spanish tongue that his children might read them. The lives of the Saints impressed the practical mind of his little daughter in a way which he had not expected. At seven years old she set out with her brother Rodrigo to seek martyrdom at the hands of the Moors, because martyrs went straight to heaven. From her mother, whom she lost when she was twelve years old, Teresa inherited delicate health and a taste for the romances of chivalry. The brothers and sisters used to sit up at night reading *Rolando*, and *Don Belianis* and *Amadis of Gaul*. "So completely was I mastered by this passion," Teresa says, "that I thought I could not be happy without a new book." A year and a half spent in the Augustinian convent of Sta. Maria da Gracia, where girls like herself were educated, put an end to the romance reading and the small vanities incidental to girlhood. Between the years 1532 and 1533 Teresa was balancing in her mind the married life her sister had chosen, against a religious vocation. A visit paid to a saintly uncle, who was about to enter a monastery, turned the scale in favour of the convent. "Though I could not bend my will to become a nun," she says, "I saw that the religious state was the best and the safest, and thus, little by little,

I resolved to force myself into it." The discipline of Santa Maria da Gracia, with which she was familiar, was too strict for her views at that time, and she decided to go to the convent of the Incarnation, just outside the south wall of Avila, where her friend Juana Suarez was a nun. Her father, however, steadily refused his consent. Teresa was his favourite daughter, and the utmost she could extract from him was his permission to do as she pleased after his death. Early in the morning, and secretly, lest her natural affection should overcome her purpose, Teresa fled from her home. Her brother Antonio, whom she had persuaded to choose the same vocation, went with her. That day the Sisters of the Incarnation sent word to Alfonso de Cepeda, that his daughter was with them asking to become a nun. He went to the convent at once, and seeing her determined, unselfishly gave his consent. She made her profession a year afterwards, Nov. 3, 1534. The convent of the Incarnation, which Teresa had chosen, observed the mitigated Carmelite Rule, made necessary by the loss of the primitive fervour of the Order and sanctioned by Pope Eugenius IV. The Sisters were not bound by any rule of enclosure, and the convent, when she entered it, was practically "a part of the general society of Avila." For nearly thirty years Teresa was a member of this community. She entered it Doña Teresa Sanchez Cepeda Davila y Ahumada, she went out Teresa of Jesus. A long battle with self intervened. By command of her confessors, she herself wrote the history of the whole period, in the wonderful book of mystical theology known as her "Autobiography," which in her lifetime was twice in the hands of the Inquisition, but now ranks in the Roman Church with the *Confessions of St. Augustine*.

The first delight in religion which she experienced when she had taken her vows, was interrupted by a severe illness. The change in habits of life and food seriously affected her health. She left the convent to be nursed by her sister. During four years her disease defied medical skill; the doctors of Castile were able to make her worse but not

better. At one time she lay for several days in a swoon so deathlike that every one believed she was dead except her father; a grave stood open for her in the burial ground of her convent, part of the burial service was said, and when she revived, she found that wax had already been dropped upon her eyelids. The trance left her paralysed. She attributed her recovery to the intercession of St. Joseph, to whom in gratitude she afterwards dedicated many of her foundations.

She still suffered, however, from attacks of sickness, fainting fits and paroxysms of pain; and this bad health increased the difficulties of her spiritual life. For a period "of nearly twenty years she passed her days," to borrow a phrase from the Bollandists, "now dry, now bedewed with divine consolation." Mental prayer was an effort. "I was more occupied with the wish to see the end of the time I had appointed for myself to spend in prayer," she writes, "and in watching the hour-glass, than with other thoughts that were good." The way of life in the convent was easy and the secular people of Avila were not discouraged when they came to gossip with the shrewd and witty Dona Teresa. Teresa was exercised in mind about these conversations. They seem to have taken the place of romance reading and she liked them too well to give them up; yet she felt they were wrong. "I was once with a person," she writes, "it was at the very beginning of my acquaintance with her—when our Lord was pleased to show me that these friendships were not good for me. . . . Christ stood before me stern and grave, giving me to understand what in my conduct was offensive to Him. I saw Him with the eyes of the soul more distinctly than I could have seen him with the eyes of the body." A picture was painted, from Teresa's description of this vision, depicting Christ bound to the pillar and scourged. It now hangs in the *locutorium* of the Incarnation. Teresa was greatly disturbed and resolved not to see that person again, but she still continued to talk with other visitors. "She halted between two sides," say the

Bollandists, "accommodating herself by turns to God and to man and giving herself wholly to neither." "When I was in the midst of the pleasures of the world," she writes herself, "the remembrance of what I owed to God made me sad, and when I was praying to God my worldly affections disturbed me."

The year 1555 has been marked by her biographers as a crisis in her life. Her attention was arrested by a picture of the Passion of Christ, which had been procured for an approaching festival and placed in the convent oratory. Teresa loved such pictures, the sufferings of the wounded Christ painted with realism and devotion, pierced her heart. She threw herself on the ground before the picture and felt every worldly ambition die within her. From that time prayer became an ever increasing delight. While she prayed she was subject to a species of trance, of brief duration, during which she saw visions. Her superiors and her confessor attributed them to delusions of the devil. In extreme perplexity herself, she sought the advice of the Fathers of the Society of Jesus, then in its first glory. They prescribed for her a more rigorous asceticism and under their directions the visions grew in vividness. The most famous of them all is that of the transverberation of her heart, which seems to have frequently occurred. It is commemorated in her Order, Aug. 27. She saw an angel standing by her side with a golden spear, tipped with fire, which he thrust again and again into her heart. She described it as "an imaginary vision seen by the eyes of the soul," yet it caused her extreme pain, bodily as well as spiritual, which lasted several days. Shortly after this, to give expression to the great love which burned in her soul for God, she took the vow—since called the Seraphic or Teresian vow—never in action to do what was the less perfect. For five years she kept it blamelessly, but, because she and her confessors found it almost impossible to decide what was the less perfect course, she was absolved from it.

Teresa's visions continued for many years; and all Avila long remained perplexed as to their source. It was the

talk of the town and the convent that Donna Teresa was bewitched. But the greatest men of her Church, such as St. Francis Borgia and St. Peter of Alcantara, bade her praise God and abide in the full conviction that her prayer and her visions were the work of the Spirit of God. Thirty-three reasons for this opinion were found among Teresa's papers and are attributed, by the Bollandists, to St. Peter of Alcantara. Her love to God was strengthened by these trials and the life of her convent was fast becoming too narrow for her ardent spirit. She longed to serve God. "Yet," she writes, "I am not able to do more than adorn images with boughs and flowers, clean or arrange an oratory, or some such trifling acts, so that I am ashamed of myself." Meanwhile beyond the walls of the Incarnation, in Spain and on the continent, the spread of the Reformation was causing the destruction of many monasteries. Teresa saw the reason for this devastation of the strongholds of her beloved Church, in the decay of monastic discipline. In her *Autobiography* she spoke boldly against it. "The way of religious observance is so little used," she writes, "that the friar and the nun, who would really begin to follow their vocation thoroughly, have reason to fear the members of their community more than all the devils in hell."

One festival of Our Lady of Mount Carmel, several nuns had gathered in Teresa's cell (which often re-echoed with merry peals of laughter, somewhat to the scandal of her confessors); among them were Teresa's friend Juana Suarez and a young and light-hearted novice, Maria de Ocampo, afterwards Teresa's devoted disciple. They began to talk, "in a kind of play or joke," of the difficulties and vexations belonging to the kind of life they were living. "Let us all here and now," cried Maria impulsively, "go and live another life of greater solitude like the hermits." And she declared herself willing to set aside a thousand ducats from her fortune, to buy a house for that purpose. A vision, which promised that the monastery should become a star shining in great splendour, encouraged Teresa to proceed with the

idea. She began to take steps towards the foundation of a small house, without any endowment, in which thirteen nuns might obey the primitive Carmelite Rule without any mitigation, sleep on straw, fast eight months in the year, abstain from meat, live in perfect seclusion, and work for the poor. They went at first barefooted and hence were known as *Descalzas*. But as soon as the foundation was mooted in Avila a storm of opposition arose. The prioress and nuns of the Incarnation were indignant at what looked like a reflection on them, and the laity of Avila took their part; the Provincial of the Carmelites sided with the majority and refused to receive the new foundation under his jurisdiction, but the Bishop of Avila and other ecclesiastics of wider views, saw that Teresa's idea might be very fruitful to the Church and encouraged her to proceed. On August 24, 1562, mass was said in the new convent of St. Joseph. Teresa was present on leave of absence from her convent, and four nuns were installed. All had so far been done as secretly as possible, but this last act could not be concealed. The very next day a convention of civil and ecclesiastical authorities assembled and ordered the instant removal of the sacrament and the dissolution of the convent. Teresa was peremptorily ordered back to the Incarnation. Her friends, however, succeeded in procuring an appeal to the Royal Council of Madrid, and meantime the four nuns were allowed to remain in the new house. The Royal Council decided in favour of toleration, and after six months' delay, Teresa was allowed to settle at St. Joseph's, taking with her, from the Incarnation, her little sisterhood of reformers.

The five years which she spent in establishing and directing the Sisters of St. Joseph were the happiest and most tranquil of her life. In her leisure time she rewrote her *Autobiography*, as we now have it. She also, at the request of the sisters, wrote the "Way of Perfection," to give an account of her method of prayer, for she did not wish them to read her *Autobiography*, "lest they look for revelations for themselves

in fancying that they are imitating me." She had no toleration for imaginary raptures and revelations. The directions which she laid down for the guidance of her foundations are marked by much common sense. She liked to find that a young nun had three temptations—to laugh, to eat, and to sleep. For, she said, "if she is tempted to laugh, she is of a cheerful disposition; if she is tempted to eat, she is healthy; and if she is tempted to sleep, she has no great sins on her mind." Of all virtues she set obedience highest, and exemplified it by her own life. "The best things I know," she said, "came to me by obedience and not by revelation." She laughed her nuns out of small self-indulgences.

During the fourth year of her residence at St. Joseph's, the General of the Carmelite Order, Fra Giovanni Battista Rossi, made a visitation in Spain. Luther had roused the Church to a Counter-Reformation and the General was chagrined to find that so fruitful a work as Teresa's had not been supported by the Provincial. He commissioned her to found other monasteries of the same rule, for men and for women in Castile.

This commission enabled her to expand her reform. During her lifetime sixteen other houses of sisters and fourteen of friars were established. All the foundations for nuns were made by herself, except two, Caravaca and Granada, and in many of those for friars she took an active share.

She has left a full account of her labours in the *Book of the Foundations*, begun in 1573 by command of her Confessor, Father Jerome Ripalda, as a sequel to the account of the foundation of St. Joseph's at Avila, which is included in the *Autobiography*. It is a most readable book and a rival to *Don Quixote* in its pictures of Spanish people and Spanish roads.

At first the foundations were fiercely opposed, and each one was attended with labour and difficulty. "God has never permitted any foundation of mine to be set on its feet without a world of worry," she wrote in her book. At Toledo she had only five ducats, and her object was exceedingly unpopular. "Teresa

is money are indeed nothing : but Teresa and these ducats suffice for accomplishment of the undertaking," said, and the foundation was made. Pastrana, the Princess of Eboli's house. On her husband's death, asserted her right, as founder, to be a sister there. On the first day showed a violent fervour, the next relaxed the rule, and the third day conversed with secular persons within cloister, made the nuns speak to their knees, and insisted on being as nuns whom she pleased. She remonstrated. The Princess said use was hers. "Yes, madam," said she, "but the nuns are not," and she led them to Segovia, where she a foundation to supply the place Pastrana.

In 1571 her labours were increased by appointment to the priorate of her convent, the Incarnation, by the papal visitor, whom Pius V. had sent to inquire into the relaxation in the Carmelite Order. He found great fault with the Incarnation, among fourscore nuns, inclosure and solitude were not better observed. The sisters of the convent, whose rights had been over-riden in this appointment, were incensed that a sister of a barefooted community should have been sent to reform them, Teresa won them by her gentleness and before many weeks had passed they asked her to make the rule as she wished, and when her three years of office expired, the nuns would re-elected her, had not the Provincial interfered and set her free to do on her own peculiar work.

Between the years 1576 and 1580 the success of the reform was completely stopped by a quarrel between the dos and Descalzos friars. Teresa founded a foundation at Veas, which, though she did not know it, was in Castile and thus outside the limits of her jurisdiction. The latent hostility of the old Order was aroused, and the dos friars obtained fresh briefs from Rome, forbidding Teresa to make more foundations. She was under confinement for two years at Toledo, while her

writings were submitted to the Inquisition. Her letters helped to guide her reform through this terrible crisis. She was supported by Philip II. and the Spanish authorities, who bitterly resented the part played by Italy. The quarrel was finally settled by a bull from Pope Gregory XIII., dated June 22, 1580. The Calzados and Descalzos were made two separate provinces, each free to elect its own officers.

Teresa was now in her sixty-fourth year, old and broken and in wretched health, but she had "many leagues of Castilian road yet to travel," in her rude cart, which often sank so deep into the mire that the mules had to be unharnessed from one carriage to drag out the other.

In the two years of her life which yet remained she founded five houses of women (at Villanueva, Palencia, Soria, Granada and Burgos); but she no longer worked in the teeth of opposition. Municipalities came out to receive her, while church bells rang and *Te Deums* were sung. The labour of visiting the foundations she had already made was also added to that of founding. Some of the convents had been left too much to themselves and their defection grieved her sorely. The Sisters of St. Joseph's at Avila, the first fruits of her toil, rebelled for a meat diet. Many foundations had after all to be endowed. At Valladolid, the prioress took part against her, and bade her, "Go and return hither no more." Amid apparent failures the end came. She reached her foundation at Alba, Sept. 20, 1582, brought to the point of death by overwork and starvation. She died in the arms of the VEN. ANNA (28), in the evening of Oct. 4, 1582.

There is now but one house of Reformed Carmelities in Spain, and its foundation dates only from the time of the late Queen Isabel, but the order is reviving in Northern Europe, and wherever there are houses of Descalzos the constitutions of St. Theresa are observed.

The day of Teresa's death is memorable as occurring at the time of the reform of the calendar. She died

October 4, but owing to the suppression of ten days, the day which followed was October 15, the day on which her festival was appointed to be kept.

Teresa was beatified in 1614 by Paul V. and on March 12, 1622, she was solemnly canonized by Gregory XV., together with St. Isidore, St. Ignatius Loyola, St. Francis Xavier and St. Philip Neri. She is the only woman on whom the title of Doctor of the Church, has been conferred.

AA.SS. Autobiography and Book of Foundations, containing also the Carmelite Rule, the Constitutions and the Maxims of Saint Teresa, tr. from Spanish by D. Lewis. *Way of Perfection*, tr. by Rev. J. Dalton. H. J. Coleridge, *Life and Letters of St. Teresa*. M. Trench, *Life of Saint Teresa*. Article in *Quarterly Review*, vol. 156. Cahier.

St. Theresa (8) de Liguori, Oct. 30, + 1724. Daughter of Francesco Liguori, prince of Persiccio, one of the noblest and wealthiest families in the kingdom of Naples. Theresa was a great heiress and it was intended to marry her to her cousin, St. Alphonso de Liguori. The parents on both sides wished the marriage to take place, but as yet no formal engagement had been made, and Alphonso himself took no part in the negotiation, when the Princess Persiccio, Theresa's mother, had a son. Theresa was no longer the great heiress she had been, and Alphonso's father ceased his attentions to the family and spoke no more of his son's marriage. In a few months, however, the child died and Don Joseph renewed his suit, but Theresa, who had been deeply hurt by his conduct, said it was evident he only sought her fortune, not herself, and that she was now sensible of the vanity of all worldly marriages and would have no husband but Christ. Accordingly, in 1719 she took the veil, in the convent of St. Mary Magdalene de Pazzi, or of the Holy Sacrament, where she lived a saintly life for five years, and soon after her death, Alphonso, at the request of the abbess, wrote her life. Faber, *Life of St. Alphonso Liguori*.

Ven. Theresa (9) of the Heart of Jesus, 1747 - 1770. Anna Margarita

Redi was of a noble family in Tuscany, and a native of Arezzo. She became a Carmelite nun in 1765, taking the name of Theresa of the Heart of Jesus, in the convent of St. Theresa at Florence, where she died March 7, 1770. The discussions about her canonization are mentioned several times in the *Diario di Roma* from 1826 to 1831. She is also among the saints in Mas Latrie's list.

St. Thergite, TORCHGITH.

St. Therma (1), April 5, M. with her sister St. TARBULA. *AA.SS., Præter*.

St. Therma (2), March 26, M. in Roumania. Guérin.

St. Thermantia, Oct. 12, + c. 60, honoured with her husband St. Priscus, her daughter St. Christes, their servant St. VICTORIA and St. Hedistus. When the Emperor Nero had gone to Laurentum to sacrifice to Diana, some of the Roman populace took advantage of his absence to rise in rebellion against him, which caused him to remain away from the capital longer than he had intended. During that time he often went to an altar of Diana, where there were three grottos containing fountains of fresh water; and he went hunting and riding with his soldiers and attendants. Among them was his famous armour-bearer, Hedistus, who was secretly a Christian and had been baptized by the Apostle Peter. At Laurentum Hedistus made the acquaintance of Priscus, a Christian priest, and his wife and daughter, Thermantia and Christes. Priscus had erected a Christian altar in a sand-pit or catacomb by the altar of Diana, and there Hedistus went to attend the Christian services. At the entrance he used to meet the two girls who were stationed there to tell Priscus when he approached. He became thin and pale from fasting and vigils; the Emperor remarked it and bade him consult a physician and take care of his health. At the same time his servant, Florus, observed that he spent the night in singing hymns and saying prayers, and he wondered what it meant, and said to one of his fellow-servants, "Our master is growing thin; he neither eats nor sleeps and he often goes out on horseback in the dark." One night when he was just going to mount his horse.

Florus said to him, "Where are you going without your servant and unarmed?" He replied that he was going where his soul would be saved. Florus continued, "Why should not mine be saved too?" Hedistus said, "The Lord Jesus Christ, Who deigned to take upon Him the form of a servant, is powerful and can save you too." Florus hearing the name of Christ, cursed his master and said to him, "You do not seem to me to be taking care to be saved, you are much more likely to be hurrying to where you will be crucified with the guilty Christians." Hedistus went to the meeting of the Christians nevertheless, and returned and took his place as usual in the Emperor's presence. Soon afterwards Nero ordered baths to be built with all possible haste at Laurentum, and ordered that the architects and wise men employed for the work should do nothing without consulting Hedistus. In the course of their excavations, they came to the catacomb where St. Priscus was in the habit of celebrating masses, and they announced to Hedistus that they had found a great open space. He therefore forbade any one to enter it. They were all afraid but Hedistus continued to attend the nightly services as before. One night Florus followed him at a distance, saw him talking to Christes, and came home unobserved by his master. Afterwards, when Hedistus was sitting at dinner, Florus said to him, "I have been ten years in your service, and you know that I have never betrayed your confidence nor repeated what you said or did. If you ever found me out in such an offence, you can punish me if you choose. Why then did you not deign to tell me about that beautiful girl that you are in love with?" Hedistus answered with tears that the maiden of whom he spoke was worthy of all respect and that Florus had utterly mistaken the nature of their intercourse. Florus, disregarding his master's denial, went on to urge that Christes should be brought to the house where Hedistus was living. Hedistus cut him short with an angry exclamation, adding, "If I ever again hear a word to this purpose from your mouth, I will

order you to be beaten to death." Florus from that time became a traitor to his master. Nero was very angry and said, "In the place where Hedistus is found worshipping the God of the Christians, he shall be buried alive, and his wealth shall be given to his accuser; but if the accusation prove false, the traitor shall be put to death." That same night Florus sent to tell Nero that Hedistus was in the catacomb with the Christian priest. The Emperor ordered that he and all who were with him should be buried alive in the sand-pit. Accordingly, he was buried in the sand with Priscus, Thermanthia, and Christes; Victuria fled, but the heathens overtook her in the grove of Diana, and ran her through with a sword. *AA.SS.*

St. Thessalonica, Nov. 7, daughter of Cleon, a heathen priest at Amphipolis in Macedonia. She was disinherited and subjected to sundry forms of persecution, on account of her conversion to Christianity; but she persevered in the faith, and died in peace. *R.M. Menology of Basil.*

St. Theta, Oct. 27, abbess, O.S.B. 8th century. Represented taking four keys, presented to her by a devil in the form of a fox. Guénebault. Chastelain, *Mart. Universel.*

St. Thetha, *ETHA.*

St. Theudosia, *THEODOSIA*, or *AURELIA THEUDOSIA*. Supposed 3rd century. Perhaps *Theodosia* (1). Patron of Amiens. Her body was found in the catacomb of St. Priscilla at Rome, in 1842, in the pontificate of Gregory XVI., and it was sent to Amiens. This was the inscription on her tomb—

AURELIAE . THEUDOSIAE .
BENIGNISSIMAE . ET .
INCOMPARABILI . FEMINAE .
AURELIUS OPTATUS
CONJUGI . INNOCENTISSIMAE
DEP . PRID . KAL . DEC .
NAT . AMBIANA .
B . M . F .

It was not usual to indicate the birth-place of the early Christians: this seems the only instance. Her husband was *perhaps* a Christian. The authenticity of her relics and of the signs of her

martyrdom were vouched and her worship authorised by Pope Pius IX. Generally when a martyr is found, he or she is allowed to be worshipped in the church where his or her relics are placed, but the worship of this one is authorised in the whole diocese of Amiens. The time of her martyrdom is uncertain, but to all appearance it occurred in the great persecution of Diocletian. The tomb had two separate divisions; in one, was the body of Theodosia and the vase of blood placed beside a martyr; in the other, a child of ten, probably her son, and probably brought up a Christian. Her translation to Amiens was effected with great pomp, about twelve years after the discovery of the remains. *Le Livre de Ste. Theodosie, recueil complet des documents* . . . edited by Mgr. Gerbet, 1854.

St. Theuseta, March 13. This name is the first in a list of martyrs commemorated on this day. In the oldest manuscript calendars the writing and description are so obscure that it is impossible to tell whether all of them died for the faith together at Nice in Bithynia, or whether they are to be divided into three bands who received the honour of martyrdom at different times and in different places. The second on the list is **HORISFULA**, V., otherwise written *Horro filio* or *Horis filii ejus*, i.e. the son of Theuseta; amongst other names are **NYMPHADOBA**, **Parta**, **Tella**. **Theuseta**, **Horris** or **Horisfula**, **NYMPHODORA**, **THEODORA** (3), **ARABIA** or **ARIABA**, and **Mark** were burnt. Henschenius thinks Theuseta was a man. *R.M. A.A.SS.*

St. Theutberg, Sept. 10, V. Daughter of St. Bodo, bishop of Toul in Lorraine, who founded a nunnery in the Vosges for her. **Martin**.

St. Thewnew, **THENEW**.

St. Thiadild, Jan. 30 (**THIADILDIS**, **THEITELT**, **THEOTILD**, **THIATHILT**, **THIATILT**, **THIETELT**), 9th century. First abbess of the monastery of St. Boniface at Freckenhorst in Westphalia. She was niece of St. **GEVA** (2), the wife of St. **Everwald** or **Everwerd**. Having no children they adopted Thiadild. One night, when the servants were making beer, they took a boiling pot off the

fire, and set it on the floor. **Thiadild** just then jumped out of her cradle and into the boiling liquid, and her nurse thought she was killed, but **Geva** and her husband vowed that if God would restore her to them, they would devote her to His service as a nun. She recovered. About the same time **Freckyo**, their swineherd, saw a bright light, night after night, in a certain place, and on examining the ground, many relics of saints were discovered on the spot. Accordingly, **Geva** and her husband built a nunnery there, of which **Thiadild** eventually became abbess. The place was called **Freckenhorst** from the name of the swineherd. **Everwerd** became a monk, and **Geva** ended her days under the saintly rule of her niece. *A.A.SS. Strunck, Westphalia Sancta.*

St. Thiathilt or **THIATILT**, **THIADILD**.

St. Thibba, **TIBBA**.

St. Thibeia, **BARBEA**.

St. Thiételt, **THIADILD**.

St. Thilba, **TIBBA**.

St. Thionia, **CHIONIA**. (*See AGAPE* (3).)

St. Thomais (1), June 25, V. in the time of Diocletian. A nun in Mesopotamia and a witness of the martyrdom of **St. FEBRONIA** (1). *Razzi, Donne illustre per santità.*

St. Thomais (2) or **THOMAIDES**, April 14, M. of chastity. 5th century. A matron of Alexandria, murdered by her father-in-law, who was immediately struck blind. He confessed his crime, gave himself up to justice, and was beheaded. *R.M. A.A.SS.*

St. Thonna, **QUINTA**.

St. Thorette, shepherdess. A place in Berri is called after her. **Guérin**.

St. Thrasilla, **THARSILLA**.

St. Thridentheia, May 29, M. at Cæsarea in Cappadocia. *A.A.SS.*

St. Thuise, **THEODOSIA** (1).

St. Thyelle, M. **Guérin**.

St. Thymagrate, July 21, M. at Cæsarea. **Guérin**.

St. Tia, **IA** (3).

St. Tibba, **THIBBA**, **TILBA**, or **THILBA**, Dec. 16, March 6. 7th century. Patron of hawking and of fowling. **Tibba** had a religious house at **Ryhall**, near that of her relations **SS. KYNBURGA** (1)

and KYNESWIDE. She was taken up from her grave at her own place at the same time that they were removed from theirs, and all three were "offered to St. Peter," at Peterborough, in one day. Tibba is called by Camden, "a saint of inferior order." Bede. Ferrarius. Eckenstein.

St. Ticiawa, mentioned in a litany used in England in the 7th century. Mabillon, *Vetera Analecta*. Migne, *Patrologie*. *English Mart.* 1761.

St. Tigridia (1), TIGRIDA, or TIGRIS. (See DABERCA (1).)

St. Tigridia (2), Nov. 22, first abbess of Oña. 11th century. She was younger daughter of Don Sancho, count of Castile, a valiant Christian knight, and Doña Urraca, his wife. Tigridia wished to be a nun. Her brother Garcia was killed in trying to get for himself the kingdom of Leon. Her sister Nuna married the king of Navarre and Aragon and became heir to the county of Castile on the death of her brother. In 1002 her parents bought an estate and built a monastery near Frias for Tigridia and for the good of their own souls. After nine years, when it was finished, they sent for Don Sancho's sister Onega or Iniga—a nun of great piety and wisdom at Cillaperlata—to rule the house until Tigridia was old enough to be its abbess. They offered the monastery and its dependencies to the Saviour, the VIRGIN MARY, St. Michael and other saints; they also offered their daughter Tigridia to be over the monks and nuns, and their own bodies to be buried in the precincts. She is called *Saint* by Tamayo, Yopez and Marieta; Florez says she was evidently accounted as such, for she was buried in the church, while even kings who desired to be laid in that convent were placed in the cloisters. Her parents were buried there, and her brother's body was removed there by order of his brother-in-law. Florez, *España Sagrada*.

St. Tigris, TIGRIDA or TIGRIDIA (1). (See DABERCA (1).)

St. Tilba, TIBBA.

St. Timia, April 27, M. at Antioch. AA.SS.

B. Timo, deaconess. 1st or 2nd century. Wife of B. Themistagoras. He is mentioned in the Life of St. Auxibius,

Feb. 19, bishop of Solos in Cyprus. AA.SS.

St. Tina, TUJA, or TULA, May 10, M. at Tarsus in Cilicia. AA.SS.

St. Tinaik, CHRISTINA (5).

St. Tinnea, DARTINNA.

St. Tinodora, given in some Eastern Calendars for METRODORA. (See MENODORA.)

St. Tionia, TEONIA. (See AGAPE (2).)

St. Titiana, July 17, M. AA.SS.

St. Titonia, June 3, Roman martyr. AA.SS.

St. Tochumra or TOCUMRA, June 11, V. Two Irish saints bore this name; one is patron of the parish of Tochumracht in Munster; the other was specially honoured in the diocese of Kilmore, and invoked by women in labour. The histories of both are unknown. Butler.

St. Toga, DOGA.

St. Togle, TYGRIA.

St. Tomades, THOMIAS (2).

St. Tonita, QUINTA.

St. Torchgith, Jan. 26 (TORCTGYD, THEORITGITHA, in French THERGITE), 7th or 8th century. A nun at Barking, under St. ETHELBURGA (2), whom she assisted in the education of the younger nuns. For the last nine years of her life, Torchgith suffered from a painful disease which gradually took away the use of her limbs. One evening as she was going out of her room, she distinctly saw a person, wrapped in a winding sheet and shining like the sun, drawn up towards heaven from the roof of the monastery. The vision was prophetic of the death of the holy abbess: which occurred a few days afterwards. Torchgith lived three years longer, but her malady increased so much as to deprive her entirely of the power of walking and of speech. A few days before her death, she recovered the use of her tongue and was heard conversing with the departed abbess and begging her to pray that she might be released from her suffering life. Ethelburga promised that she should die in the night of the following day, and Torchgith gave thanks to God in an audible voice. Bede. AA.SS. *Britannia Sancta*.

St. Torette, TAURETA.

St. Tosa, DOGA.

St. Toscaine, TUSCANA.

St. Touina, TWINA.

St. Trabia, March 13, M. AA.SS.
Guérin.

St. Tracia, Sept. 29, M. in Thrace.
AA.SS.

St. Tradlins, TRIDUANA.

St. Trallew, TRIDUANA.

B. Tranquilla, nun at Cordova, with
her mother B. SPECIOSA (2).

St. Transilla, May 2. AA.SS.

St. Treddles, TRIDUANA.

St. Tredwall, TRIDUANA.

St. Trefe, the daughter of a king of
the Scots. She made the pilgrimage to
Rome with her three sisters and two
brothers. After their return they were
buried in different churches in Tyned-
dale. No proof of her worship. Stanton,
Menology, from William of Worcester.

St. Trefonia, TROFIMENA.

Triads. Miss Eckenstein says that
where groups of three women are hon-
oured with pilgrimages and with riotous
festivals among the peasantry, although
they are called Saints, the worship has
originally been that of heathen goddesses,
for whose names those of Christian Saints
have been substituted. Such are ADELA
(2), IRMINA and CLOTILDIS, of whom
Irmia at least was a real person; CUNE-
GUND (1), MECHTUND and WIBRAND;
PELLMERG, SCHWELMERG and KIRSCH-
MERG; EINBETTA, VORBETTA and VILL-
BETTA.

St. Triaise, June 8, June 9, Aug. 16
(IRIAISE, TRIEZE, TRIANE, TROCERA, TRO-
GACIA, TROJERIA, TROJECIA), V. of poor
parents in Poitou, 4th century. Repre-
sented with her teacher St. Hilary, who
placed St. FLORENCE (3) under her care.
Despising earthly things, Triaise made
a pilgrimage to the chief churches in
Aquitaine and stopped at that of St.
Stephen at Rode or Rouergue, where
she led an angelic life with great devo-
tion and asceticism. AA.SS. Cahier.
Saussaye, Aug. 16. *French Mart.*,
June 8.

St. Triane, TRIAISE.

St. Tridisane, TRIDUANA.

St. Triduana, Oct. 8 (KIDUANA,
TRADLINS, TRALLEW, TREDDLES, TRED-
WALL, TRIDISANE, TRODLHEIMA, TROLL-
HAENA, TRULLEN), V. 4th, 6th, or 8th

century. One of three virgins of Co-
losse, who accompanied St. Regulus when
he brought the relics of St. Andrew to
Scotland. She lived with her two com-
panions, POTENTIA and CENERIA, at Res-
coby in Forfarshire, until a prince of
the neighbourhood annoyed her by his
admiration, when she fled to Dunfallandy
in Athol. He sent her word that he
was dying for her eyes, so she plucked
them out and gave them to the mes-
senger. She passed the rest of her life
at Restalrig in Lothian, where her
worship was popular until the Reforma-
tion. She was buried either there or in
Caithness. By another account she was
a virgin abbess who went with St.
Boniface and St. CRESCENTIA (5) to
Scotland.

In 1201 John, bishop of Caithness,
was cruelly mutilated by Harold, earl
of Caithness, on account of a supposed
preference for Ronald, king of Man, a
rival claimant of the earldom. During
the tortures the bishop invoked St. Tro-
dlheima, and at her tomb he eventually
recovered his speech and sight.

AA.SS. Adam King. Forbes. Keith,
Scottish Bishops. E. W. Robertson,
Scotland under her Early Kings.

St. Trieze, TRIAISE.

St. Trifene, TRYPHENA (3).

St. Trifenna, TRYPHENA (1).

St. Triffiene, TROFIMENA.

St. Trifima, TRYPHENA (4).

St. Trifina. Mentioned in a litany
used in England in the seventh century.
Compare with TRYPHENA and TROFIMENA.
Mabillon. *English Mart.* (London,
1761).

St. Trifomena, TROFIMENA, OR TRY-
PHENA.

St. Triformia, TROFIMENA.

St. Triphona or TROPHINA, etc.,
July 5, M. in Sicily with Agatho.
R.M.

St. Triphonia (1), June 3, V. M.
Stadler.

St. Triphonia (2), TROFIMENA.

St. Tripphema, TROFIMENA.

St. Trocera, TRIAISE.

St. Trodlheima, TRIDUANA.

St. Trofomena, June 5 (TREFONIA,
TRIFENA, TRIFFINE, TRIFOMENA, TRIFOR-
MIA, TRIPPHEMA, TRIPHOMENA, TRIPHONIA,

TROFINA, TROPHIMA, TROPHONA, TROPHONIA, TRYPHENA, FEBRONIA (5), etc., etc.), patron of Minori, in the diocese of Amalfi. The people of Minori, headed by their bishop, petitioned the Pope that to avoid confusion this saint might be called Trofimesa only, and that all the other forms of her name should be disused: this was decreed by the Congregation of Rites, Jan. 21, 1673. It is certain that the saint has been worshipped for a very long time, although no one knows who she was or when she lived. Her grave was discovered early in the ninth century, by a poor woman who was washing clothes in the river. She laid the clothes on a little mound at the edge of the river and beat them very hard, and while doing so, her arms withered and let fall her work. She was much alarmed and, lest her tongue should be paralysed also, she would only tell the story in the presence of many priests. The relics of St. Trofimesa were found buried in the mound. Their miraculous powers at once became evident, and they were translated by the bishop into the cathedral of Amalfi, about 839. *AA.SS.* Suardo, prince of Salerno, attacked Amalfi in the hope of obtaining the saint's body; he carried off a great number of the inhabitants, but after a few years they burnt his capital, returned to Amalfi, and threw off his yoke. *Hare, Cities of Southern Italy.*

St. Trogacia, TRIAISE.

St. Trojecia, TRIAISE.

St. Trojeria, TRIAISE.

St. Trollhaena, TRIDUANA.

St. Trophima (1), TROFIMENA OF TRYPHENA (4).

St. Trophima (2), July 13, M. at Alexandria. *AA.SS.*

St. Trophina, TRIPHONA, also TROFIMENA.

SS. Trophonia (1) and Antonia (4), June 4, VV. MM. commemorated by Greven, but unknown to the Bollandists.

St. Trophonia (2), TROFIMENA.

St. Truthgeba or TRUTHGITH, LIOBA.

St. Trynnihid, wife of St. Itutus, knight, abbot in Brittany when King Arthur was reigning in Britain. *Sanc-torale Catholicum.*

SS. Tryphena (1) and Tryphosa, Nov. 10. St. Paul in his epistle to the Romans xvi. 12, says, "Salute Tryphena and Tryphosa who labour in the Lord." They were probably deaconesses of the Church of Rome. Legend says they were converted at Iconium by SS. Paul and THECLA (1). Tryphena was the name of the Queen in the *Acts of Paul and Thecla*, from which circumstance the two saints at Rome may be confused with inhabitants of Iconium. *R.M.* Compare with TRYPHENA (2).

St. Tryphena (2), the queen in the legend of St. THECLA (1), was wife of Cotys, king of Thrace, who died before A.D. 19. She was born B.C. 8 or earlier, and had three sons, kings respectively of Thrace, Pontus and Armenia Minor. Ramsay, *Church in the Roman Empire.*

St. Tryphena (3), Jan. 31, M. of Cyzicus. Invoked to procure milk. Represented with a bull. Daughter of Anastasius, a patrician who was a heathen, and Socratia, a Christian. At a heathen feast Tryphena courted martyrdom by rushing in among the people, spitting on the articles sacred to the idols and abusing the gods and their worshippers. She was put in an oven, then on the *equuleus*, then hung up at a great height and let fall on nails which were fixed in the ground with their points upwards. Finally she was thrown to a bull that gored her to death. Where her blood fell on the ground a fountain sprang up, the water of which had healing properties. *R.M. AA.SS. Menology of Basil. Menzel.*

St. Tryphena (4), TRIFIMA, TROPHIMA (1), etc., one of the martyrs of Lyons who died in prison. (*See* BLANDINA.)

St. Tryphonia or CEPHINIA, Oct. 18, 28, wife of Decius, legend says the Emperor Decius, but this is uncertain. Decius having put to death SS. Sixtus and Lawrence, was seized with horrible torments and kept calling on the martyrs to cease their vengeance for a few minutes and give him a respite from his sufferings. Tryphonia set at liberty as many Christian captives as she could, and hastened with her daughter St. CYRILLA (1), to the priest St. Justin, and begged

him to baptize them both. She died next day and was buried beside St. Hippolytus. The story may be founded on fact but the *Acts* are spurious. *R.M.*, Oct. 18 and 28. *AA.SS.*, Oct. 28. Lightfoot, *Hippolytus*.

St. Tryphosa with TRYPHENA (1).

St. Tubia, Jan. 2, M. at Sirmium. *AA.SS.*

B. Tudecha or TUDECA, Aug. 24, V. 13th century. First Cistercian abbess at Seefeldt. Finding herself and her nuns too much disturbed by secular persons, they removed to Mount Pussium. The community was extremely poor and they had to do the hardest work. B. ANNA (17), succeeded her as abbess of Seefeldt. Henriquez, *Lilia*. *AA.SS.*, *Præter*.

St. Tudwen, Oct. 27, V. in North Wales. Rice Rees could find out nothing about her except her name. *AA.SS.*, *Præter*.

St. Tuella, perhaps DERINELLA.

St. Tuillelaith, TULELACIA.

St. Tuja, TINA.

St. Tula, TINA.

St. Tulelacia, TUILLELAITH, or TULETALIA, Jan. 10, abbess of Kildare, + 882. She was very pure minded and good, daughter of Huargalach or Uarghalach. O'Hanlon. Colgan.

St. Tuletalia, TULELACIA.

St. Tulla, June 2, one of two hundred and twenty-seven Roman martyrs, commemorated together in the *Martyrology of St. Jerome*. *AA.SS.*

St. Tullia, Nov. 16, 5th century. Patron of Ste. Tulle (Basses Alpes). Daughter of SS. Eucherius and GALLA (7), and sister of ST. CONSORTIA. *AA.SS.* Migne, *Dic. d'Esthétique Chrétienne*.

St. Tultella, TUTELLA.

St. Tuniana, May 8, M. at Byzantium with St. Acacius. (See AGATHA (2).) *AA.SS.*

St. Tunilla, JONILLA.

St. Tusca. (See TEUTERIA.)

St. Tuscana of Verona, July 14. Supposed 14th century. Widow and nun. Hospitalarian of St. John of Jerusalem. Born at Jubeto, seven miles from Verona, of a noble family. She was young and childless at the death of her husband, Albert Canoculi.

She at once devoted herself to works of charity, but not finding enough poor people in her native place, she went to Verona. There she lived on a hill with her parents, and went down every day to the church of the Sepulchre, where she served the poor, dressing their sores, etc. Three wicked young men went to her house when they knew she was alone, and got in at the window one by one. Each as he got into the room and saw her there praying, was seized by a devil and strangled. She was in a great fright. She could not hide the corpses and expected to be accused of murdering them. Their parents soon traced them to her house, and went to see what had become of them. After a distressing scene, they prevailed on Tuscana to pray for the resuscitation of the three scamps. So they came to life. Then Tuscana entered the Order of St. John of Jerusalem, in which she was distinguished by all virtues. A few minutes before her death she made the priest and the others who were attending her, promise to bury her in the road before the door of the church of St. John, where men and beasts and carriages should pass over her. Her request was fulfilled, but supernatural lights and other wonders marked the spot, and the bishop of Verona removed her into the church about 1343. *AA.SS.* Chastelain. Holyot. Azevedo.

St. Tutela, TEUTELA, or TEUTILLA, May 12. 4th century. Sister of St. Chryspolitus, bishop of Vettona or Bictoma, not far from Assisi in Umbria. He converted the inhabitants to Christianity, wrought some miracles amongst them, and was cut in two with a sword. According to Henschenius this occurred in the persecution under Diocletian and Maximian, in the beginning of the fourth century. Jacobillus and Ughelli place his martyrdom in the first century. His sister Tutela and twelve other women came to see his death, and on their refusal to sacrifice to the gods, they were tortured and scourged until some of them expired under the blows; the others were beheaded. *AA.SS.* Stadler.

St. Tutella or TULTELLA, March 3, M. with MARTIA and others. *AA.SS.*

St. Twina or **Touina**. Supposed by Luzel to be a daughter or some relation of Touinianus. A little chapel at Plouha (Côtes-du-Nord) was formerly under the patronage of St. Touina; it is now consecrated to St. EUGENIA. Sainte Touine has sometimes been supposed to be Sainte Ouine, but Luzel thinks several veritable ancient Breton saints of both sexes have been lost sight of through imaginary identifications with better known names and that this is a case in point.

The legend is more like a fairy story than a Christian biography. The standard of morality is not very high. Touina suffers under the unkindness of a wicked step-mother and her daughter. She leaves her unhappy home and goes to live with a robber chief, by whom she has a child. As she is not allowed to have it christened, she escapes with it, deposits it in her father's house and hastens to Rome to obtain absolution. The Pope refers her to a holy hermit, who takes her for an incarnation of evil and refuses to listen to her. Eventually she is placed as servant in a family, where the hermit occasionally visits her and where she marries the son of the house. The hermit having instilled into her the duty of kindness to the poor, she vows never to refuse the request of a beggar. Her only child by this marriage dies, and true to her promise, she gives him to a beggar to eat. The child comes to life, the beggar turns out to be the hermit, and dies promising to receive Twina into everlasting bliss as soon as she shall have completed the education of her son. The details of the story are amusing. It is to be found in F. M. Luzel's *Légendes Chrétiennes de la Basse Bretagne*, which is Vol. III. of *Littératures populaires de toutes les nations*.

St. Tybië, Jan. 30, M. Daughter of Brychan. Murdered by pagans at Llandybië, in Carmarthenshire. Rees. (See ALMHEDA.)

St. Tydful, Aug. 21, M. by a party of Saxons and Picts, at Merthyr Tydvil (Tydful), with her aged father Brychan and one of her brothers, whose son incited the people to avenge their prince and put the enemy to flight. Rees. (See ALMHEDA.)

St. Tydie, daughter of Brychan. Rees. (See ALMHEDA.)

St. Tygria, TYGRIS, TOGLE, or THECLA (17), June 25, V. 6th century. She lived at Mauriana, now St. Jean de Maurienne in Savoy, in the time of King Gontram or Gunther. She had a widowed sister Pigmenia, and they led a religious life together, attending to the wants of the poor and hospitably receiving pilgrims and priests. It happened that some pilgrims returning from Jerusalem to Ireland rested on their journey at the house of the sisters, and told them how the relics of St. John the Baptist had been carried to various cities of the East, working miracles everywhere, and that some of them were then at Alexandria in a church dedicated in his honour. Tygria made a pilgrimage to Alexandria and bound herself by a vow not to leave the place until she had obtained some portion of the sacred relics. The priests and inhabitants would not give her what she wanted. She remained constantly praying before the relics for two years. At the beginning of the third year, she prayed that God would not disappoint her of what she had so long prayed for and hoped to receive, and resolved not to rise from the ground until her petition was granted, choosing to die there rather than to depart without her blessing. She remained there fasting and weeping incessantly for three days, and then her prayer was granted, for she saw, outside the sepulchre of the Holy Baptist, a thumb and two fingers which had touched the head of the Saviour when He was baptized in the Jordan. She took the heavenly gift, put it in a box which she had long had ready, and feeling her lost strength revive, she set out on her return to her own country. When she had gone some miles, the people of Alexandria began to think it was absurd that a poor pilgrim should be allowed to carry off the treasure which was the honour of the kingdom and safeguard of the people, and they pursued her. She was dreadfully afraid, but knew not where to hide herself or her treasure, so, commending herself to Him Who had already wrought one miracle in her

favour, she took the fingers out of the box and put them into her breast, the flesh of which instantly closed over the relics; and when her pursuers arrived and ordered her to give them up, she said she had lost them. They took the box and finding it empty, they searched her; but they went home disappointed, for they found nothing. When she had brought the fingers safely home to Mauriana and they had wrought several miracles, three bishops came to visit them and to obtain particles of the relics if possible; after three days and nights of prayers, vigils and fasting, they were gratified by receiving each, one drop of blood from the fingers. Tygria fearing that an inroad of pagans or any other accident might deprive her of her treasure, hid herself and it at a place called Laconia, where she built herself a little hut. One day when the numerous sparrows annoyed her more than usual with their twittering, she commanded them in the name of Christ to leave the place. They immediately flew away. Mauriana at that time was in the diocese of Turin, and the clergy of that city thought they ought to have the relics of St. John, so they represented to the archbishop that it was unseemly to leave them in such an insignificant place, and begged his leave to fetch them. He said to Rufus, the archdeacon, "I dare not take these holy relics, but do thou what seems good

to thee." Then the rash Rufus went to the church where the relics lay, and irreverently attempting to seize the box, he became mad and was seized with fever, of which he died in three days. Everybody saw that it pleased God that one man should die as a warning, lest many should perish through similar presumption. King Gontram hearing of these miracles, ordered a magnificent church to be built in honour of God and St. Mary and St. John the Baptist, and endowed it with lands and revenues. From this time the place was called St. Jean de Maurienne; St. Felmasius was its first bishop. Tygria knowing that her death approached, prayed that she might live to see the festival of the Baptist and the dedication of his church. Her prayer was granted. After attending mass on St. John's day she gave what she had to widows and orphans and settled her own affairs. Twelve widows were to be maintained for ever on the proceeds of her estate of Valonia, which she made over to the church of St. John Baptist for that purpose. *AA.SS.* from an ancient manuscript in the church of St. Jean de Maurienne.

St. Tyria, April 6, M. at Alexandria. *AA.SS.*

St. Tzabala-Marja, Oct. 21. *AA.SS.*, *Præter.*, from the Ethiopian calendar.

U

St. Uanfinnia or BRONFINNIA, Oct. 12. Mother of St. Mobius or Movean, the Lame, abbot of Glasnaidhen in Galway, who died 544. *AA.SS.*, *Appendix.* The mother appears this day in the *Mart. of Tallaght.*

St. Ubaldesca, May 28, 1136-1206. Patron of Pisa, where she died, a nun in the convent of the Order of St. John of Jerusalem. Represented with the eight-pointed cross of her order on her shoulder, a pot or *scaldino* in one hand, in the other a bucket, and sometimes a palm branch.

Ubaldesca Calcinaria was born of poor

industrious peasants, near Pisa. One day when she was fifteen her parents and the servants were in the fields, and she was left alone in charge of the oven; when she had put in the bread to bake, an angel appeared and told her to go to Pisa and live a life of penitence in the Hospital of St. John, among the nuns there. She answered, "Lord, how will they receive me there without a dowry?" The angel answered, "Care not thou for these things. The holy nuns are more concerned about virtue than money." "But," said Ubaldesca, "I have neither virtue nor money." The angel said,

"That which is wanting to thee shall be supplied by the grace of God, and thou shalt make such progress in holiness that thou shalt deliver thy city from the greatest perils." Then he disappeared. She left her bread in the oven and ran to tell her parents. They took her at once to Pisa, where everybody they met welcomed them, and when they arrived at the hospital, they found that the abbess and about forty of the nuns were waiting for her at the gate, as they had been warned by the angel of her coming. They conducted Ubaldesca to the chapel with great joy and solemnly invested her with the dress of their order. Her parents returned home, divided between joy at the sanctity of their child and the honour conferred on her, and grief that they must henceforth live without her. It was not until the next day that they remembered the bread in the oven, and opened the door expecting to see nothing but cinders. To their surprise they found the bread perfectly well baked as if it had been exactly long enough in the oven and no more. They took some of it to the nuns in confirmation of the heavenly direction of the plans of Ubaldesca. The sanctity of her cloistered life was equal to the promise of its beginning.

One day when she was at the well, some women on their way to church asked her for some water. She drew it up for them. They begged her to bless it, which she did, and it at once became wine. This is why she holds a bucket as her emblem. Once when she was begging for alms a stone fell on her head and gave her a serious wound. She would not suffer the nuns to dress it, and it remained a distressing sore to the end of her life. A holy priest sat by her grave for seven days and nights, confident that he should see some sign of her glory. On the seventh day he saw her carried to heaven between two chariots of fire. Her body was immediately taken up and wrought miracles. Soon afterwards the Prior of the Order fell into disgrace and commended himself to her prayers, vowing that if she procured him the favour of being re-

instated in his former honours, he would take care that her festival was kept regularly with becoming reverence: his wishes were fulfilled and he presented her head to the nuns of her convent and had her body translated elsewhere, for greater glory. *AA.SS.* from Razzi. *Helvot.*

B. or Ven. Uda, Sept. 8, a Cistercian recluse. *AA.SS.*, *Præter.* Bucelinus.

Ven. Udalgartha, Aug. 18, a recluse. Bucelinus.

St. Udegeva, June 28, V. + 1197, O.S.A. Teacher of B. ODILIA (5). Honoured near Spanheim. Migne, *Dic. Hag.*

B. Udevolta, Aug. 12, V. Cistercian nun near Cologne. Date and worship uncertain. *AA.SS.*

St. Udilina, Oct. 19, M. 382. A fabulous queen of Scotland. Wife of King Eugenius I., who was slain by the tyrant invader, Maximus. Udilina is commemorated by Camerarius. Hunter, O.S.D., says he saw a very old monument to her at Cologne, but she is not found in the martyrologies, and is placed by the Bollandists among the *Prætermissi.*

St. Ugolina, Aug. 8, Sept. 22, V., O.S.F. + 1300. Recluse near Vercelli. She lived in a grotto and wore armour for penance and for a disguise. Cahier, "Cotte de mailles."

St. Uliua, OLIVE.

B. Ullia, JULIA (29).

St. Ulphia, ULPHE, OFFA (1), OLPHE, OUFÉ, OULPHE, VULFIA, or WULF, Jan. 31, Oct. 23, V. 8th century. Recluse near Amiens. The first nun in that diocese. She disfigured her face and neglected her dress, and still fearing that her parents would insist on her marrying, she fled to a solitary place on the river Noie and rested near a fountain surrounded by brambles, on the spot where the convent of the Paraclete was afterwards built. The aged St. Domitius was living in a hermitage not far off; he instructed her and she waited on him, and gradually became an instructor of others. In time she had so many disciples that, after the death of Domitius, she had to remove into Amiens

where her spiritual daughters built a row of little separate dwellings for themselves. The street where they stood is still called *la Rue des Viergaux*. She made over her authority to Aurea, her chief disciple, and returned to her solitude, where she died at a great age amid miraculous proofs of sanctity. One of the legends told of her is that when in her youth she settled in that marshy place, the frogs kept her awake all night, and towards morning she slept so soundly that she did not hear St. Domitius when he rattled on her door with his stick, to call her to go with him to church. She therefore forbade the frogs to croak again, and any one may verify the story by going to the place and observing that the frogs are silent there to this day. *AA.SS.*, "*Life of St. Domitius*," Oct. 23. Martin, *French Mart.*

St. Umbina, *IMMA* (2).

St. Umbrasia, *M.* Her body was found in 1330, with that of St. *JUSTA* (3). *AA.SS.*

St. Umiltà, *HUMILITY.*

St. Uncumber, *WILGEFORTIS.* Cahier says that English wives have a special devotion to St. Uncumber.

SS. Unguentiferæ, *i.e.* the ointment-bearers. The women who prepared spices and ointments to embalm the body of Christ are commemorated with Nicodemus and Joseph of Arimathea, in the Greek Church on the third Sunday after Easter, which is with us the second Sunday after Easter. *AA.SS.* (*See JOANNA.*)

B. Uranna, *ORANNA.*

SS. Urbana or *ORBANA*, eight *MM.* in divers places. *AA.SS.*

St. Urbanna, *ORANNA.*

St. Uroria, *USORIA.*

St. Ursa, Oct. 26, *V. M.* at Nicomedia, perhaps under Decius, with *SS. Lucian, Marcian* and others. Their relics were venerated at Vich in Catalonia, which gave rise to the supposition that they were natives of that place. *España Sagrada*, XXVIII.

St. Ursula or *URSARIA*, July 5, honoured at Blangy, but has no general worship. She was mother of St. *BERTHA* (3) and is said to have been a niece of St. *BATHILDE*, queen of France. *AA.SS.*

St. Ursula (1) and her Companions, Oct. 21. Date uncertain. St. Ursula is patron of Cologne, Delft, the Sorbonne, and of the Universities of Coimbra and Vienna; of the teaching Order of the Ursulines (founded by St. *ANGELA* (7)); of young girls, especially school girls; of their teachers, and of the dying.

She is represented in a great variety of ways. Her chief attributes are: (1) the crown, denoting her rank; (2) three arrows, signifying the manner of her death; (3) the white banner with the red cross, the Christian standard of victory; (4) the dove, because a dove revealed to St. Cunibert, the place where she was buried; (5) she is also depicted covering with her mantle the crowd of her followers.

According to the generally accepted version of the legend, made famous by art in Italy and Germany, Ursula was a princess; some say the daughter of Dionoc or Theonotus, king of Cornwall, or of Brittany, or of part of Ireland. Her mother was St. *DARIA* (4) or *Doria*, a Sicilian. In any case Ursula appears to have been of British extraction. She was famous for her beauty, virtue and learning, and many princes desired her hand. But she refused them all, for she was a Christian and had dedicated herself perpetually to Christ.

At length, Conon, son of the king of England, sent ambassadors to propose an alliance with her, and Ursula's father was cast into great perplexity, for he was aware of his daughter's vow, but he feared to offend so powerful a king by a refusal. Ursula removed the difficulty, by herself undertaking to answer the ambassadors. She promised that she would marry the prince on three conditions: first, he should give her for companions, ten virgins of the noblest blood in the kingdom, and to each of these a thousand attendants, and to herself also a thousand maidens to wait on her; secondly, he should allow her three years before the marriage, to visit the holy shrines of the saints; and thirdly, the prince and his Court should at once become Christians. She thought that he must refuse such conditions; but if he should accept them, at least she had won

eleven thousand virgins for the service of God.

But Conon and his father held nothing too hard to do, if they might secure so good and wise and fair a princess. The king sent east and west and north and south, to all his lords and vassals, bidding them send their daughters to attend on his son's bride, Princess Ursula. And from the furthest ends of his realm the virgins came trooping, all the purest and noblest and most lovely, dressed in rich garments, decked with jewels. On a sweet May morning, Ursula assembled them in a meadow, gay with spring flowers, and preached to them, as if she had been an apostle, so that they all lifted up their hands and promised to go with her whithersoever she would. And such as were heathen were baptised straightway in a clear stream that flowed through the meadow.

Then the eleven thousand virgins took ship from the port of London, for Rome, and with them went many holy and wise prelates, but no sailors. The maidens guided the vessels. Instead, however, of sailing south, they were carried northwards, and were driven up the Rhine as far as Cologne. There Ursula had a vision that they should all in due time suffer martyrdom at that place. The virgins thanked God for the honour prepared for them and sailed on to Basle, where they disembarked and set out on foot for Rome. They were miraculously conducted across the Alps by six angels, who went before them and removed all obstacles. At last the eleven thousand maidens, reverently wrapt in prayer and meditation, crossed the Campaigna and approached the holy city.

Cyriacus, the nineteenth Pope from St. Peter, was glad of their coming, for he was born in Britain (or Brittany) and had many relatives in the company. He came out to meet them, in procession, with his cardinals and bishops, and caused tents to be pitched for their accommodation, outside Rome, towards Tivoli.

Meanwhile Conon had become impatient for news of his promised bride and had set out for Rome by another route and reached it on that very same day. He was baptised by Cyriacus and changed

his name to Ethereus (purity), for he no longer aspired to become the husband of Ursula on earth, but was eager to share her martyrdom and be reunited to her in heaven.

There were then at Rome two heathen commanders who were over all the imperial army in Germania. They dreaded the return of these Christian maidens to Germany, lest they should convert the nation or marry and thus increase the number of Christians. So they sent word to the king of the Huns, who was then besieging Cologne, and instructed him to massacre the eleven thousand immediately on their arrival.

Pope Cyriacus was most anxious to be a companion of their return journey, for he, too, had been granted a vision of martyrdom, so he called a consistory to appoint a new bishop of Rome. His clergy held that his head had been turned by foolish virgins, and they were incensed with him and struck his name from the list of popes. However, various cardinals, archbishops and other prelates were ready to accompany him, and with these and Conon and his retinue, Ursula and her followers re-embarked.

"Then the barbarians looked from the walls of Cologne, out on the high seas, and they saw St. Ursula's ships coming." At first they were dumfounded at the sight of so many beautiful women. But very soon they gathered themselves together and falling upon the defenceless company, "like wolves upon lambs," they massacred them all without mercy, and with them, the Pope, the cardinals, the bishops, and Conon.

While her companions were struck down by hundreds and by thousands, Ursula sped from one to another, encouraging them to die bravely for their honour and their faith. The barbarians were so awed by her beauty and courage that they dared not kill her, but carried her a prisoner before their leader. He looked at her with admiration and offered to make her the greatest queen in Germany. "Do you think that I would let all my companions win a crown of martyrdom and not win one myself?" she cried, and heaped on him words of contempt and derision. The pagan was

infuriated. He drew the bow which he held in his hand, and transfixed her breast with three arrows, so that she too fell dead and her soul ascended to heaven with the souls of that vast army she had led gloriously to death.

When the barbarians had removed from Cologne, the inhabitants came out of the city and gathered up the holy bodies and reverently buried them in the plain where they had suffered. Not long after, in the places where many bodies lay together, they built churches. The most famous is called the Church of the Holy Virgins, and it is held in such reverence that no other body is buried there. "For," says Bishop Lindan, "the ground or earth of that church will receive no other body, no not the corps of young infants newly baptized, but as it were vomiting them up again in the night, they will be cast above ground and not be contained within it, as hath often been tried."

A manuscript history of British affairs by Geoffrey of Monmouth (12th century), preserved in the Vatican, gives the English version of the legend quoted by Butler, Villegas, etc. It is as follows:—

In the reign of Gratian (about 382), one of his captains called Maximus, a native of Britain, and a famous soldier, rebelled against him and was proclaimed emperor. He entered France and possessed himself of Armorica (Britagne), where the British soldiers put to death all the inhabitants and gave their name to the country. Maximus wished to people the place, so he sent to Britain for a great number of virgins to marry his soldiers. Conanus, his general and warden of the ports, loved Ursula, the daughter of Deonocius, king of Cornwall, and desired that she should be sent for his wife. Eleven thousand maidens were collected in Britain to accompany her to Armorica. They were carried by contrary winds to Zealand and up the Rhine, as far as the tide ebbs and flows. Gratian meanwhile engaged the Picts and Huns to make war upon the rebel Maximus. They were pirating the seas preparatory to attacking him, when they met the ships containing the eleven thousand virgins and put them all to

death. The martyrs were buried at Cullen (Cologne).

The date of Ursula's martyrdom is variously fixed: some authorities give the middle of the third century; some suggest different periods in the fourth; but more generally it is taken as occurring in the middle of the fifth century, when the Huns were invading Gaul and Belgium. Ursula and her companions lay neglected, until her body and a few others buried in the same tomb were discovered at Cologne, by the reigning bishop. Some assert that the finder was St. Cunibert, bishop of Cologne in the middle of the seventh century, who had so great a devotion to St. Ursula that he has been accused of inventing the legend. (For her translation, etc., see ELISABETH (9).)

Many bodies preserved with veneration in different churches are said to be those of the companions of St. Ursula; some have been arbitrarily named after their arrival from Cologne; some remain unnamed; some are called Ursula, though not claiming to be identified with the leader of the eleven thousand.

Some of St. Ursula's companions are—her aunt St. GERASINE with her four daughters SS. BABYLLA, JULIA (18), VICTORIA and AUREA (6), SS. BRIGID (1), HELEN (4), SAPIENTIA, CORDULA, ODILIA (1), CUNERA, CUNEGUND (1), MECHTUND, CHRISCHONA, WIBRAND, AGNES (4); FLORENCE (4), VERENA (2).

Criticism has been busy with the legend of St. Ursula. The Bollandists, among others, have devoted two hundred and thirty folio pages to its elucidation. The earliest document bearing on her history is a sermon for her festival which they date between the years 750 and 850.

It appears that ancient calendars (those of Odo, Bede, Florus, Jerome, etc.) copied by Usuardus, do not mention her unless—as the authors of the *New Paris Breviary* assert—she is represented by the entry for Oct. 20, "The passion of the Blessed Virgins Martha and Saula and many others in the city of Cologne." The editors of the *Roman Martyrology* make a distinct entry of St. Ursula and her companions, Oct. 21, and they do not state the number. The first

definite computation of the number of her companions at eleven thousand was made by Hermann, bishop of Cologne in 922. It is suggested that it arose as a scribal error. The copyist found the entry, "Ursula et xi M.V.", and transcribed it "Ursula and eleven thousand virgins," instead of "Ursula and eleven martyrs virgins." The theory that St. Ursula suffered with one companion named Undecimilla or Udemilla, Butler declares to be destitute of foundation.

It is further objected against the legend, that no Pope of the name of Cyriacus existed. Attempts have, however, been made to find some basis of fact for the story. Butler suggests that St. Ursula and her companions may have been some of the many Britons, who were driven out of their country in the fifth century, by the pagan Saxons, and who took refuge in a place at the mouth of the Rhine which they fortified and called Brittenburgh. Others have thought that St. Ursula presided over eleven religious women at Cologne, and that they were all massacred by barbarians. The early convents often consisted of only twelve persons. Collectors of solar myths have included this story as a specimen.

R.M. A.A.SS. Butler. Baillet. Smith and Wace. Mrs. Jameson, *Sacred and Legendary Art*. Villegas, *Flos Sanctorum*. Ribadeneira. *Golden Legend*. *Leggendario*. Horstmann, *The Lives of the Women Saints of our Country of England*. Onghena, *La chasse de Sainte Ursule*.

Ven. Ursula (2) or ORSOLA Benincasa, Oct. 20, 1547-1618 or 1623. She was probably of the same family which was rendered illustrious by its famous daughter, CATHERINE (3) OF SIENA. Ursula was the youngest of many children of Geronimo Benincasa, an engineer of Naples. She believed herself divinely directed to go and urge the Pope to hasten the reform of the Church. With this view she went to Rome and obtained an audience of Gregory XIII. (1572-1585). He received her kindly, and as he was already anxiously pursuing this important work, he listened to all she

had to say. Although he hesitated to believe in her divine mission, he was struck by the fearlessness and the modesty of her speech and by the ecstasy that appeared more than once during the interview. He appointed a congregation consisting of dignitaries of the Church eminent for their virtue and wisdom, to examine her character and mission. The chief of these reverend persons was St. Philip Neri, who was credited with a special gift of discernment of spirits, and we learn from his life that he had a great dislike to any self-assertion or love of notoriety in women and a profound distrust of their alleged visions and missions, which he thought were frequently prompted by nervous excitement or self-love. He therefore laid aside his usual kind and cheerful manner, and assuming an air of contempt, he said, "You proud, ignorant, lying, self-willed hypocrite, do you think that God has no one more worthy to be an ambassador to the Pope than a wretched country girl like you?" She admitted that she had all the faults of which he accused her, and entreated his help to cure them, saying, "If it be an evil spirit that leads me, I implore you to cast him out of me." Another day he gave her a dose of very nauseous medicine to settle her nerves. He separated her from her mother and all her friends and gave her hard and disagreeable work to do, and when these trials had gone on for many months he reported to the Pope that he found Ursula to be a woman of singular humility and love of God, and that in his opinion the spirit that guided her was holy. She was then allowed to return to Naples and carry out her plan of founding a nunnery of the Theatine order. Before she left Rome she had another interview with St. Philip, and received his blessing. He talked to her with his real kindness undisguised, and warned her solemnly against any self-love or self-complacency. He gave her his berretta, which was preserved with great reverence by her nuns long after her death. She returned to her native city, and founded a convent of nuns of the Holy Conception, commonly called

Theatines because the order was founded for men by the bishop of Theate, afterwards Paul IV. (1555-1559). Ursula founded two branches of nuns of this order, one called the *Congregation*: they lived secluded, but without any great austerity; their employment was to pray for the city where they lived and for the rest of the world: the other branch was called the *Hermitage*, and was stricter. Her sister Christian was the first superior of the *Congregation*, as Ursula refused the dignity. The nuns were long popularly called in Naples, "*Murate di Suor Orsola*" (the immured ones of Sister Ursula.) A very large convent was built on the site of Ursula's oratory, on the hill of St. Elmo. Pius VI., in 1793 declared her possessed of heroic virtue. Helyot. *Analecta*. Capececiatro, *Life of St. Philip Neri*. *Diario di Roma*, Oct. 29, 1834.

St. Ursulina or ORSELINA of Parma, April 7, 1375-1410. Her sanctity was foretold before her birth, to her pious parents Peter and Bartolina. She was early favoured with visits of saints and angels. She was small and delicate, and never walked until she was five years old. When she grew up she had many visions, in one of which she found herself in the principal church of Parma. There she saw Christ walking about and looking round everywhere as if seeking for something. She asked Him what He wanted, and He said He was looking for a seat to rest on and could not find one. Ursulina then seated herself on the floor and invited the Saviour to sit on her knee, which He did. In a short time He got up and led her into a house, where He drank some wine and gave her some, which enlightened her understanding. From that time forth, she understood many mysteries and had a knowledge of past and future events. Soon after that vision, Christ again appeared to her and commanded her to go to Avignon, to remonstrate with the Antipope, Clement VII., and bid him cease to make schisms and divisions in the Church of God. She made the journey with her mother, guided occasionally by angels and part of the way by St. John the Baptist. The Pope listened patiently to her denunciations of his conduct, and

appointed another day to hear everything else she had to say; he accompanied her to the door of the ante-room, and offered to do anything in his power to serve her. She answered that she would rather be reduced to live upon the bark of trees than accept anything from him. When she came again according to her appointment, she was not admitted but put off until another day. The same thing happened several times. Ursulina concluded that she had done all that depended on her for the salvation of Clement VII. and returned to Parma. She was soon inspired to go to Rome to visit the true Pope, Boniface IX., with a view to heal the division in the Church. She was well received. At first the Pope would not believe her story, but eventually she was sent as his messenger to the Antipope, who, convinced by her arguments, promised to submit to the authority of the holy see. His cardinals and friends, however, accused Ursulina of witchcraft and ordered her to be tortured. When she was bound before being placed on the rack, the town was shaken by an earthquake, and some of the people and houses were thrown down. Her tormentors feared that they were about to share the fate of the executioners of St. CATHARINE, and desisted from their office. Soon afterwards Clement died suddenly, and his party instead of ending the schism, elected Peter de Luna to be his successor. Ursulina returned to Rome and then to her own country. She next visited John Galeazzo, duke of Milan, and admonished him of his sins and duties, prophesying that, if he did not take her advice, he would fall into great tribulation. This came to pass when his dominions were overrun by Fancino, the condottiere. Ursulina, still accompanied by her mother, made a voyage from Venice to Palestine, in a very old ship which but for her saintly presence, would have sunk the first day. They visited the holy places and returned to Parma, but as they found it disturbed by a feud between two rival governors, they went to Bologna, and thence to Verona, where Ursulina was taken ill, and died happily. Several miracles are ascribed to her.

AA.SS., from her Life by Simon Zanachis, preserved in MS. in the monastery of St. Quentin, at Parma.

St. Uroria, June 1, M. with St. AUCEGA. *AA.SS.*

St. Usoria or Uroria, May 28, M. at Rome. *AA.SS.*

St. Uvel, EVILLA. Miss Arnold-Forster.

St. Uvilgeforte, WILGEFORTIS.

V

St. Valburge, WALBURGA.

St. Valdetrudis, WALTRUDE.

St. Valdrada, WALDRADA.

St. Valentia (1), VALENTINA (3).

St. Valentia (2), Sept. 25, + 1728, a Carmelite nun in Bretagne. Stadler.

St. Valentina (1) or EGLANTINE, May 6, M. at Milan c. 280, with St. Victor and many other Christians. *AA.SS.*

St. Valentina (2), June 2, one of two hundred and twenty-seven Roman martyrs commemorated together in the Martyrology of St. Jerome. *AA.SS.*

St. Valentina (3), with Marcus and Soterichus, Oct. 26. *MM.* in Asia Minor. When they had lived a long life and converted many, they were tortured by having long nails stuck into them. They were then dragged about the ground by men, women and children until they died. *Men. Basil. AA.SS.*

St. Valentina (4), April 26, V. M. Her body was brought from Rome to Ypres and preserved in the church of the Carmelite nuns. Probably the same as one of the former Valentinas.

St. Valentina (5), July 25, V. M. 308, at Gaza. She was a small, shabby, mean looking woman, a native either of Egypt or of Casarea in Palestine. She and her friend St. THEA were among some Christians assembled to hear the Holy Scriptures read. Thea was seized and tortured. Valentina cried out, "How long will you torment my sister?" and she was at once seized and dragged to a heathen altar where fire and a sacrifice stood ready. She threw it over with her foot. The two virgins were tied together and burnt alive. Eusebius tells the story without the name of Thea; he merely calls her a Christian virgin, the companion of Valentina. *R.M. AA.SS.* Baillet. Butler.

St. Valentiana or AVENTIANA, Jan. 12, M. *Mart. of Donegal.* Unknown to Bollandus. Supposed to mean Aventine.

St. Valeria (1), Dec. 9, 12, V. M. 1st century. One of the patrons of Paris and of Limoges. Daughter of St. SUBANNA. They were converted and baptized with six hundred persons of their household, by St. Martial, at Limoges, where they entertained him when he came to preach the gospel in France. St. Gregory of Tours places the mission of St. Martial in the 3rd century. Valeria was betrothed to her cousin Stephen, duke of Guienne, who had immense territories in France. On her conversion she made a vow of virginity and gave her lands and slaves to the Church. After her mother's death she distributed all her money and jewels to the poor. Stephen entered the town of Limoges and ordered Valeria to be brought to him. They had an interview and she refused to marry him. He therefore ordered her to be beheaded. When her head was cut off she took it up in her hands, carried it into the church, and presented it to St. Martial, who was saying mass. Many of the bystanders saw her soul, like a globe of fire, ascending to the skies, and they heard the angels singing and welcoming her. The duke's squire, who was her executioner, ran and told his master what had happened and was immediately smitten by an angel and fell dead. Stephen was seized with terror, put on a hair shirt and sent for St. Martial, to whom he confessed his guilt, begging him to restore the squire to life, which Martial did, and both were baptized with fifteen thousand of the people. Stephen gave St. Martial the means of building and adorning many churches, and built a hospital at Limoges, in the name of the

blessed Valeria, where three hundred poor persons were to be entertained every day, and another where food was to be distributed daily to six hundred. He also built a church over the tomb of Valeria. *R.M.* Ordericus Vitalis.

St. Valeria (2), April 28, *M. c.* 62. Wife of St. Vitalis, patron of Ravenna. They are supposed to be the father and mother of SS. Gervasius and Protasius and to have lived in the time of Nero. It is said that Vitalis was a native of Milan and an officer of the imperial army and that he concealed his faith, helping the Christians secretly until he found it necessary to declare himself, in order to encourage a timid martyr named Ursicinus. Vitalis was tortured and buried alive at a place called "The Palm-trees," at Ravenna. A magnificent church was built there in his name, by the Emperor Justinian in 547. After her husband's death, Valeria left Ravenna to return to Milan. She had to pass through a village where the peasants were celebrating an idolatrous festival and as she refused to join them they beat her to death. *R.M.* Baillet. Butler, from Fortunatus, bishop of Poitiers who studied at Ravenna and gives this as the tradition of the place. The *Acts* of Vitalis and Valeria, and the apocryphal letter of St. Ambrose in which St. Vitalis is mentioned, were written in the 9th century.

St. Valeria (3). (*See Zenais* (2).)

St. Valeria (4) or **AURELIA**, Dec. 2, *M.* 3rd century. (*See St. MARTANA.*)

SS. Valeria (5-12), honoured on different days as martyrs in Africa and other places. *AA.SS.* Stadler.

St. Valeria (13), Aug. 7, *AFBA* (4).

SS. Valeria (14) and **Pollena**, Oct. 8. Perhaps 7th century. Honoured at Honnecourt (Hunonis curia) on the Scheldt, where the tradition is that they were sisters of St. Lifard or Lietfard and came with him from Canterbury in England. It has been thought that Pollena lived considerably earlier than Lietfard and Valeria, but nothing certain is known about them. *AA.SS.* Martin. Bucelinus.

St. Valeriana (1), June 17, *M.* at Aquileia in Italy. *AA.SS.*

St. Valeriana (2), Nov. 15, *M.* at

Hippo, with St. Siddinus and twelve others. She is praised by St. Augustine. Stadler. Guérin.

St. Valestrade, **VASTRADE**.

St. Vallarina Petrociani, **MARINA** (16).

St. Valpurga, **WALBURGA**.

St. Valtrude, **WALTRUDE**.

B. Vanella of Narni, lived *c.* 1520. Represented with the title of *Beata*, in the cloister of the convent of San Martino at Gubbio. Jacobilli, *SS. dell' Umbria*.

B. Vanna, *JANE* (7).

St. Varburgis, **BATHILDE** (1).

St. Varda, **VERDA**, or **ROSE**, Feb. 21, + 344, with St. Daniel, a Christian priest subjected to horrible tortures and beheaded under Sapor, king of Persia. Guérin. Stadler.

St. Varelde, **PHARAÏLDIS**.

St. Varula. (*See ROMANA* (6).)

St. Varvara, **BARBARA**.

St. Vastrade or **VALESTRADE**, July 21. 8th century. Mother of St. Gregory, abbot and rector of the church of Utrecht. Grandmother of St. Alberic. Vastrade was worshipped in the convent of Susteren in the diocese of Roermond. *AA.SS.*

St. Vauboué or **VAUBOURG**, **WALBURGA**.

St. Vaudrée, **WALDRADA**.

St. Vaudru, **WALTRUDE**.

St. Vausiée, **WALDRADA**.

St. Vaya, **BEGA** (1).

St. Vee, Sept. 6, patron of Norway. Same as Bega (1).

St. Veep. Miss Arnold-Forster says Veep is perhaps **WENNAP** or **WENEU**, daughter of Brychan.

St. Veerle, **PHARAÏLDIS**.

St. Vega, **BEGA**.

St. Vegue, **BEGA**.

St. Venciana, **VINCIANA**.

St. Vendreda, *V.* formerly honoured at Ely in England. Possibly same as **WINIFRED**. Guérin.

St. Veneca, **VENETIA** or **VENISA**, Feb. 26, 27, the woman cured by touching the hem of Christ's garment. Honoured at Bois Guillaume, near Rouen, and at Valenciennes, where, in the time of Henschenius, her image used to be so nearly concealed by the number of votive offerings, chiefly ribbons, hung

round it by grateful pilgrims and devotees, that the chapel had to be cleared of them from time to time. Her worship is generally combined with that of St. Fiaker, an Irish saint who died in 670. She is sometimes said to be the same as ST. VERONICA. *AA.SS.*, "St. Veronica," Feb. 4.

St. Venecta or VONOCTA, March 19, M. Stadler.

St. Venefride, WINIFRED.

St. Venera, VENERANDA.

St. Veneranda, Nov. 14 (VENERA, VENERIA, VENERIS, VENUS, PARASCEVE), V. M., one of the AUXILIARY SAINTS. Patron of Acci Reale, of Avola (the ancient Hybla), and of Lecce in Otranto. Many are the stories and divers the days, dates, and places assigned to this saint. The *Martyrology of Salisbury*, Nov. 14, says that by her preaching and martyrdom she converted nearly a thousand persons. Papebroch says that Venera, claimed by Cajetano as a Sicilian saint killed by her brothers, was called Venera because she was born on a Friday, the day of Venus; she was afterwards called Parasceve. One of the fabulous legends makes Veneranda the daughter of Agatho and Politia. She is said to have lived in the time of the Apostles, in the reign of Marcus Aurelius, of Antoninus, of Diocletian; and the scene of her life and martyrdom is laid in France, Sicily, Rome, the Abruzzi, Calabria, and other places. *R.M.*, Nov. 14. *AA.SS.*

St. Veneria or VENERIS, VENERANDA.

St. Venetia, VENECA.

St. Veneuse, BONOSA.

St. Venise, VERONICA.

St. Venisa, VENECA.

St. Venise, VERONICA.

St. Venouse, BONOSA.

St. Ventura, April 24, honoured at Villeneuve de St. André, near Avignon. Guérin.

St. Venus, VENERANDA.

St. Venusa, BONOSA.

St. Venusta (1), May 10, M. at Tarsus in Cilicia. *AA.SS.* Stadler.

St. Venusta (2), June 2, M. One of two hundred and twenty-seven Roman martyrs commemorated together this day in the *Martyrology of St. Jerome*. *AA.SS.* Stadler.

St. Venustina, Feb. 17, M. at Rome with many others. *AA.SS.* Stadler.

St. Vera or WJERA. (See FAITH, HOPE and CHARITY.)

St. Vera, Jan. 24. Her body and that of St. SUPPORINA are at Clermont, in the church of St. Artemius, bishop of Auvergne.

St. Veränderung, WILGEFORTIS.

St. Verbetta or VORBETTA. (See EINBETTA.)

St. Verbourg, WEREBURGA.

St. Verca, M. with St. BATHUSA.

St. Verda, VARDIA.

St. Verdiana of VERDINA, VIRIDIANA.

St. Vercunda, April 12, M. 303. *AA.SS.*

St. Verelde, PHARAÏLDIS.

St. Verena (1) or VREKE, Sept. 1. 4th century. Patron of Switzerland and of several churches and villages there and in Germany. Represented on her tomb at Zurzach, with a round water jug, called in some of the French provinces *buire*, and a comb. In other places she appears holding a bunch of corn and a comb. Sometimes she has a cat and sometimes a serpent, in memory of her having commanded a number of venomous creatures of all sorts to leave the neighbourhood, which they did in great haste and precipitated themselves into the Aar. She is said to have been a native of Thebes in Egypt, whence she went to Italy in search of martyrdom. She remained some time at Milan, visiting the prisons of the saints. Hearing of the massacre of the Theban legion at Agaunum (now St. Maurice), she crossed the Alps and went to the scene of her martyrdom. There she met a Christian from her own country and lived with him at Soleure, in great sanctity and asceticism, converting many of the heathen Allemanni and supporting herself by her labour. On account of her virtues and miracles, the people began to worship her. She therefore left Soleure and lived at a place afterwards called Clingow. Thence she removed to Zurzach on the Rhine and became housekeeper to the priest and tended the lepers and other poor persons, washing and combing, dressing and feeding them. The legend told of so many

saints is related of her also: that her master grudged her giving away so much, and disbelieved her when she told him what she had in her bundles and in her bottles, and on finding her faithful, treated her with more honour and confidence than before. Her tomb was for centuries a place of pilgrimage. Her commemoration occurs during the harvest festival and is celebrated with licentious observances.

Miss Eckenstein cites her story and worship as one of the instances in which a tribal goddess has been transformed into a Christian saint, the heathen rites surviving amongst the peasantry. She gives a great many curious particulars of the superstitious with which her name is connected either as St. Verena or St. Vreke. When the girls of that region marry, they sacrifice their little maiden caps to St. Verena, and couples visit her shrine to pray for children. *R.M. A.A.SS. Cahier. Miss Eckenstein, Woman under Monasticism.* For the story of the Theban legion, *A.A.SS., Sept. 22, "St. Maurice."* Butler and Baillet, Sept. 22, and Smith and Wace's *Dictionary of Christian Biography*, "Legio Thebæa," by the Rev. G. T. Stokes, and the Rev. Dr. Cazenove.

St. Verena (2) of VERONA, July 22, V. M. with St. URSULA (1). *A.A.SS. Smith and Wace's Dict. of Christian Biography.* Camerarius claims her as a native of Scotland. *Gynecæum.*

St. Verence, VERONICA.

St. Verge, VIRGANA.

St. Verinna, BERINNA.

St. Verle, PHARAILDIS.

St. Verona (1), VERONICA (1).

St. Verona (2), July 10, M. at Antioch. *A.A.SS.*

St. Verona (3), VERENA (2).

St. Verona (4), Aug. 29, founder of the monastery of Veronhoven near Louvain. 9th or 10th century. She was probably a lady of high rank and a nun at Louvain. Legend says she was daughter of Louis, king of Austrasia, and after his death reigned in her own right for fifteen years. She had a twin brother St. Veronus, who during his father's life exchanged his birthright for the calling of a hermit. When he took

leave of his sister he told her the time of his death would be announced to her by the fall of two tall trees, then growing at the door of the king's palace, and that, moreover, they would point in the direction of his resting-place. This happened when she had been queen about five years. She set off in a car drawn by white oxen to pray at her brother's grave, and found it at Lemberg near Louvain. After many miraculous incidents she returned to her own country and convent, and after ruling well for ten years more, she made over the kingdom to her heirs and announced to her nuns that she was going to visit her brother and would not return. She again set off in a car with white oxen. At Mainz she fell ill and died. The chief men of the city wished to keep the body of the saint, in her own city, but earthquakes and plagues of sorts warned them to comply with her dying wish, to let her own white oxen take her whither they would; so the people dressed her in silken robes, set the crown on her head, laid her on her own cart, and left her to her white oxen. They took her to Coblentz and there all the bells rang and sick people went to meet the saint and be cured of their infirmities. Next she came to Holy Cross, afterwards called St. Verona's Mount. There the oxen stood still. The bells rang and the people took the sacred body out of the carriage and buried it in the middle of the church. Her grave was level with the floor, not raised like the tombs of most of the Gallican saints. For centuries it was regarded as a sacred spot. A fountain outside the church was long resorted to as a cure for fever. On the day of her burial a famine which was desolating Brabant gave place to abundance. *A.A.SS. Le Mire, Fasti. Wion, Lignum Vitæ. Martin.*

St. Veronica (1), Shrove Tuesday, Feb. 15, March 25, Nov. 27, Dec. 25 (BERENICE, BERONICA, GODELU, THE HOLY FACE, IMAGE, IMAGINE, IMOGENE, SINDONE, SAINT-SUAIRE, VENICA, VENIOE, VENISE, VERENICE, VERONA, VERONIKA, VOULT). As Veronica, patron of Besançon. As Venise she is patron of *lingères* at Paris and Liège, at Bois

Guillaume near Rouen, at Valenciennes, and at Tournay. Invoked against chlorosis. The Holy Face is patron of Jaën, Laon, Montreuil, and the Lateran Basilica. St. Veronica and St. Fiacre are patrons against hæmorrhage, and Veronica is sometimes identified with St. HÆMORRHOÏSSA.

The most popular legend of St. Veronica is that she was a charitable woman living in Jerusalem at the time of our Saviour's Passion. She saw Him pass her door, carrying His Cross, and observed that He was overcome with distress and exhaustion, and that drops of agony stood on His forehead. She wiped His face with her veil, which retained ever after the impress of His countenance.

Another legend is that Tiberius, who was suffering from a dreadful cancer or from nine sorts of leprosy, heard that wonderful cures had been performed by a Rabbi, named Jesus, and not knowing that He had been put to death, he despatched a messenger to Pilate, to send him this great Doctor, that He might cure him of his disease. Pilate said, "He was a malefactor and I crucified Him." As Volusianus, the messenger, went out from his interview with Pilate, he met Veronica and asked her about the holy Man Who had been crucified. She answered with tears, "It was my Lord and my God. I desired to have His picture; I was going to the painter to have it painted, and I met the Lord. He asked me where I was going, and when I had told Him, He took the canvas from my hands and gave it back to me with His portrait printed on it." Volusianus begged to have the picture, and said the emperor would give any price for it; but Veronica would not part with it. She told him further that no gold or silver would buy a cure, but repentance and devotion to the crucified Lord might obtain it, by means of the picture. Veronica was taken to Rome with the picture and as soon as Tiberius had looked upon it he was healed. He was then very angry with Pilate for having put the holy Rabbi to death, but Pilate, when he appeared before the emperor, put on the Lord's seamless coat,

which had the property of dispelling all anger in those who looked upon it or its wearer. At last, however, he was caught without the miraculous coat and dragged to the presence of Tiberius, who at once condemned him to death; but before any measures were taken against him, he killed himself with his own dagger. In the story of the *Revenging of the Saviour* (Cowper, *Apoc. Gosp.* 415), it is Titus who was cured of a cancer in the face by the picture: Veronica is taken, among other captives, from Jerusalem to Rome, but Tiberius dies before her arrival.

All the legends make her go to Rome, and some say she remained there with SS. Peter and Paul and was a martyr under Nero; others say she died there and left the holy handkerchief to St. Clement, the Pope. By another account she went to Marseilles with SS. Lazarus, MARTHA and MARY, and suffered martyrdom in Provence or Aquitaine, or died a hermit at Solac on the Garonne. She has been called the wife of St. Amator or Amadour, but there was no St. Amator for centuries after her time, a difficulty which is got over by identifying him with Zacchæus, the publican, or by calling him an apprentice of St. Joseph and servant of the BLESSED VIRGIN MARY. According to Butler, Baillet, and other accredited writers, there was no woman of the name of Veronica among the early Christians. Some of the story-tellers, however, to give an air of probability to their fictions, said her name was a corruption of Berenice, a not uncommon name in Palestine in the time of our Lord. They then proceeded to identify her with Berenice, a niece or daughter-in-law of Herod, and to say that she went to Rome to demand vengeance against Pilate. The original devotion was to the picture not to the woman who carried it. It was the face of the Saviour depicted on a linen cloth; neither the throat nor any part of the dress was included. It was called Veronica, the true image, from *vera*, true, and *eikon*, an image. It was also called in various languages and dialects, the holy face, the holy image, the holy handkerchief. Many copies were sold in front of the church of the Vatican; the vendors were

called veronica-sellers. These pictures, instead of being framed or fastened on wood, were always kept hanging. Painters soon represented them hanging, sometimes held up by an angel, sometimes by a woman; this figure was at first regarded only as the supporter of the veronica, but by degrees the name of St. Veronica came to be applied to the woman, and a story grew up, as many other legends have originated, to explain the picture; but this story, which varies in different collections and localities, is not traceable in any of its forms further back than the sixteenth century, when it had for a time a great popularity. Until then the word "veronica" meant only the portrait itself. Some said it was part of the linen in which our Lord was buried; some, that a devout woman wiped His face with it when He was fainting under the weight of His cross.

Although the worship of the woman is comparatively modern, that of the picture is of great antiquity. Over one of the altars of the Pantheon there was, in 1864, an antique coffer behind a glass case, it was for a hundred years the depository of the *Volto Santo*, placed there, it is said, by Boniface VI. when the building was first consecrated to Christian rites in 608, thence removed to St. Spirito, and eventually to St. Peter's; Mr. Hemans says in all probability it was an old picture of the ascetic Byzantine school. It is the original veronica from which the others are copied; it is mentioned in documents of the twelfth century, but although it is kept with great veneration and shown on certain days, the breviary of St. Peter's church has neither festival nor record of St. Veronica, either as a holy woman or as the face of the Lord. Sergius IV. in 1011 dedicated an altar in St. Peter's to the Holy Face. The Cistercian convent of St. Veronique at Montreuil was so called from a handkerchief sent from Rome by Urban IV. (Pope 1261-1264) to his sister, who was a nun there. The Holy Face of Lucca is not the same. It is a miraculous crucifix attributed to Nicodemus.

After the Council of Trent, when the bishops determined to purge the calendars

and abolish fictitious saints, the worship of the woman Veronica was among the cults that were condemned to disappear. *The Gospel of Nicodemus. The Death of Pilate. The Revenging of the Saviour.* Baillet. Butler, "Life of St. Veronica of Milan," Jan. 13. Mrs. Jameson, *Sacred and Legendary Art. Hemans, Monuments in Rome.*

SS. Veronica (2, 3), April 15, MM. one in Mesopotamia, the other at Antioch in Syria. *A.A.SS.* Compare DRONTINA.

S. Veronica (4), July 11, M. with PRODOCIA and SPECIOSA (3).

St. Veronica (5), Jan. 28, 13, + in Parma, 1497, O.S.A. The daughter of poor but honest and pious parents in the village of Binasco, near Milan. She wished to take the veil in the austere convent of St. Martha, of the Order of St. Augustine. Hard at work all day, she sat up at night, trying to learn to read and write, that she might qualify to become a nun. As she had no teacher, she found it extremely difficult. One day, when she was in great anxiety and distress about her ignorance and the difficulty of learning, the VIRGIN MARY appeared to her and told her not to fret, for it was enough if she knew three things: (1) Purity of heart, which was to be learned by giving all her affections to God; (2) Patience; (3) Meditation on the Passion of Christ, for which she was to set apart some time every day. After three years' preparation, she was received into St. Martha's convent and was remarkable for her humility and obedience. By divine direction she visited Como, Rome, and Florence. At Rome she had an audience of the Pope, who said she was a holy woman. She had many visions. Among her graces was a miraculous gift of tears; the spot where she knelt was so wetted with them that it looked as if a jug of water had been upset; she was obliged to have in her cell, an earthen vessel ready to receive the supernatural efflux, and she often filled it to the weight of several Milanese pounds. *Augustinian Mart.* Butler. Vaughan. She was beatified by Leo X. and placed in the *A.B.M.* by Benedict XIV.

B. Veronica (6) of Ferrara, July

6, + 1511. She was a nun, O.S.D., under B. ANTONIA (7), in the convent of St. CATHERINE the martyr at Ferrara. She was sent thence to reform the convent of the Annunciation in the same city, and she succeeded B. LUCY (21) as abbess of that of St. CATHERINE of Siena, also at Ferrara; which office she held for seven years. *AA.SS.*, "B. Antonia." Razzi. Pio.

St. Veronica (7) Giuliani, July 9, Sept. 13, 1660–1727. O.S.F. She was born at Mercatello in the States of the Church, and was christened URSULA. She is said to have observed the fasts of the Church from her infancy. At a very early age she habitually reserved part of her food to give to the poor. Once while she was a very little girl she had a pair of new shoes with which she was much delighted. As she was sitting at the window, a pilgrim passing the house looked up to her and asked for alms. She had nothing to give him but she thought of her pretty shoes, and taking one off, she threw it down to him. He said one shoe was of no use unless she gave him the other. That also she took off and threw down, but it lodged on the arch over the doorway, where no one could reach it. The pilgrim grew taller and taller and stretched out his arm farther and farther until he could take the shoe, and as soon as he had done so, he disappeared. Soon afterwards the VIRGIN MARY appeared to the little Ursula, with the shoes in her hand shining with jewels. She told her she had given her shoes to the Saviour and He had adorned them with gems. Ursula took the capuchin habit and the name of Veronica in 1677, at Citta di Castello. In 1697, having continually meditated on the Passion of Christ, she received the stigmata, like St. Francis and St. Catherine of Siena, and besides the five wounds, she had the marks of the crown of thorns. In 1716 she became superior of her convent and remained so until her death. She was canonized by Gregory XVI. on Trinity Sunday, 1839, with St. Alfonso Liguori, St. Francis de Girolamo, St. Joseph of the Cross, and St. Pacificus of San Severino. They are sometimes represented in a group, although they

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were not all contemporary. *R.M.*, July 9. *A.R.M. Mart. Romano-Seraphicum*, Sept. 13. *Lives of the Saints canonized on Trinity Sunday.*

St. Veronica (8) Nucci, Nov. 9, was born in 1841, at Cerreto, of a poor but pious couple. She took the vows of the Third Order of St. Francis, in Ischia, in 1859, and died, 1862, in the odour of sanctity. Her grave is highly venerated. Stadler.

St. Verylde, PHARAILDIS.

St. Vesta or VESTINA. (*See JANUARIA (1).*)

St. Vestigia. (*See JANUARIA (1).*)

St. Vestita, July 20, M. at Rome. *AA.SS.*

St. Vetula, June 15, M. *AA.SS.*

St. Vetusa, July 18, M. in Africa. *AA.SS.*

St. Vey, Nov. 1 or 3 (BAYA, BEGA, BEY, CHAIBAL-BHAY, CHAIBAL-VEY), + 896. In the island of Little Cumbray—which is in the shire of Bute, but belongs to the parish of Kilbude in Ayrshire—may still be seen the ruins of a chapel dedicated to St. Beye, a Scottish virgin and saint. It is called St. Vey's chapel, the name of the saint having been thus changed by the Scoto-Irish construction of speech, in which it is called Chaibal-Bhay (pronounced Chai-bal-Vey). **St. MAURA (7)**, a friend of Donald VI. (893–904), visited her there and received instruction from her. After Vey's death the rector of the church of Dunbar attempted to carry off her relics. He encountered such a frightful storm that he was obliged to leave them in the solitude she had chosen in her life. Kilbag head, in the island of Lewis, probably takes its name either from Baya or Bega. Forbes, *Kalendars*. Chalmers, *Caledonia*. **St. Vey** may be honoured under the name of BEE, but she is a distinct person from St. BEE of EGREMONT. Compare BEGA (1).

St. Viatrix, BEATRICE (1).

St. Viborada, May 2 (WIBORADA, VIVREDA, in German WEIBRATH, in French GUIBORAT, GUIVRÉE or VIFRÈDE), V. M. 925. Patron of St. Gall. She was a member of an ancient and noble family in Suabia. In her youth she lived with monastic austerity and

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seclusion in her father's house, not neglecting anything that could add to the happiness and comfort of her parents, who indulged and encouraged her devout inclinations. When her brother Hitto became a priest she took delight in making his clothes and everything that he wanted for his sacred ministry, and while he was studying theology in the abbey of St. Gall, she worked not only for him but for the monks and the church of that monastery, and was particularly useful in making covers for their books. As soon as Hitto was ordained priest she went to live with him, to attend to his temporal needs, and to serve God and her neighbour with greater facility. They turned their house into a hospital, and Hitto often brought patients on his mule or on his shoulders, to his sister, who tended them carefully. They made a pilgrimage to Rome, after which Hitto, by Viborada's advice, became a monk in the abbey of St. Gall. Viborada resumed her ascetic life. She soon had to appear before the bishop of Constance, to answer a disgraceful accusation, brought against her by one of her servants. The bishop was easily convinced of her innocence, and took her with him on a visit to her brother's monastery. Afterwards she would not return to her former dwelling but had a cell built for her near a church of St. George, on a mountain not far from St. Gall. The people understanding that she had impoverished herself by charity and had been calumniated through her sanctity and asceticism, vied with each other in giving alms for her support. She only reserved for herself the barest necessities of existence and gave all the rest to the poor who came to her from great distances. But as the concourse of those who gave to her, those who begged from her, and those who came to consult her about their salvation, occupied too much of her time and disturbed her too much, she resolved to shut herself up entirely from contact with the world. Her friend, the bishop of Constance, blessed a cell for her, beside the church of St. Magnus, a little way from St. Gall, and there, with a solemn religious ceremony, he walled

her up, about the year 891, and there she lived for thirty-four years, conversing with God and undisturbed by man. During that time RACHILD, a young woman of the neighbourhood, was afflicted with a dreadful incurable disease. When her parents had vainly tried all the ordinary means for her recovery, they resolved to take her to Rome, that she might be cured by some of the relics of the martyrs, or at one of the shrines of the Apostles. Viborada hearing of their intention, sent and requested them to bring the girl to her, promising to take care of her body and soul as long as they both should live. She fulfilled her promise so well that her cares and prayers procured perfect health for Rachild, who, under her training, became a saint. When a war broke out in 920 between Henry the Fowler, emperor of Germany, and Burchard, duke of Suabia, Rachild's parents thought she would not be safe in so unguarded a place as the cell of the saint, but Viborada made her a recluse like herself, and whenever she had another attack of her illness she cured her by her prayers and her treatment. Many other women begged to be taken under her direction, but her humility and love of solitude prevented her increasing the number of her disciples; the only one she was persuaded to receive was Wendilgard, granddaughter of Henry the Fowler. Her husband, Udalric, had been taken prisoner by the Hungarians very soon after his marriage, and was believed to have been killed. Wendilgard, partly to avoid making a second marriage, undertook a life of religious seclusion, and obtained permission to build herself a cell near that of Viborada, whom she chose for her spiritual director. She made liberal offerings to the abbey of St. Gall, to procure prayers for the repose of her husband's soul, gave the greater part of her property to the poor, and kept only what was necessary for her subsistence. As she had been brought up luxuriously and found it very hard to fast, Viborada had to reprove her for her desire for good food and fresh fruit. Under the influence of Viborada she attained to such sanctity that the bishop of Constance

gave her the religious veil and she begged Viborada to promise that she should succeed Rachild, whose death was daily expected. Rachild, however, lived some years longer, and four years after the retreat of Wendilgard, news came of the return of Udalric, who demanded to have his wife restored to him. The bishops decreed that notwithstanding her monastic profession, she must return to her husband. Wendilgard promised that if she survived her husband she would renew her vows, and meantime resolved if she had a child, to dedicate it to God in a religious life. She died in giving birth to Burchardus Ingenitus. Udalric faithfully fulfilled his wife's pious wish, by placing his son in the abbey of St. Gall, of which he eventually became abbot. Meanwhile the Hungarians ravaged the country where Viborada dwelt, and the bishop offered her a retreat in a fortress, but she would neither leave her cell nor allow her friend Rachild to be taken from her, promising the friends of the latter that she should be safe. She advised all the priests of St. Magnus' church, of whom her brother was the chief, to take refuge in the fortress. The Hungarians arrived, burnt the church, and not being able to burn the cell, took off the roof and found the saint praying. They expected to find gold and silver concealed in her cell, and being enraged at their disappointment, they knocked her down with three blows of their axes, and left her for dead. She lived until the next day. Hitto was going to bury her immediately, but Rachild, whom they had not touched, bade him wait for the abbot of St. Gall, who came with his monks, took up the body of the martyr with great solemnity, and placed it first, for safety, in the fortress already mentioned, and after the invasion was over, in his church, where it remained during the twenty-one years that Rachild survived, after which both were placed in the church of St. Magnus. St. Viborada was worshipped as a saint immediately after her death. In 1047, Clement II. having read her life and miracles, sent and ordered Norbert, bishop of St. Gall, to canonize her, complaining that he or his predecessors had neglected to do so,

although God had been manifesting her holiness for more than a century. She is in the German and Benedictine martyrologies. Her *Life* was written by Hartman, a monk of St. Gall, thirty-three years after her death, from the information of persons who had known her; and a hundred years afterwards, by Hipidaunus, another monk of St. Gall: both are published by Bollandus, *AA.SS.*, and Mabillon, *AA.SS.O.S.B.* Baillet.

St. Vicenza, *VINOENTIA.*

St. Vico or *VIRCO.* (*See ANNA (7).*)

St. Vicia or *VICTIAS,* May 28, one of twenty-six martyrs at Rome with St. Epegatus. *AA.SS.*

St. Victoria (1), Dec. 23, V. M. 250 or 253. A Roman lady betrothed to Eugenius, a heathen, who begged her to persuade her sister or friend ST. ANATOLIA (2) to marry his friend Titus Aurelius. Victoria tried, but instead of succeeding she was persuaded by Anatolia to make a vow of virginity. Eugenius fearing that her property would be confiscated if she were openly denounced as a Christian, obtained an order from the emperor to have the two girls taken to villas belonging to their betrothed husbands. These villas were near the Lacus Velinus and near the little town of Thora in Umbria. There they were starved nearly to death, and instead of apostatising they made many converts. After three years of persecution, during which she performed many miracles, Victoria was stabbed by Taliarchus, the executioner. He was at once smitten with leprosy and died in six days. Anatolia was put to death within the year. She and Victoria are honoured together, Dec. 18. *R.M. Martyrum Acta.*

St. Victoria (2) of Avitina, Feb. 11, V. M. 304. The Emperor Diocletian having ordered all Christian churches to be destroyed and every copy of the sacred books to be given up and burned, the Christians concealed their books as best they could, and met together secretly for divine service. Fifty of them were assembled one Sunday, in the house of Octavius Felix, at Avitina or Alutina in Proconsular Africa; St. Saturninus, a priest of that town, was officiating.

Four of his children were present, namely, Saturninus and Felix, lectors, St. MARY (10), who was already consecrated to a religious life, and Hilarion, still a child; Dativus, a senator, was also there. Besides Victoria and MARY, the women present were SS. EVE, REGIOLA, RESTITUTA, PRIMÆVA, POMPONIA, HEREDINA, SECUNDA, JANUARIA, SATURNINA, MARGARITA, HONORATA, REGULA (1), MATRONA, CECILIA, BEREDINA. They were all seized and brought before the local magistrate, in the very place where Fondanus, a former bishop of the town, had had the cowardice to deliver up the holy Scriptures to be burnt. The fifty confessors were sent in chains to Carthage, and it is recorded that they appeared rather like people going to a joyous festival than like prisoners about to be tried for their lives. At Carthage they were tried by Anulinus, the proconsul, who questioned Dativus first as the person of highest rank. He began with the usual form of asking who he was. Dativus did not say he was a senator but merely answered, "I am a Christian." He was then ordered to be tortured. As the executioners were beginning their work, one of the confessors, named Thelica, throw himself into the midst of them, saying, "We also are Christians. We were present at the assembly." Anulinus ordered him to be cruelly beaten at once, and he was afterwards put on the rack and asked to name the Christians who were present at the assembly and to say who was their leader. Thelica knowing that he acted in accordance with the wishes of his brethren, gave the first honours to Saturninus, by saying that he was their priest and that without him the meeting would not have been regular and complete. Thelica was remanded to prison, and Dativus, who was all this time on the equuleus, was again questioned. Victoria's brother, a senator named Fortunianus, appeared against him, accusing him of having perverted the mind of his sister Victoria, and taken her and two other young girls—Restituta and Secunda—to Avitina. Victoria who was present, defended herself and Dativus, by saying that she had not gone to

Avitina with Dativus or by the persuasion of any man; that she had gone of her own free will, in order to be present at the meetings of the Christians. Dativus was remanded to prison and the others were examined and tortured: they all said that the obligation to keep Sunday was indispensable and that being Christians they must meet on that day to worship God. They were then sent to prison, where Octavius and Felix, the lector, died of their wounds the same night. Victoria and the little Hilarion were kept until the last, as the proconsul hoped to induce them to renounce their religion. Victoria belonged to a heathen family and had fled from her home on the eve of a marriage which her parents had arranged for her; she had thrown herself out of a window and had hidden first in a church and then with some Christians. Under their protection she took the vow of virginity, according to the form then practised in Africa, Italy and Gaul. As part of the ceremony she offered her head on the altar and obliged herself to preserve her hair uncut all her life. She was soon infected with the ardour for martyrdom shown by so many Christians of the time. Her brother tried to excuse her and procure her liberation, on the ground that she was of unsound mind and had been deceived by the Christians; but the wisdom of her answers proved that she was in her right senses and a girl of superior intelligence. Anulinus asked her if she would go home with her brother, but she refused and chose rather to rejoin her companions in prison. The proconsul did not doubt that he could convert the boy Hilarion and sought to save him on the plea that he had been led to the meeting by others. The child said, "I am a Christian. I was present at the meeting of my own free will and without any compulsion." The proconsul tried to intimidate him with threats of childish punishment, but Hilarion laughed at him. Anulinus, irritated, threatened to cut off his nose and ears. The boy replied, "You may do it, but I am a Christian." He was then ordered to return to prison. He clasped his little hands, and his baby voice said,

"Lord, I give Thee thanks." It is not known when or how these martyrs died, except the two Felixes.

Baillet, from the *Acts of Saturninus of Africa and his companions*, acknowledged as genuine by St. Augustine, 411, and by all hagiographers since his time: they are given by Bollandus. Butler.

St. Victoria (3), Nov. 17, V. M. 304, at Cordova. Patron of Cordova, Burgos, and Toledo. Represented with arrows. She was put to death in the persecution under Diocletian, with her brother St. Acisclus, or as he is called in the *Martyrology of Salisbury*, Acyldy, "in comendacyon of whose precyous deeth, euery yere in the daye of theyr passyon, swete and freshe roses done sprynge by myracle." Their bodies were brought to Toulouse by Charlemagne and venerated there in the church of St. Saturninus. Perhaps this is the Victoria called by Cahier St. Victoria of Marseilles, patron of millers. This patronage may be due to the great stone tied round her neck when she was thrown into the river, one of many futile attempts to kill or hurt her. She was finally shot with arrows. *R.M.* Cahier.

St. Victoria (4), Dec. 14, M. with SS. Fidentius, Valerian and seventeen others. They are known from two sermons preached by St. Augustine at Hippo: he does not enter into detail respecting their martyrdom; probably his hearers were alive when the persecution occurred. He reminds his flock that "the Saints have no need of the feasts that we make in their honour," and that to commemorate them without following their example would be to offer them hypocritical flattery. Massini, *Raccolta*.

SS. Victoria (5-18), M.M. at Rome, in Africa, and other places, at various times.

St. Victoria (19), Dec. 6, M. 484, at Cucusa in Africa. In the persecution of the Catholics by Huneric, king of the Vandals, her husband went over to the Arian heresy and urged her to do the same, for his sake and that of their children. She remained firm, and was put to the torture. While she was suspended over a slow fire, he brought her little children, that the sight of them

and the sound of their voices might prevail with her, when suffering and the fear of death failed to do so. But she stopped her ears and turned away her eyes. She was taken from the fire and her shoulders were dislocated. She fainted from the pain and was thrown aside as dead, but she recovered and said she had had a vision in which she had been healed by the BLESSED VIRGIN. She is honoured with SS. DIONYSIA (5) and DATIVA. Baillet. Butler. Ruinart.

St. Victoria (20), Dec. 23, abbess, 5th century. Patron of Placentia. Sister of St. Savinus, bishop of Placentia. She is honoured there and at Sestri di Levante, where her body is preserved. Cahier.

St. Victoriana, May, 6, M. at Milan. *AA.SS.*

SS. Victorina (1-8), M.M.

St. Victorina (9), Sept. 19, sister of St. PRECIA.

St. Victrix, Oct. 18, M. in Africa, 3rd or beginning of 4th century. *AA.SS.*

St. Victuaria, Feb. 17, M. with AGAPE (2) and many others. *AA.SS.*

SS. Victuria (1-7), M.M. in the early persecutions. *AA.SS.* Stadler.

SS. Victurina (1, 2), May 10, M.M. at Tarsus in Cilicia. *AA.SS.*

St. Victorina (3), June 3, M. at Rome. *AA.SS.*

B. Vièrge or **VIERGUE**, Virgana.

St. Vifetrude (1), WULFETRUDE.

St. Vifetrude (2), perhaps Wulfrida.

St. Vifrède, VIBORADA.

St. Vilbetta or **VILBERTA**. (*See* EINBETTA.)

St. Viléfréruit or **VILÉFRÉTRUIT**, WULFETRUDE, also WULFRIDA.

St. Vilfétruy, WULFETRUDE, and perhaps WULFRIDA.

St. Vilgeforte, WILGEFORTIS.

B. Villana, called **VILLANA NAZARENNA** by Arturus, Aug. 26, Jan. 29, Dec. 5, + 1360. 3rd O.S.D. Represented with a mirror. Daughter of a merchant of the noble family of Botti. She practised what austerities she could in her father's house, until finding her parents disapproved of her habits, she fled from home one evening, intending to bury herself in a convent. It was, however, too late to gain admittance, so she went back and hid near the door of her house

until dawn. Her father objected so strongly to her becoming a nun, that when he discovered what she had been doing, he found a suitable husband for her that very day. His name was Rosso Benintendi. As her parents had foreseen, she soon began to be like other young wives, amusing herself with worldly affairs and enjoying the pleasures and luxuries of her station. Her body, accustomed to mortification, grew fat, and her neglected spiritual life began to fade away. One day as she was adorning herself for a festival she looked in the glass, and there, instead of herself she saw the devil. Horrified, she sent for other mirrors, but still she saw the same apparition. She went in great distress to the Dominican church, confessed her vanity and sin, and took the Third Order of St. Dominic. Villana was beatified by Leo XII. in 1824. *A.R.M., O.S.D.*, Feb. 28 or 29. *AA.SS. Diario di Roma. Razzi, Predicatori. Cahier. Brocchi, SS. e BB. Fiorentini. Massini, Raccolta.*

St. Villbetta, EINBETTA.

St. Vincentia (1), Feb. 1, Oct. 22, + c. 390. Wife of St. Severus, bishop of Ravenna, patron of weavers and drapers. He was a weaver, and lived at Ravenna, in holy poverty and humility, with his wife Vincentia and their daughter St. INNOCENTIA (3). About the year 346, the see of Ravenna became vacant by the death of St. Marcellinus, or according to other authorities, St. Agapitus; the prince of that city ordered a three days' fast, after which the clergy and nobles of the diocese and neighbourhood were to pray for a sign from heaven by which they might be guided in their choice of a bishop. Severus, the weaver, while he was sitting diligently at his work, said to his wife, "I should like to run to the cathedral and see whom they will elect." Vincentia answered, "Don't be idle. Stay at home and work, that you may have bread for your wife and daughter. What's the use of your going in your common working dress amongst all the nobles in purple? I hope somebody will give you a good cuff and send you back again." "Never mind," said the weaver, "let me go." "Go then,"

answered his wife; "for whether you arrive soon or late, you will be chosen bishop." In spite of her irony, he went, and although the church was full of people, he got a place near the prince. When the service was over and they had prayed for a sign from heaven to direct their choice of a bishop, a dove flew down and lighted on the head of Severus. Everybody laughed at the poor workman in his dirty dress, and some of them beat him and drove him out of the church, as his wife had wished. Next day he went again. But this time he hid behind a door. When they had again prayed for a sign, the dove flew about and settled, as before, on the head of the poor weaver. It was not until the same thing happened again the third day, that all the clergy and people understood that Severus was to be the bishop. Some one ran and told Vincentia of his election, but she would not believe it until a second and a third messenger arrived and confirmed the intelligence. Then she said, "He who hitherto used to walk through the streets spinning is not unworthy to sit in the bishop's throne." One Sunday, when Severus had finished celebrating mass, he stood entranced before the altar, with his arms extended. After a considerable time his clergy having spoken to him in vain, shook him and asked what he was thinking of. He answered that he had been to Modena and had been present at the death of Geminian, bishop of Modena, that he had commended his soul to God, and laid him in his coffin. The people of Ravenna immediately sent messengers to Modena, and they brought back the news that St. Geminian had just died in the church, attended in his last moments by St. Severus, bishop of Ravenna, who, as soon as he had laid his brother bishop in the coffin, vanished from the eyes of the bystanders. Some years after this, when Vincentia had been dead and buried some time, Innocentia died, and it was determined that she should be buried beside her mother. When the tomb was opened there was no room for Innocentia, until Severus commanded his wife to move and make room for her daughter, which she did. Many years

afterwards, about 420, when Severus was old and grey, one Sunday when he had finished mass, he ordered the tomb of his wife and daughter to be opened, and then desiring them to make room for him between them, he lay down, made the sign of the cross, and ordered the marble tomb to be closed over him. *AA.SS.* from a manuscript *Life of St. Severus*, belonging to the congregation of the oratory at Rome, and another *Life* by Liudolph, a priest.

St. Vincentia (2) or VICENZA, March 15, May 16, V. M. 424. A girl whose martyrdom by the Vandals, in Spain, is recorded by Ruinart, is called Vincentia by the local martyrologists, but her name is not given in the older histories of the persecution. She was beheaded. Ruinart, *Hist. Pers. Vandalicæ* (Paris, 1737).

St. Vinciana or VENOIANA, March 19, Sept. 11, V. + 643. Represented in a group with SS. ADELTRUDE (2), LANDRADA, Landoald, Amandus, Julian, and Adrian, at Winterhoven in the Netherlands. Vinciana went with her brothers, SS. Landoald and Amandus and others, from Rome, about 633, to plant Christianity in Belgium. She helped them much. She died at Winterhoven, and was translated three hundred and thirty-seven years after, with Landoald and the others, to the church of St. Bavo, at Ghent. Sanderus.

St. Vinnosa, PINNOSA.

St. Viola (1), Sept. 8, M. A very old woman, taken prisoner by Sapor, king of Persia, with nine thousand Christians. The king and the chief of the Magi made her undergo many tortures, and finally cut off her head. *AA.SS.* from the Coptic Menology.

St. Viola (2), May 3, V. M. honoured at Verona. *AA.SS.*

B. Violante (1), or VIOLENTIA DE SOUSA, Feb. 28, Sept. 9 + c. 1400. She was of noble birth, and when very young became a nun at Odivellas near Lisbon. On account of her great merits, she was made abbess of the Benedictine convent of Castro or Burgo, which she governed for twenty-eight years, with great wisdom and holiness. **B. Violante**, abbess of Arouca, is perhaps the same. Bucejinus. Stadler.

B. Violante (2), Feb. 9, May 18, 3rd. O.S.F. at Cordova, + 1576. She founded a convent at Murcia, in honour of the holy handkerchief. (*See VERNICA.*) Stadler.

B. Violentia, VIOLENTE.

St. Vippia, May 28, M. at Rome.

St. Virco. (*See ANNA* (7).)

B. Virgana, vulgarly **ST. VERGE**, VIÈRGE, or VIERGUE, a peasant, buried and worshipped at a place formerly called Hault Bois, now Ste. Vièrge, in Poitou.

St. Virgin does not mean the V. MARY. It is a corruption of Vigean, an Irish abbot of the 7th century. It may possibly sometimes be STE. VIÈRGE or VIRGANA of Poitou.

St. Viridiana, Feb. 1, 13; Stadler gives her also June 19 (VERDIANA, VERDINA), + 1242. Joint patron with St. REPARATA, of Florence. Represented with serpents. She was a recluse of the Order of Vallombrosa. Her first years were spent in poverty at Castel Fiorentino in Tuscany. Almost from her infancy she showed a love of piety and mortification. Such was the general respect for her character that a rich and noble relative placed her at the head of his household. While she was in his service a famine devastated the country. The same story is told of her as of St. ZITA, namely, that there was a great chest of beans in the house and as the price of provisions rose enormously, the owner sold them for a large sum; but when the buyer came to take them away, behold, the chest was empty, for Viridiana had given all the beans to the starving poor. Great was the wrath of both parties to the bargain; fierce accusations and recriminations were exchanged. Viridiana spent the night in prayer and next morning she found the chest full. She called her employer and said, "Leave off complaining. Jesus Christ has returned the beans which you grudged Him!" Her master made known the miracle; and the humble servant, to her dismay, found herself an object of popular veneration. She fled from her notoriety and joined a party of ladies going on pilgrimage to St. James of Compostella. Her countrymen would only let her go, on condition that she should

come back as soon as she could. When she returned they hailed her with joyful acclamations and built her a cell, looking into the church of St. Antony, that, according to her wish, she might live as a recluse with the privilege of hearing mass and sermons. While it was being built, she made a pilgrimage to Rome. She was walled up in 1188, and lived thirty-four years in her cell, sleeping in summer on the bare ground and in winter on a plank with a block of wood for a pillow. She had been there about four years when, on the feast of St. Antony, she heard the preacher tell what that patriarch of hermits and recluses endured from the presence of devils which took the forms of wild beasts. She prayed that she might share the sufferings of that ancient saint, and a few days afterwards, two huge serpents came in at her little window and remained with her for the rest of her life, eating out of her bowl and lashing her with their tails when she had nothing to give them. The Bishop of Florence paid her a visit and wished to have the serpents killed but she begged him to leave them as an exercise of her patience. They had been with her thirty years when the people of Castel Fiorentino destroyed them, to her great regret. In 1222 she received a visit from St. Francis of Assisi, who made her a member of his newly founded third order. She was honoured with miracles both before and after her death. Migne. Stadler.

St. Virtunia, May 6, M. at Milan. AA.SS.

St. Vissia, April 12, V. M. under Decius. Patron of Firmo in the March of Ancona, three miles from the Adriatic sea, where she was martyred. R.M. AA.SS. Ughelli.

St. Vitalena, VITALINA.

St. Vitalica (1), June 2, M. at Rome. AA.SS.

SS. Vitalica (2, 3), Aug. 31, MM. at Ancyra in Galatia. AA.SS.

St. Vitalica (4), Sept. 4, M. at Ancyra in Galatia. AA.SS.

St. Vitalina or VITALENA, Feb. 21, Aug. 13, Dec. 13, V. + c. 390. A holy recluse at Artona in Auvergne. St. Martin of Tours, on his way to Clermont,

came to the place where she was buried, and asked her to say if she was already admitted to the bliss of heaven. She answered, "One little thing still hinders me: once on the sixth *feria* after the death of Christ, which is 'Parasceve,' I washed my head with water." St. Martin said to his followers, "Alas, if this holy virgin is not yet admitted into paradise because she washed her head on 'Parasceve,' what will become of us who break God's commandments every day?" He told Vitalina that in three days she should be in heaven. After this she wrought many miracles. Bollandus, from St. Gregory of Tours.

St. Vitburg, WITHBURGA.

St. Vittoria. (See SILA.)

St. Viuvine, WIVIN.

St. Viventia, March 17, V. Worshipped with St. GERTRUDE OF NIVELLE. There are three martyrs of the name recorded in sepulchral monuments and ecclesiastical books: this may be one of them, or may be a younger sister of Gertrude who is said to have helped her to build the monastery of Nivelles. She lies in the cathedral of Cologne, in a small tomb separate from the companions of St. URSULA. AA.SS. Baillet.

St. Viviana, BIBIANA.

St. Vivina, WIVIN.

St. Vivreda, VIBORADA.

St. Vjera, or WJERA, Russian for Faith. (See SS. FAITH, HOPE and CHARITY.)

B. Volende, YOLAND.

St. Vonocta, or VENECTA, March 19, M. Stadler.

St. Vorbetta. (See EINBETTA.)

St. Vout, VERONICA (1).

B. Voyslava, WOYSLAWA.

St. Vreken, "*Sint Vreke*" or "*Vrouwe Vreke*" represents sensual love, and is the same as "*Fru Frene*," a German idea of Venus. Eckenstein. (See VERENA.)

St. Vrelie, EURIELLA. Cahier. Sometimes called sister of EURIELLA.

St. Vulfedruide, WULFETRUDE.

St. Vulfetrudis, sometimes WULFRIDA, and sometimes WULFETRUDE.

St. Vulfia, ULPHIA. Canisius.

St. Vulfide, WULFILDA.

St. Vulfridis, WULFRIDA.

W

St. Walburga (1), Feb. 25, May 1 (in French AUBOUÉ, AVANGOUR, AVONGOURG, FALBOURG, GAUBOURG, GUALBOURG, GUBOR, PERCHE, VALBURG, VALPURGE, VAUBOUER, VAUBOURG, WALBOURG; in Greek EUCHARIS; in German WALPURD, WALPURGIS, WARPURG), abbess of Heidenheim in Thuringia, + c. 780. Patron against hydrophobia and of Eichstadt, Oudenarde, Furnes, Antwerp, Groningen, Weilburg and Zutphen.

Represented (1) in a nun's dress, with a little bottle, as a myroblite; an abbess's crook, a crown at her feet, as a king's daughter; (2) in Switzerland, in a group with St. Philip and St. James the less, and St. Sigismund, king of Burgundy, because she was canonized on May 1, the festival of those three saints; (3) carrying an ear of corn.

She was the daughter of "St. Richard, king of the English," whose territory is supposed to have been part of Devonshire. Her mother was Wunna, Unnoheid or Bona, supposed to be a sister or niece of St. Boniface. Her brothers were St. Wunibald, abbot of Heidenheim, and St. Willibald, bishop of Einsettin or Eichstadt in Franconia. Walburga was born between 700 and 712, in the reign of Ina, king of Wessex, whose sister St. CUTHBURGA founded and ruled the double monastery of Wimburn (now Wimborne), and there it is probable that Walburga was brought up. She is said in some of the legends to have gone to Rome and Palestine with her brother, but it seems more likely that she and her mother lived at Wimborne when St. Richard and his two sons set off on a pilgrimage to Rome. Richard died at Lucca on the way.

About 748 Walburga was sent from Wimborne by the abbess TETTA, at the request of St. Boniface, with a party of nuns, to assist him in establishing nunneries and schools among his new converts in Germany. (Compare LIÖBA). They went first to Mayence, where they were received by Boniface and Willibald, and very soon Boniface sent them

to Wunibald, who was building his monastery at Heidenheim. As soon as it was finished he and his monks built a nunnery near it for Walburga. Both communities were governed by Wunibald. After his death in 761, by some accounts Walburga ruled over both, but this is not specified in the earliest *Lives*. The place was called by her name for centuries.

One evening Walburga had stayed late in the church praying. She bade the sexton light her to her cell. He refused, and she meekly went without a light and without her supper as the common meal was finished. In the night the nuns were aroused by a supernatural brightness shining from Walburga's cell, it lighted all the dormitory. They watched in fear and wonder until the matin bell, and when Walburga appeared they told her what they had seen. She thanked God Who had accepted her humility and turned it to honour, and she ascribed the miracle to the prayers of her departed brother Wunibald. Another time she was divinely guided to the house of a neighbouring baron, whose daughter lay dying. She did not venture to announce her rank and enter the house, but stood in her poor clothes at the door among the fierce wolf hounds. The baron seeing her there, in danger of being torn by his dogs, asked rather roughly who she was and what she wanted. The saint replied that he need not fear, for He Who had brought her safely there would take her safely home, that she had come as a physician to his house and would heal his daughter if he believed in the great Physician. She added that the dogs would not touch Walburga. The baron started on hearing her well-known and honoured name, and asking why so noble a lady and so great a servant of God stood outside his door, he led her into the house with the greatest respect. The girl was at the point of death, but Walburga spent the night beside her, in prayer, and in the morning restored her

in perfect health to her parents. They tried to heap gifts upon her but she would accept nothing, and returned on foot to the convent. Many translations have occurred and given rise to her commemoration on many different days, and perhaps to the belief that there were other saints of the same name in other places, for instance, at Bourges and at Paderborn. As the writer of the extant Life of her brother St. Wunibald, she has been called the earliest authoress of England or Germany, but although that was written by a nun at Heidenheim, there is not sufficient evidence to prove that it was the work of Walburga. A phenomenon accepted as proof of her sanctity is the healing oil which still flows from her tomb—from her breast bone, it is said—and has wrought miraculous cures for centuries. It runs from a square opening in the stone on which her relics rest, through silver tubes, into a silver reservoir, from whence it is sent far and near.

In the *Roman Martyrology*, May 1, she is coupled with St. Asaph as English.

Heathen superstitions are mingled with the honour paid her, and the witches' Sabbath of May 1 bears her name. Miss Eckenstein thinks that Walpurgis was the name of the English saint, that Walburga was a German heathen goddess, and that their worship has been confused by the ignorant. Her Life by Wolfhard von Hasenried was written immediately after her death, if not before it. *AA.SS.* Butler. Baillet. Stadler. Kerslake, *Saint Richard, the King of Englishmen*, and *The Celt and the Teuton in Exeter*.

St. Walburga (2), Feb. 25, V. + 840. Sister of St. Luthard or Suithard, bishop of Paderborn in Westphalia. Benedictine nun at Herswerde near Paderborn. Stadler. Bucelinus. Same as WALBURGA (1). Henschenius.

St. Waldegund, BALDEGUND.

St. Waldegrude, WALTRUDE.

St. Waldrada, VALDRADA, VAUDRÉE, VAUSIEE, or GAUDRÉE, May 5, + c. 620, abbess of the nunnery of St. Peter, built at Metz by her kinsman Eloutherius, a leader of the Franks. *AA.SS.* Bucelinus.

St. Walpurd, or WALPURGIS, WALBURGA.

St. Waltrude, April 9, Feb. 4, Nov. 2 (WALDETRUDE, WANTRUD, WAUDRU, VALDETRUDIS, VALTRUDE, VAUDRU), abbess, patron and founder of Mons in Hainault, + between 658 and 686.

Represented (1) in a nun's dress, with the pastoral staff of an abbess, holding a church in her hand as a founder; (2) ransoming prisoners, for whom she had a great compassion; (3) as one of a family of saints; (4) with her four children; (5) with her two daughters as nuns.

She was the daughter of SS. Walbert and BERTILLA (1), and was sister of St. ALDEGUNDIS (2) and cousin of St. AYA. Waltrude was wife of B. Mauger, who was count of Hennegan and held a high place in the Court of King Dagobert I. to whom she was related. Mauger and Waltrude welcomed all pilgrims and missionaries from Ireland, and it has been said that he was of Irish descent and that his true name was Macleecadar (Maguire). According to O'Hanlon, Waltrude is reckoned among the Irish saints, because her husband was Irish and she went with him to his native land to bring holy and learned men to preach the gospel in France. Lanigan speaks of Mauger as a distinguished Irish soldier in the service of Dagobert. Waltrude was the mother of SS. Landry, Dentelin, ADELTRUDE (1) and MADELBERT; Landry was bishop of Metz, or of Meaux, or of Meldaert, he died abbot of his father's monastery of Soignies; Dentelin died young.

By Waltrude's advice, Mauger became a monk at Haumont sur Sambre, near Maubeuge, where his daughters were afterwards abbesses. He built another monastery at Soignies, where he died in 677. He took the name of Vincent and is commonly called St. Vincent of Soignies. Waltrude devoted herself to works of mercy, especially towards prisoners and captives. Two years after her separation from her husband, by the advice of her director St. Guilain, she begged St. Hidulph, who had married her kinswoman St. AYA, to buy a place for her on the mountain of

Castrilloc (Castle-place), and to build her a little hut there, where she might shut herself up and serve God. Hidulph built instead a magnificent monastery. Waltrude thinking it unsuited to the life of poverty she intended to follow, refused to live in it. A few days afterwards a tremendous storm of wind blew it down. Hidulph then built her a cell and chapel, where she settled, after receiving the veil from St. Aubert, bishop of Cambrai. Several ladies placed themselves under her direction. Her sister ALDEGUNDIS thought the place too small and advised her to come with her nuns to the double monastery she had just built at Maubenge, but Waltrude, who preferred solitude and quiet, remained where she was. Her monastery, which was also double, became so famous for sanctity that in time the town of Mons, the capital of Hainault, was built round it. She died April 9, in the presence of her monks and nuns; she appointed Ulfrude, her niece aged twenty, whom she had brought up from the cradle, to succeed her. The counts of Hainault were lay-abbots of this monastery, and appointed an abess to superintend the nuns, who became a rich chapter of canonesses. Each emperor on his accession was appointed count of Hainault and the inauguration was held at Mons with great magnificence. He took the oath first to the chapter of St. Waltrude, then to the States, and afterwards to the town of Mons.

Waltrude's ring and double cross are preserved in her church at Mons; the cross is about five inches long, made of silver, and much ornamented with gold and enriched with precious stones. *R.M. AA.SS. Helyot. Baillet. Butler. Stadler. Golden Legend. Paul Lacroix, Vie militaire, etc. O'Flaherty, Ogygia. Memoirs of the Princesse de Ligne.*

St. Wantrude, WALTRUDE.

St. Warbeth or VORBETTA. (*See EINBETTA.*)

St. Warna, WAURNA.

St. Warpurg, WALBURGA.

St. Warsenopha, June 4, M. A native of Denfa, an obscure village in Egypt. Commemorated with her mother

and SS. SOPHIA, DIBAMONA, and BISTAMONA. *AA.SS.*

St. Waudru, WALTRUDE.

St. Waurna or WARNA was invoked until recently by the wreckers in the Scilly isles. They used to pray to her to send them a richly laden merchantship, or any such "God's mercy," and if their wish was granted they divided the spoil and murdered such of the crew as the sea had spared. Legend says that she crossed over from Ireland in a corragh. A holy well in St. Agnes's still bears her name. C. F. Gordon Cumming, *From the Hebrides to the Himalayas*. Miss Cumming sees in Waurna an adaptation of the pagan Hindu goddess Varuna. Stanton (*Menology*) spells the name WARNA.

B. Wedigund, RADEGUND (3). Ca-
hier.

St. Weeda, WEEDA, WEDEA, EVA (4), or GAFFE, Dec. 30, 3, 2, V. 7th or 8th century. Some accounts make her the youngest daughter of Penda, king of Mercia, and third abbess of Dormund-caster, following her sisters KYNEBURGA (1) and EDBURGA (3); others place her in the next century as third abbess of St. Peter's, Gloucester, following her sisters, KYNEBURGA (2) and EDBURGA (4). *Wilson's Mart., Dec. 2. Memorial of Ancient British Piety.*

St. Weibrath, VIBORADA.

B. Weirgonde, RADEGUND (3).

St. Welvela, WELWELA, WULVELLA, or GULVAL, an ancient British saint who shares with St. Sidwell the dedication of the church of Laneast in Cornwall. Possibly the same as St. Wilgith. Baring Gould (*Book of the West*) says Welvela was abbess of Gulval near Penzance. Miss Arnold-Forster (*Dedications*) says the name is the same as Galwell or Godwold, a man. Stanton (*Menology*) says her name occurs in the Exeter Litanies of the eleventh century.

St. Wendila, April 10, V. commemorated in the manuscript additions to Greven, of the Carthusians of Brussels. Unknown to the Bollandists. *AA.SS. Stadler.*

St. Wendreda, or WENDRETH, V. probably not later than 11th century.

Patron of the town of March in Cambridgeshire. She was perhaps the founder and abbess of the church that bears her name at March, and of a nunnery that is believed to have adjoined it. Miss Arnold-Forster, *Dedications*. Stanton. Mr. Baring-Gould thinks her name is Gwendraeth; if so, she is Celtic. Her relics and those of St. PANDIONA are at Eltisley, Cambs.

St. Wenefreda, or WENEFRIDE, WINIFRED.

St. Wenuu, VEEP.

St. Wenn or GWEN, called a queen. One of her three husbands was Selyf, son of Geraint, one of King Arthur's Knights of the Round Table. She had a son St. Cuby, and by another marriage she was mother of St. Cadfan. She is called a sister of St. NONNA, mother of St. David. Baring-Gould, *Book of the West*. Compare St. EURIELLA of Bretagne.

St. Wennap, VEEP.

St. Wenodoc, perhaps same as GWENDDYDD.

St. Wereburga (1), WERBURG, or VERBOURG, Feb. 3, V. + 699 or 700, fourth abbess of Ely. Patron of Chester. Abbess of Weedon, Hanbury, Trentham and Minster. Daughter of Wulphere, king of Mercia; her mother was St. ERMENILDA. She was thus granddaughter of the great heathen King Penda, and of St. SEXBURGA, and nearly related to all the most famous royally born abbesses of her time.

Legend says that Wulphere wished to promote a marriage between his daughter Wereburga and Werebode, a powerful heathen Thane and great military leader, to whose brilliant services he was much indebted. Wereburga's brothers Wulfad and Rufinus objected to their sister marrying a heathen. Werebode, unable to defeat their opposition, poisoned the king's mind against his sons, and obtained his authority to have them arrested for treason. Wulphere too hastily accepted the evidence, and the guiltless young men were condemned to death. No sooner were they executed than the king saw with futile clearness the conspiracy and treachery of which he had been the dupe. Wereburga found herself set free

from the royal command to marry a heathen, and was emboldened to beg that her father would never again speak of giving her to any mortal husband, but would suffer her to mourn in a cloister the crime to which he had consented and of which she was the cause.

In 674 Wulphere, yielding to the wishes of his wife and daughter and probably supported by the counsels of St. Chad, consented with tears and regrets to part with his daughter, not to a warrior husband but to Christ. It is probable that she was destined by her mother to be a nun and was educated as such. No place was so fit for her novitiate as Ely, where her grandmother SEXBURGA was a nun, and which was then ruled by her great-aunt ETHELREDA, already accounted a saint. At Wereburga's reception at Ely, several kings with their attendant lords and warriors were present, as well as all the chief men of her father's kingdom, as if attending a great wedding feast. Dressed in purple and silk and gold, Wereburga went with this royal escort on horseback and in boats to Ely. The royal abbess Ethelreda with her sister Sexburga and a great procession of nuns and clerics came out to meet the king of the country and receive the new postulant.

When the two processions met, Wereburga, kneeling at the feet of the venerable abbess, begged to be received as a penitent. Ethelreda gladly adopted into her fold this lamb of Christ and strove to feed her faithfully.

On the death of Sexburga, Ermenilda became third abbess of Ely and appointed her daughter Wereburga to succeed her as abbess of Minster. When Ermenilda died, Wereburga succeeded her as fourth abbess of Ely.

Her father's brother and successor Ethelred invited her to preside over the monasteries in his kingdom. She ruled over those of Weedon, Hanbury and Trentham. The church of St. John the Baptist at Chester was built for her, but it does not seem certain that she ever lived there.

She died at her own monastery of Trentham but the monks of Hanbury carried off her body to enrich their own

church. In the ninth century during the ravages of the Danes, the venerable body was removed for greater safety to the church of SS. Peter and Paul at Chester.

One of her most famous miracles occurred at Weedon. The lands around the monastery were infested by wild geese which devoured the crops and caused great damage. One day when they were committing their usual depredations Wereburga drove them into a stable and left them shut up there all night. In the morning when the door was opened they came running to her as if asking leave to go away. She allowed them to depart in safety but charged them never again to come marauding about Weedon. They flew off but when they had gone a short way, they returned and kept clamouring and fluttering about, until they made her understand that one of their number was nefariously detained. She found that one of her vassals had stolen and eaten the missing goose. She restored it alive and in full plumage to its companions, and the whole flock took their departure and no wild goose has ever dared to molest the agriculturists of Weedon since that day.

Once Wereburga saw one of the overseers cruelly beating a man. She punished him by making his head turn right round on his shoulders. On his repentance she prayed for him, and his head returned to its proper position.

A.A.SS. Bishop Stubbs, in Smith and Wace. Montalembert. Miss Arnold-Forster.

St. Wereburga (2), Feb. 3, abbess, + 783. Wife of Ceolred, king of Mercia, son of Ethelred. Ceolred had none of the Christian piety of his predecessors: his life was riotous and dissolute and he lost the respect and affection of his subjects. One act of devotion is, however, recorded of him, namely, that he provided a beautiful shrine for the bones of his cousin **ST. WEREBURGA (1)**. In 716 he was seized with madness and excruciating pains as he sat at a feast; he died shortly afterwards, blaspheming Christ and also the heathen gods. After his death Wereburga (2) became a nun and departed not from the temple of the

Lord day or night for sixty-five years. She was abbess, probably of Bardney. She died in the odour of sanctity. The day of her death is not known. She is commemorated on the day of her more famous namesake and kinswoman Wereburga (1). Hoveden. Strutt. *Britannia Sancta*. *British Mart.* Florence of Worcester. Stanton, *English Menology*. Montalembert. Stubbs.

St. Wetberg, a recluse, sister of St. Boniface, the apostle of Germany. Chambard, *Saints d'Anjou*.

St. White, **WHYTE**, or **WYTE**, V., and her companion **ST. REYNE** or **RAYNE**, V. "St. Wyte must have a chese once in a yeare, and that of the greatest sorte," says Tyndale, in 1538. Mr. Kerslake (*St. Richard the King of Englishmen*) says this St. Wyte means Witts, a follower of St. Boniface and first abbot of Buraberg, and that Rayn or Reginfred was one of Boniface's first bishops. Like Boniface, they came from the south-west of England, where their names survive in some place-names and dedications.

St. Wiborada, **VIBORADA**.

St. Wibrand or **WILLIBRAND**, June 16, servant of **ST. CUNEGUND (1)**. *A.A.SS.*

B. Wihburg, **WITBURGA**.

St. Wilbeth. (*See EINBETTA*).

St. Wilburga (1), 7th or 8th century. Daughter of Penda, king of Mercia. Sister of **ST. KYNEBURGA (1)**. Wilburga married Prince Frithewald, and was mother of **ST. OSITH**. *Lives of Women Saints*, etc., which, however, gives **Osith** the date 880.

St. Wilburga (2), **MILBURGA**.

St. or Ven. Wilburga (3) or **WILBURGIS**, Dec. 11, V., 1230-1289. Daughter of one of the richest and most respected vassals of the monastery of St. Florian, in Austria; and born in the adjoining village. She was twice betrothed but each time the bridegroom died before the wedding. She then resolved on a religious life and cut off her hair. About this time, her father died on a pilgrimage to the Holy Land and her mother very soon died also; she had nothing to leave to her daughter, except her wedding ring. Wilburga worked for her daily bread and gave away all her earnings. She went with a

like-minded virgin on a pilgrimage to St. James of Compostella. In 1248 she became a recluse at St. Florian's and practised extraordinary asceticism. Once during the season of Advent, she was grievously tormented by the devil and asked her confessor to bring the Body of the Lord into her cell for a short time, to allay those troubles. He, seeing that her necessity was urgent, brought the holy sacrament in a pyx, closely shut and carefully secured in a box, and left it there. She kept it with great veneration, fasting and praying until the vigil of the nativity. On that sacred night she gave herself devoutly to prayer, and lo, on the first stroke of morning, a child's hand was stretched out from the box, lighting up the whole cell with the brightness of the sun; then the Lord Himself appeared, and as she rejoiced in this great favour and prayed devoutly for herself and all dear to her, He inclined His head in token that her petitions were granted, and she cried in rapture, "Thou hast come to me, my Beloved!" She was regarded as a saint and carried on the shoulders of priests to her grave, in front of the altar of St. CUNEGUND. Pez, *Scriptores Rerum Austriacarum*. Stadler, *Lexicon*.

St. Wilfetrude, WULFETRUDE, also WILTRUDE (1).

St. Wilfreda or WILFRIDA, WULFRIDA.

St. Wilfrith, WULFRIDA.

St. Wilgefortis, HELP, UNCUMBER, or VILGEFORTE, July 20, V. M. Her name differs greatly in the numerous places where she is worshipped; most of her appellations denote either that she escaped from great danger or that she rescues others from scrapes and troubles; she befriends women in their household work and difficulties. The word Wilgefortis is believed to be a corruption of VIRGOFORTIS, which soon became Vilgofortis, then Wilgefortis and Wilfordis. She is also called BARBATA, COMMERIA, CUMERANA, DIGNEFORTIS, EUTROPIA, LIBERATRIX, REGENFLEDIS, REGENFLEGIS, REGENFREDIS, REGUNFLEDIS. Her names in France are ANCOMBRE, DÉBARRAS, LIVRADE, KOMBRE. In Germany she is KUMMERNISZ, KUMMERNUS,

OHNKUMMER, OHNKUMMERNISS. In the cathedral of Mainz she was called by the people St. GEHULFF and in some places GEHÜLFE, HILF, HILPE. At Aschaffenburg she is called VERÄNDERUNG, because of the change in her appearance which occurred in answer to her prayer. At Brunswick she used to be called EVA. In England she was formerly called UNCUMBER. In Belgium her name was ONCOMMENA, ONTCOMMENA, or ONTCOMMERA, i.e. ENTKOMMENE, the one who got off or escaped.

Represented crucified (1) as a child of ten or twelve; (2) as a child with a beard; (3) dressed like the pictures of Queen Elizabeth of England, with stiff bell-shaped skirt and high ruff, and throwing her gold boot to a poor musician.

The most connected form of the legend is that she was the daughter of a heathen king of Provence or Sicily. She was converted to Christianity and made a vow of virginity. Her father intended to marry her to Amasius, king of Portugal. As she refused she was pinched with red-hot tongs and cast into a dungeon. She prayed that she might be so disfigured that no man would ever wish to marry her. At once her chin was covered by a thick flowing beard. She told her father she was betrothed to One Who was crucified and she wished to be like Him. Accordingly, she was fastened on a cross, where she lived for three days, praising God and preaching so well that thousands of persons were converted, amongst them her father who, to expiate his crime, built a church in honour of St. SCHOLASTICA, and set up in it a golden image of his daughter which soon wrought miracles, and people resorted to the saint to deliver them from their troubles. Once on a time a poor fiddler in debt and destitution sought her aid; she stretched out her foot and threw him one of her gold boots; it was soon missed and was found in his possession. No one would believe his story. He was condemned to be hanged. He begged that he might once before he died be permitted to play his fiddle in the church before the holy statue, and lo, in presence of the king and all the

people, the Saint kicked off her other boot. His character was cleared: his life was saved.

Early in the fifteenth century the body of Wilgefortis was believed to be buried at Steinwart in Holland, and a solemn translation was made. The *AA.SS.* pronounces her legends to be a labyrinth from which there is no exit. She is specially venerated at Neufahrn in Bavaria, where the carved wooden altarpiece in the church is her image wearing a crown and a beard: it is said to have arrived there floating on the Isar; a woodcutter, who was working in the forest with others on the bank of the river, struck it with his axe; blood immediately flowed from the figure of the saint; the bishop heard of it and came with a procession to take up the pictured saint; he placed it on a cart; two oxen were allowed to draw it wherever they would; they proceeded to Neufahrn, where miraculous cures had once proclaimed its sanctity, and where it continues to be a highly prized relic: in the seventeenth century sixty processions went year by year to honour it. The history of the image is set forth on six large panels on the walls of the church: they are very interesting specimens of ancient Bavarian painting.

AA.SS. Stadler. Eckenstein.

St. Wilgith or Willgith. (*See* JUTHWARA.)

St. *Wilhelmina*, pseudo-saint, + 1282. During her lifetime, *Wilhelmina* was accepted by Milan as a saint and worker of miracles. Her doctrines were kept secret among the initiated, but it seems that she held herself to be an incarnation of the Holy Ghost. Her disciple *Mayfreda* was appointed to be her vicar on earth, after her death, resurrection and ascension, and was to celebrate mass at her tomb and to preach and baptize. Her body was interred at Chiaravalle; miracles were obtained and votive offerings adorned her altar. She had three annual festivals, and indulgences were promised to those who visited her tomb. About twenty years after her death, the clergy of Milan suddenly awoke to the scandal that was in the midst of their flock; the quondam

saint was cast out of her grave; *Mayfreda* and her assistant were burnt as heretics and blasphemers, and the bones of their mistress shared with them the fate she had escaped in her life. Milman, *Latin Christianity*. Haro, *Cities of Italy*.

B. *Wilitrudis*, *WILTRUDE* (2).

St. *Willibrand*, *WIBRAND*.

St. *Wiltrude* (1) or *WILFETRUDE*, Nov. 23, 7th century. Founder of the convent of the Shepherds, near Neuborg in Germany. Represented (1) holding a book, at her feet a countess's crown, in the sky a cross on which rests the holy dove; (2) either this or another *Wiltrude* is represented in *Bavaria Sancta*, as a queen kneeling before her husband, begging for leave to become a nun. Guénebault.

B. *Wiltrude* (2) or *WILTRUDIS*, + c. 1081. First abbess of Hohenwart, O.S.B., founded by her father Count *Ratbod* or *Rapatho* von *Taurin*, and her mother *Hemma*, in honour of St. *Mary* and St. *Peter*. When their son *Ortolph* returned from the crusade, their daughter *Wiltrude* gave all her fortune to this nunnery and took the veil there. *Stadler*. The *Bollandists* pass her over. St. *Richilda* was a nun under *Wiltrude*.

St. *Winburg*, *MILBURG*. *Brit. Piety*.

St. *Winfrida*, *WINIFRED*.

St. *Winifred*, Nov. 3, June 22, V. + c. 660 (*WENEFREDA*, *WENEFREDE*, *WINFRIDA*, *WINNIFRED*, *WENEFREDE*, *GUENFREWY*, *GUENFRIDA*, *GUENWERA*, *GUENFROIE*, *Brewo*), patron of *Powisland* and of St. *Beuno* in Wales. Represented carrying her head in her hand. She was daughter of *Thevith*, a great and rich man in North Wales. She was instructed by St. *Beuno* or *Benno*, who is supposed to be her uncle; he gave her the religious veil, with the approval of her father and mother. One day her parents and the servants were in church, *Beuno* was officiating, and *Winifred* was left alone in the house. She was attacked by *Caradoc*, son of King *Alan*. She fled towards the church. He overtook her and cut off her head. Where it fell there sprang up a well of clear water. *Beuno* informed the assembled Christians that *Winifred* had vowed to lead a virtuous and celibate life and had

died a martyr to her virginity and Christianity. Then he took up her head from the ground and set it in its place, at the same time commanding the congregation to pray that she might be restored to life and fulfil her vow. When they arose from praying, Winifred arose with them; for the rest of her life she had a red mark round her throat where it had been cut. Meantime, Caradoc stood with his sword in his hand, unable either to stir from the spot or to repent, and when Beuno reproached him for his crime, he fell down dead and was whisked away by devils. By Beuno's advice Winifred remained seven years at that church, gathering around her, virgins of honest and holy conversation and instructing them in the Christian religion. When Beuno went to Ireland, she and her maidens every year worked him a chasuble or some pretty piece of needlework; they put it into the well and the stream carried it safely to him. After seven years she went to the double monastery of Witheryachus, in the vale of Cluid. St. Elerius presented her to his mother St. THEONIA, to whom Winifred eventually succeeded as abbess. It has been said that her name was Brewo and that the name of Winifred was given her after her death and resurrection. St. Winifred's well is to be seen in the old town of Holywell. It is fed by a stream of singular brightness. The temperature of the water never changes, summer or winter; it is so clear that the pebbles at the bottom are distinctly seen to be stained as though with blood. The copious supply is never affected by the longest drought or the heaviest rains, and miraculous cures continue to occur there. It is lined with fragrant moss, the *Jungermannia asplenoides*. The beautiful chapel which stands over it is said to have been built by the Countess of Richmond, mother of Henry VIII., but it may be earlier. *R.M. AA.SS. Britannia Sancta. Golden Legend.* Her *Life*, says Butler, was written by Robert, prior of Shrewsbury, two years after the translation of her relics to his monastery in 1138. John of Tinmouth's *Life of St. Winifred* is an abstract from that by Prior Robert of

Shrewsbury. King, *Shrines. Rimmer, Our Old Country Towns.*

St. Wisdom, SOPHIA (1).

St. Withburga (1), WITBURG, or VITBURG, March 17, V. + 743. She was the youngest of the saintly daughters of Anna, king of the East Angles. Her sisters were SS. ETHELBURGA (3), SEXBURGA and ETHELREDA; they had an elder half-sister St. SEDRIDO. Withburga was niece of St. HILDA, and aunt of St. ERMENILDA. She was sent to live with her nurse at Holkham in Norfolk, where in process of time a church was built in her honour and the place called Withburgstowe. After her father's death she built a convent at Dereham. While she was building it she had at one time nothing but dry bread to give her workmen. She applied for assistance to the B. VIRGIN MARY, who directed her to send her maids to a certain fountain every morning. There they found two wild does which yielded plenty of milk. In this way the workmen were fed and the work prospered until the overseer of those lands, in contempt or dislike of the saint and her miracles, hunted the does with dogs and made them leave off coming to the fountain to be milked. He was punished for his cruelty, for his horse threw him and he broke his neck.

Withburga was buried in the cemetery of the abbey of Dereham, and her body being found uncorrupted fifty-five years afterwards, was translated into the church which she herself had built. In 974 Brithnoth, abbot of Ely, determined to lay the body beside those of her sisters: he went with armed followers to Dereham, where he invited the men to a feast and made them drunk. He carried off the body. They awoke and went in pursuit, and the men of Ely and the men of Dereham fought lustily for their treasure, javelins were thrown and hard blows were exchanged. At last Brithnoth triumphantly carried off the saint and deposited her at Ely. *AA.SS.*, March 17. Butler, July 8. King, *Shrines.*

B. Withburga (2), Oct. 16, middle of 8th century. A noble English lady who shut herself up in a small cell in St. Peter's church at Rome and

remained the rest of her life there, in divine contemplation. St. Boniface attests her piety. She is not worshipped. *AA.SS. Gynecœum. Stadler.*

St. Wivin, VIUVINE, or VIVINA, Dec. 17, V. abbess, O.S.B. + 1170. Represented holding a book, perhaps the psalter, which was all she took when she left her father's house; also a candle which an angel lights while the devil makes his escape. Patron against apoplexy, pleurisy, and sudden death. She was of a noble family in Flanders. Bent on a religious and celibate life, she left her home with her friend B. EMVURA, taking no property or provisions except her psalter. They lived in the woods for several years but eventually Godfrey, count of Bahrant, gave them an estate near Brussels, on which, in 1133, they built the Benedictine nunnery of the great Bigaerde, where Wivin became abbess. As lights shone out of her grave, she was taken up and exposed for the veneration of the people, by order of Alard, bishop of Cambrai. *R.M. Le Mire, Fasti. Bucelinus. Cahier. Stadler. Migne, Dic. des Abbayes. Lechner.*

St. Wjera. (*See FAITH, HOPE, and CHARITY.*)

St. Wodolana. A fountain in Bohemia, on a wooded hill, called Dreatobor (the holy pine-wood), near the town of Sussic, cures various diseases. The origin of the fountain is this. A certain pious virgin was dying and prayed her friends to place her body after death on a car and harness two oxen to it. When they came to the place above-mentioned they would go no further. She was buried there, and near her grave a fountain burst forth. In the days of Chanowski, the fountain had been in veneration time out of mind, and was called Wodolanka and the village near it Wodolanij; it is therefore supposed that the name of the saint was Wodolana. The peasants in time of drought, draw water from this well and put some into their own wells and fountains, in the hope of obtaining rain. Chanowski, *Vestigia.*

St. Wolfrida, WULFRIDA.

B. Woyslawa, SINOYSLAWA, or VOY-
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SLAVA, May 27, Aug. 12, Nov. 22, a recluse, of the noble family of Guttenstein, and sister of St. Hrosnata, monk and martyr, who is one of the native patron saints of Bohemia. In 1126, as the widow of Prince Otto of Cracow, she became a recluse in the newly founded Premonstratensian monastery of Tepl. Some time afterwards she removed to Chotinschau, where her sister Judith was a nun. Woyslawa died in the odour of sanctity, May 27. *AA.SS. Stadler.*

St. Wulf, ULPHIA.

St. Wulfetrude, Nov. 23 (*VIFE-TRUDE, VILÉFRÉTRUIT, VILÉFRÉTUID, VILÉFRÉTRUY, VULFEDRUDE, VULFETRUDIS, WILFETRUDE*), V. + 670, second abbess of Nivelles. Her aunt, the first abbess, St. GERTRUDE (5) resigned the office to her when she was hardly twenty. She ruled for about ten years. *Petin, Dic. Hag. Lechner.*

St. Wulfhide or Wulfhild (1)
WULFILDA.

B. Wulfhild (2), May 28, 8. 13th century. She was of the house of Guelph. Daughter of Henry the Black, duke of Bavaria. When young she had a vocation to a religious life, but was married to Rodolph, last count of Bregenz and Pfullendorf. Left a widow, she took the veil at Weissenbrun or Weissobrun. She was so amiable that the nuns called her "the angelic." Although she had forsaken the outer world, secular persons appealed to her as a peacemaker. More than once the members of her family being at loggerheads, made her umpire, and such was their faith in her virtue, that she succeeded in restoring peace. *Migne, Dic. Hag. Stadler.*

St. Wulfilda, WULFHILD, or WULFHIDE, Dec. 10, V. + c. 980 or 990. Abbess of Barking. Founder and abbess of Horton. She was brought up in the monastery of Winchester. The king fell in love with her. It is generally said this king was Edgar; Butler calls him Edward. Presents, messages, offers being of no avail, he gained over an aunt of the young saint, and she feigned illness and sent for her niece to attend on her. When Wulfilda arrived at the house, she found she had been entrapped there only to meet the king, and his

fervour so alarmed her that she fled, leaving her sleeve in his hand. Immediately after this she took the veil, and the king, convinced of her enthusiastic goodness, thenceforth "held her as a thing enskied and sainted" and made her abbess of Barking, giving to that monastery considerable estates. Wulfrida bestowed upon it twenty villages of her own and founded another monastery at Horton. Both these houses she governed with great ability and set an excellent example to the inmates. Queen Elfleda or Elthrida became envious, and on the death of the king ejected her from her monasteries, as she had herself foretold. She was restored under Ethelred II. and died at Barking, in his reign. Her virtues in life and the cures wrought at her tomb at Barking raised her to the level of her two great predecessors there, ETHELBURGA (2) and HILDELD. She is confounded with ST. WULFRIDA. The Bollandists think they are the same; Butler and Stanton consider them two different persons. The point cannot be settled by referring to William of Malmesbury and the twelfth-century writers, for the stories are inextricably mixed. Parker says that Horton church in Dorsetshire still retains its dedication in her

name, Wolfrida or Wulfrild; she may have had Wolfrida for an alias.

St. Wulfrida, July 22, perhaps Sept. 9 (WILFREDA, WILFRIDA, WILFRITH, WOLFRIDA, VILÉFRÉTRUIT, VILÉFRÉTRUIT, perhaps VILFÉTRUY, VULFETRUDIS, VULFRIDIS), died about 998 or 1000. She was a member of a noble family among the Anglo-Saxons, and was mother of ST. EDITH (6) by King Edgar. Wulfrida was a nun at Winchester and was seduced by the king. Great was the scandal, for the nun's habit was the one thing that must be respected. St. Dunstan condemned the king to abstain from wearing his crown for seven years. After the death of his wife, Edgar tried to persuade Wulfrida to leave her convent and be married to him, but she preferred to remain with her daughter at Wilton, and became abbess there. Butler, "St. Edith," Sept. 16. *Britannia Sancta*. Hill, *English Monasteries*. Stanton, *Menology*. In Watson's *English Mart.* she is called the "wife of the holy King Edgar." (Compare ST. WULFILDA).

St. Wulfruna, Dec. 29, a religious matron, founder of Wolverhampton. *Brit. pia.*

St. Wulvella, WELVELA.

X

St. Xantippe or XANTHIPPE, Sept. 23. 1st century. Xantippe and her sister ST. POLYXENA are honoured as disciples of St. Paul. They were natives of Spain. Xantippe was married to Probus, a man of high rank in that country, and her beautiful young sister Polyxena lived with them. Xantippe first heard of the teaching of St. Paul from a servant who had been sent to Rome with letters. She longed exceedingly to know more about the Christian doctrine. To the grief of her husband, she became unhappy and restless and thin. While she was in this anxious state, St. Paul came to Spain and to the town where they lived. They received him into their house, and first Xantippe and then Probus was converted and baptized.

Soon after this, Polyxena, who was still unbaptized, was carried off during the absence of her sister, by a powerful, wicked man. She had a series of extraordinary adventures. She was taken to Greece, where she was rescued by St. Philip and taken care of by one of his disciples. Threatened with recapture, she fled to the woods and mountains and shared with a friendly lioness the shelter of a hollow tree. Returning to the road, she met St. Andrew and they were joined by a young Jewish slave, named Rebecca. The apostle baptized them both. After passing through many other dangers and wonderful adventures, the two young women were taken to Spain by Onesimus, and there was great joy when Probus and Xantippe had their

sister restored to them. Some parts of the legend are so silly that the Bollandists consider the whole story unworthy of belief, and place the names of these two saints among the *Prætermissi*. They are, however, in the *Roman Martyrology* and in the *Greek Menology*. The

Acts are very old. *Ante-Nicene Christian Library*, additional volume edited by Robertson.

St. Xene (1), Jan. 18, M. by fire. Honoured in the Greek Church. *AA.SS.*

St. Xene (2), EUSEBIA (4).

Y

St. Yberg or YBERGUE, IDABERG (3).

St. Ydubergue, May 8, IDA (3).

St. Ye (1), Feb. 5, AGATHA (1).

St. Ye (2), Jan. 25, patron of Pen-donnis. Probably IA (3).

St. Yeme, patron of a church in the diocese of Chartres. Mas Latrie. Perhaps it means James.

St. Yena, HIEREMIA (2).

St. Yertrude, GERTRUDE (5).

St. Ygora or YGOARA. (See LICERIA.)

St. Ylde or ILD, MATILDA. Collin de Plancy.

St. Ymma (1), AMA (4).

St. Ymma (2), IMMA (2).

St. Yñez, Spanish for AGNES.

St. Yolaine or YOLANA, YOLAND.

St. Yoland (1), IOLANDE, or IOLANTHE, Dec. 28, V. M. 169. She was a young girl of patrician rank, arrested at the age of twenty for the crime of kindness to the Christian victims of persecution. The judge was charmed with her beauty, and disguising his wicked intention under a veil of respectful indulgence, he contrived to have a quiet interview with her. On his attempting to take hold of her, he was struck by an invisible hand and found his arms paralysed. His love changed to rage and hatred, and he had her beaten with bronze gloves. She escaped but was again taken, and after many horrible tortures, was at last beheaded. Guérin.

St. Yoland (2), YOLAINE, YOLANA, JOLANA, or CEOLANA, Jan. 17, 27, V. M. at Plaincerf or Pleine Selve, near Guise. Stadler. (See BENEDICTA (7).)

St. Yoland (3) Van Weenen, Dec. 17, 16, V. O.S.D. 1231-1283. Daughter of Count Henry of Véanden in the grand-duchy of Luxemburg, and

of Marguerite de Courtenay, sister of the Emperor Baldwin. Her mother had to travel to Luxemburg, and took Yoland who was then sixteen, to the Dominican nunnery of Marienthal: she shut herself into a cell, put on the dress of the nuns, went to the altar, and consecrated herself to God. The countess dismayed, rushed to the church, threw herself in a fury on Yoland, dragged her by the hair, tore off the religious dress, and when she tried to take her away, the girl escaped to the cellar. As the countess threatened to pull down the house, Yoland gave in and went home to Véanden. The mother was very violent at first but at last yielded to her daughter's determination and took her back to Marienthal, where she took the veil in 1248. When she had been ten years a nun, she was appointed prioress and held that office for twenty-five years, during which she was a model of every virtue. *AA.SS. Aprilis*, vol. ii. Guérin. Her life and her right to be called *Saint* are to be discussed in the *AA.SS.*, Dec. 17.

B. Yoland (4), JOLENTA (2).

St. Yore, EUSEBIA.

St. Yphenge, EUPHEMIA. Chastelain.

St. Yrnea, IRENE. (See AGAPE, CHIONIA and IRENE.)

St. Ysoie. A church is dedicated in this name in Beauvais. She is the same as EUSEBIA. Baillet, *Discours*.

St. Ystia, ITA (1).

St. Yxta or HIXTA, July 25, Feb. 6, V. worshipped at Eistettin near Schaffhausen, in the diocese of Constance. She was daughter of St. NOTBURG (3) and worshipped with her.

Z

St. Zabel, ISABEL. Cahier.

St. Zaida. (See MARY (42).)

St. Zaina, Oct. 21, M. Ethiopian calendar. AA.SS., *Præter*. Guérin.

St. Zatia, TATIANA.

St. Zatte, Dec. 28, M. in Africa. Mas Latrie.

St. Zaziana, TATIANA.

B. Zdislawa or ODISLAWA, countess of Lamberg, Jan. 1, 1240-1267, 3rd O.S.D. One of the native patron saints of Bohemia. She was born at Gabel in Bohemia, of the family of Berkowna, now extinct. She was extremely pious from her infancy and gave all her pocket-money in charity. At seven she left her home and repaired to the forest to be an anchorite, and only returned very reluctantly when her father earnestly required of her this act of obedience. She again obeyed him with great reluctance and under the strongest protest, when he commanded her to marry the noble Zdenko or Czionkon of Wartenberg, whose castle was at Lamberg or Lamrich. She still devoted herself to the poor and had to endure much opposition from her husband, a man of violent temper, who thought it unseemly that she should hold so much intercourse with low and common people. At last, however, he allowed her to take the Third Order of St. Dominic, to give largely to the Dominican convent for men in Gabel, and to build a house of the same Order there for women. Shortly after this she died and was immediately worshipped and chosen Patron Saint of Gabel. She was buried, by her own wish, at Jablon and worked miracles there. She soon appeared to her sorrowing husband, dressed in a red robe of which she left him a little piece to comfort him. Her room was still shown in the ancient castle of Lamrich early in the nineteenth century. Chanowski, *Vestigia*. Stadler. Lima.

St. Zerberia, May 10, M. at Tarsus in Cilicia.

St. Zebelle, May 24, M. 334, in Istria. Mas Latrie.

St. Zebina (1), Nov. 13, M. 308, at Cæsarea in Palestine, with St. ENNATHA and others. R.M.

St. Zebina (2), March 27, Dec. 24, + c. 327. Stadler calls her *Martyrin*, but says she is perhaps the same as Zanitas, who seems to be a man.

St. Zeculla, ZETULA (2).

St. Zelic, sometimes ADELAIDE, sometimes SOLINE.

St. Zeline, SOLINE.

St. Zemaine or ZEMANA, ZENAÏS (1).

St. Zemedemarea, St. CLARA (7).

St. Zenaide or Zenaine, ZENAÏS.

SS. Zenaïs (1) (ZEMANA, ZEMAINE) and Philonilla, Oct. 11. 1st century. Natives of Tarsus, in Cilicia; related to St. Paul the apostle, who converted them to the truth of Christ. Zenaïs was skilled in medicine, and went to live alone in a cave where many persons resorted to her to be cured of divers diseases. Once three holy men, named Pappas, Pateras and Philocyprus, visited her to be instructed in religious matters. The heathen made a plot to take them, but they escaped through the wisdom and prayers of Zenaïs. Immediately afterwards, she went out of her cave, to gather healing herbs in the forest; a thorn ran into her right foot, which caused her excessive pain; she sat down to take it out, and before she could do so, she died. Philonilla remained at home and led a life not less holy, and in course of time died in peace. They are honoured together. R.M. AA.SS.

St. Zenaïs (2), ZENAÏDE or ZENAÏNE, June 5, V. M. at Cæsarea in Palestine, with SS. CYRIA (1), VALERIA and MARCIA. R.M.

St. Zenaïs (3), June 6, M. at Constantinople. Stadler. Guérin.

St. Zenaïs (4) of Thessaly, Oct. 11, M. AA.SS.

St. Zenaïs (5) or SUSANNA, June 6, M. commemorated with St. EUSEBIA of St. ARESIA; they were matrons, disciples of St. Pancras (April 3), bishop of Tauro-menium in Sicily. AA.SS.

St. Zenaïs (6), June 7, honoured as

a worker of miracles. Graeco Slav. Calendar. Perhaps same as ZENAYS (1).

St. Zenobia, Oct. 30, M. c. 280 or 304. She and St. Zenobius were the children of Zenodotus and Thecla, good Christians of Aegea in Cilicia, whose parents had been persecuted for the faith. Zenobius was a medical man of great skill and still greater benevolence; he acquired such a reputation for the healing of diseases and for his general probity and charity that his fellow-citizens chose him for their bishop. One day a man from a great distance brought his wife with a cancer in the throat. Hearing that Zenobius was in church, the pair followed him thither, and the holy bishop effected an immediate cure. Other miraculous cures followed, until Lysias, the prefect, summoned the bishop to give an account of his faith and practice, and put him to the torture. Zenobia went to the scene of his sufferings and demanded with vituperations that the prefect and his servants should desist from ill-treating her blessed brother. Zenobius and Zenobia were then stretched on a red-hot iron bed, but as they remained there unhurt and singing praises, both were beheaded. Their bodies were thrown where unclean beasts might eat them, lest the Christians should worship them; but two good priests—Hermogenes and Caius—came by night and buried them.

They are worshipped in the Greek and Latin Churches. There are several versions of their *Acts*, one of which says that Zenobia was the mother of Zenobius, but the *R.M.* calls her his sister. *AA.SS. Maii*, "*Ephemerides Graeco-moscae.*"

St. Zetula (1), May 8, M. at Constantinople, with St. Acacius. (*See AGATHA* (2).) *AA.SS.*

St. Zetula (2) or ZECULLA, May 10, M. at Tarsus in Cilicia, with St. Aphrodisius and 109 others. *AA.SS. Stadler.*

St. Zetula (3), June 3, M. at Rome with St. Marcellus and 186 others. *AA.SS. Stadler.*

St. Zigua, CUNEGUND (4).

St. Zinga, CUNEGUND (4).

St. Zita or SITTA, April 27, V., 1218-1272. Patron of Lucca, of housekeepers, cooks, and women servants in

and against apoplexy. Represented as a servant girl (1) standing by a fountain, holding a little jug or a bunch of keys; (2) giving a fur coat to a beggar at the church door; (3) the B. V. MARY opening the gate of the town for her; (4) a star near her. She was daughter of poor but pious peasant proprietors, John Lombardo and Bonissima his wife. She was born at Bozzanello, a village on the slope of Monte Sagrati; the neighbouring hill of San Graziano is so called in memory of her mother's brother, who led an eremitical life there. As a child, Zita was so well disposed that it was enough for her mother to say, "This is pleasing to God," or "That is displeasing to God;" the little maid instantly followed the pious indication. At the age of twelve she had to go to service. Her parents, carrying with them a small basket of the fruits of their fields as an offering, took her to the house of Pagano di Fatinelli, a respectable tradesman of Lucca, who dealt in silken and woollen stuffs, and here she spent the remaining years of her life. Determined to serve God in serving her master and mistress, she was scrupulously honest and industrious, bearing all reproofs and even blows with humility. She went to the neighbouring church of San Fridiano every morning, but took the hour for this act of piety not from her work time but from her sleep. Her daily life was, however, by no means agreeable. Her master, a violent tempered man, took a dislike to her; and when he and his wife gradually discovered her good qualities and began to value her for them, her fellow-servants were jealous and did not approve of her being more devoted either to God or to the Fatinelli than they were. She had not been long in the service of the Fatinelli when the city of Lucca was placed under an interdict which lasted for three years, and during that time she could only receive the holy communion by going to a church in the territory of Pisa. After some years of service, she was promoted to be housekeeper, and in that capacity she would not suffer any bad language among the servants, and turned off one of the men for transgressing in this

General,

respect. She was as discreet as she was charitable, and her master seeing that she brought a blessing on his property, gave her a free hand and often allowed her to mollify his anger against any one who offended him. While she had the care of everything in the house, Lucca was visited by a dreadful famine, and as she was allowed to give in moderation, she went to a great chest full of beans, and gave some handfuls to the poor who came to the door; there were so many and their need was so urgent that she gave, and gave, and before she realized what she was doing, she found she had emptied the chest. She was much alarmed, but went at once to confess her fault to her master, expecting him to be in a towering rage; fortunately, however, before striking or even scolding her, he looked into the chest, and lo! it was full to the brim of excellent beans. Once, when she had stayed too long in the church of San Fridiano, she remembered that this was the day of the weekly baking and that she ought to have put the dough ready in the tub; she hurried home in great concern, and found, to her comfort, that her work had been done for her by an unknown hand. Once, as she was fetching water from the fountain, a poor man begged her to give him some; she filled her jug and handed it to him, but what he drank was delicious wine.

The story generally told of ST. ELIZABETH (11), of a lapful of bread and meat being changed into roses, and back again to food for the poor, is also a part of the legend of St. Zita.

One very cold Christmas day, when she was going to church, her master made her put on his own fur cloak, desiring her to return it to him when she came home again. At the door of the church she saw a beggar looking so very ill and so cold, that she put the cloak round him, intending to get it back from him after service, but he instantly disappeared. The service ended, she again sought him in vain, and went home trembling, to encounter a storm of abuse. But a little later, when her master was sitting at dinner with several guests, the door of the room suddenly opened and

an unknown man entered, handed the missing cloak to Pagano, and disappeared. From that time the church door where Zita had given the cloak to the beggar, was called by the people of Lucca, *the Angel's door*. As her mistress' children grew up, she loved and advised and helped them all, and was beloved and sought in affliction by everybody.

At the time of her death a splendid star arose over Lucca, shining brightly amid the sunlight. The cottage where she was born was converted into a chapel, and many wonderful answers were obtained by those who sought her intercession. Her worship soon spread to Portugal, England, and other countries. Her grave was opened in the 15th, 16th, 17th and 19th centuries, and on each occasion her body was found as fresh as in life.

She was canonized by Innocent XII. in 1696. In the *R.M.* she is called *Blessed*; she is called *Saint* by Dante, *Inferno*, xxi. 38; and was already accounted a patron of Lucca in his time, although the office in her honour was only granted long afterwards by Leo X. in the 16th century.

A contemporary life is given by Papebroch in *AA.SS. Diario di Roma*, May 1, 1819. Butler. Stadler. Montalembert, "St. Elizabeth."

St. Zlata or CHERYSA, V. M. 1795, the beautiful daughter of poor parents in the village of Zlatina, in the diocese of Meglin, in Bulgaria. A Turk carried her off by force and kept her for some time in his house, leaving no means untried to induce her to give up her religion and her innocence. At last incensed at her persistence, in October, 1795, he put her to death by means too horrible to be described, as recorded by her confessor, Timothy, abbot of Stauronicete in Mount Athos. Martinov, *Annus Ecclesiasticus*.

St. Zoë (1) or Zoä, May 2, slave, M. in the reign of Hadrian (117-138). She was the wife of St. Hesperus, and mother of St. Cyriacus and St. Theodulus, M.M.; they were slaves of Catalus and his wife Tertia or Tetrada. Hesperus and Zoë brought their sons up as Christians, in the midst of a heathen household. The

saints and their master were natives of Italy, but went from Rome to Atalia or Satalia, in Pamphylia. The four Christians refused to partake of a feast given by their master, suspecting the meat to be offered to idols. Zoë took a basket of the meat and said to the porter, "You have so much to do, with people coming and going at all hours, go to sleep and leave the care of the gate to me; I will awake you if you are wanted." There were dogs tied outside the gate and when beggars or thieves came near the house, they attacked them and drove them away. Zoë, seeing a great many very poor people, quieted the dogs by giving them some of the food out of her basket, and then distributed the rest to the poor, exhorting them at the same time to become Christians. Her two sons told her they could no longer stay among their heathen fellow-servants, and added, "Have you not taught us that St. Paul says, 'Be ye not unequally yoked together with unbelievers'?" The mother tried to restrain their enthusiasm, fearing that when persecution met them they would not have courage to persevere; but they went to Catalus and told him they had no master but Jesus Christ. Catalus said they were out of their senses, and sent for their father and mother. Zoë came, and when Catalus asked for Hesperus, she reminded him that he had sent him to his villa outside the town. He answered, "I wish you and your sons were there too, that I might not have had so much trouble with you. These silly boys come and tell me you have a God of your own, Whom I have never heard of, and that you will not worship the gods of your fathers, although you know what blessings have come to your mistress Tertia and how she has had a son since we began to pay special adoration to the great goddess Fortuna." So he ordered them all to go away to his villa Tritonia. Soon afterwards Catalus made a great feast in honour of the birth of his son, and ordered that all his dependents should rejoice. A good portion of meat and wine was sent to Zoë, but she knowing it was offered to idols, threw the meat to the dog and poured the wine on the ground. When this was told to

Catalus he was very angry and sent for Zoë, her husband, and sons; he said he would have no more of their new God, and he ordered the boys to be tortured, saying to Zoë, "Now we will see if your God is able to help them." Zoë stood by and saw her boys torn with iron hooks and bade them be of good courage and be true to their Master in heaven. The four were then cast into a furnace. Catalus heard them singing psalms in the fire. He wondered and considered how he could torture them still more. When they knew this, they prayed to the Lord to receive their souls in peace, and at once died. Next day, Catalus opened the furnace, and found them all lying there dead but uninjured, with their faces turned to the east. *R.M. A.A.SS.*

St. Zoë (2) or Zoä, July 5, Jan. 20, M. 286. Represented suspended from the bough of a tree over flames. She was wife of Nicostratus, *primiscrinus*, which Butler translates "master of the rolls." The martyrs Marcus and Marcellianus were in the house of Nicostratus, under sentence of death, and St. Sebastian exhorted them not to be shaken by the tears of their friends but to be faithful unto death. While he was speaking a heavenly light shone around him, and seven angels stood beside him. Zoë had been dumb for six years, from palsy, but her understanding and her powers of observation were rather sharpened than diminished by her misfortune. She was so struck by the miracle she witnessed, and so impressed by the words of St. Sebastian, that she tried to express by signs, her belief in his teaching and her anxiety for the conversion of her friends who were present. St. Sebastian restored the power of speech to her by making the sign of the cross on her mouth. Nicostratus, St. Tranquillinus and his wife (the parents of Marcus and Marcellianus) and several other persons were converted at the same time. Not long afterwards Zoë was arrested while praying at the tomb of St. Peter; she was dragged to a statue of Mars and required to burn incense before it; on her refusal she was put in a dungeon without food or light and condemned to die of hunger, but after six

days she was taken out and hung by her neck and hair from a high tree, over a fire of most offensive refuse, the smoke from which speedily suffocated her. Her body was then thrown into the Tiber, lest the Christians should take her and make a goddess of her. It was, however, rescued and was eventually preserved in the church of St. Praxedis. When the story of her death was related by Sebastian to Tranquillinus, he exclaimed, "Women obtain the crown of martyrdom before us. Why do we live?" *R.M. A.A.SS.* Butler, "St. Sebastian," Jan. 20. Stadler. Baillet.

St. Zoë (3) Meretrix, Feb. 13, + c. 400, a holy penitent. Martinian was a youth of extraordinary beauty, who left the world and its vanities and led an angelic life in a hermitage, which he built on a mountain near Cæsarea in Palestine. He easily overcame various temptations of the devil, but at last a woman overheard two men talking of the holiness of this young anchorite. Urged by the devil, she stopped them and said, "Who is this that you admire so much? what are his good works? or what is the use of his life? If I chose I could take his sanctity from him like leaves off a tree! Wherein is a man worthy of praise, who shuts himself up like a beast of the field and does not dare to look temptation in the face? Don't you know that where there is no fire, the grass will not be burnt? If the fire were brought to the grass and still the grass did not burn,—you might wonder: the same may be said of Martinian." Having made an agreement with these men that she would persuade the holy man to renounce his innocence of life, in the evening she dressed herself in rags and put a coarse, tattered veil over her head. She took her beautiful embroidered clothes and her jewels in a bag, and went in the midst of a storm of wind and rain to Martinian's cell. She called out in a doleful voice, "Have pity on me, O man of God, for I have lost my way, leave me not to be devoured by the wild beasts, despise not a poor sinner, for I also am one of God's creatures." When the saint saw her so ragged and so wet he had compassion on her, but he was

sorely perplexed and knew not whether it would be a greater sin to depart from his rule and admit a woman within his door, or to let her perish. He prayed that God would defend him in this unexpected danger, and he opened the door, and let her in. When he had lighted the fire, he said, "Woman, warm thyself and wait upon thyself, for I may not remain with thee." He brought her some of the dates which were his usual food, and said, "Eat, and take care of thyself, and to-morrow go in peace." Then he went into his inner cell and shut the door. When he had sung his psalms and said his prayers he went to sleep on the ground as usual about the third hour of the night. The woman got up in the night, took her clothes out of the bag and adorned herself to the best advantage. The anchorite rose up early and having sung the psalms, came out of his cell to send away the woman. When he saw her so splendidly dressed he did not recognize the beggar of the night before. He was dumb with astonishment for some minutes, and at last he said, "Who art thou, and how camest thou in hither, and what diabolical garments are these?" She told him she was the woman who had come the night before and that she had done it because of the fame that she heard of his beauty. She then began to argue with him that his conduct was not scriptural, asking him if eating and drinking and marriage were forbidden by God, quoting St. Paul in favour of her own opinions, asking him which of the prophets or patriarchs was unmarried or did not raise up heirs for the kingdom of heaven, and reminding him that Enoch, who was a married man, was counted worthy to enter the kingdom of heaven without tasting of death. Martinian answered, "If I make thee my wife, whither can I take thee or how can I feed thee, seeing I have nothing?" But she said, "Care thou for none of those things, for I have lands and servants and much silver and gold; only come with me and live in my home." Then he promised to do so. But God had pity on His servant, who had prayed to Him so often, and would not let him fall away from the path of righteousness. So Martinian

gathered a quantity of sticks and set them on fire and stood in the fire until he was very much burnt. Then he lamented and accused himself of sin, and said, "If the pain of this fire is unbearable for a short time, how dreadful will be the eternal fire which the devil is preparing for me by means of this woman. This fire can be extinguished with water, but the other shall never be quenched to all Eternity." Then he went back into the fire and stood there until his feet were so burnt that he fell on the ground.

Zoë seeing his grief and calling to mind her wicked life, was moved to repentance, and seeing him burn his body to save his soul, she took off all her fine clothes and threw them in the fire, and put on her rags again and fell at his feet, begging him to pray for her and to tell her how she could be saved. He told her to go to St. PAULA'S convent at Bethlehem and tell her all her story and be guided by her. He said that God would forgive her if she persevered in a life of penitence. He gave her some food for the journey and showed her the way to Jerusalem. She stayed in the mountains that night, and next day she went to Bethlehem. She arrived there towards evening and went and confessed all to the abbess Paula, who took her in. She lived there a life of extreme penance for ten years, taking no food but a little bread and water every evening, sleeping on the ground and praying earnestly for forgiveness. One day Paula, to test her earnestness, bade her pray for a certain woman who had come to be cured of a disease in her eyes. Such was the efficacy of Zoë's prayers that in a few days the woman was perfectly well.

Henschenius, from a contemporary life of St. Martinian the hermit, compared with Metaphrastes, who is the authority for the name of Zoë: the oldest lives of

St. Martinian do not give her name. Tillemont, in his account of Paula's convent, gives her name and calls her a saint. For the continuation of the story, see PHOTINA (2).

St. Zoile. There was a church at Cordova dedicated in this name, in the time of St. Eulogius, middle of the 9th century.

St. Zonisa, April 2, M. at Thessalonica. Mas Latrie. Guérin.

St. Zoraida. (See MARY (42).)

St. Zotica, April 24, M. at Alexandria. AA.SS.

St. Zozima (1) or ZOSIMA, July 15, Jan. 18, M. with her sister BONOSA (1).

St. Zozima (2) of Ostia, Jan. 18, M. Perhaps the same as ZOSIMA (1).

St. Zrifene or TRIFENE, TRYPHENA (3).

B. Zvette, IVETTA.

St. Zure, ZUWARDA.

St. Zuwarda, ZURE, SURA, or SOTERIS (3), Feb. 10. Date unknown. Represented with her throat cut, a fisherman's knife in her hand. She built a church in honour of the VIRGIN MARY, at Dordrecht in Holland. Zuwarda always had in her purse three small coins called *copkens*, with which she paid her workmen. When she had spent her money and wanted more, she found still three *copkens* in her purse; some wicked men knowing that she always had money to give away, murdered her, expecting to gain quantities of gold and silver, but they only found three *copkens*. The murderers were condemned to death, but the saint knowing that they were penitent, appeared to the judge and begged for their pardon, which was granted. On the spot where she was killed, a fountain sprang up which cured fevers and other diseases. Some think the saint worshipped there was the Roman St. Soteris (2). Bollandus, from local tradition.

St. Zyngue, July 14, CUNEGUND (4).



ADDENDA

B. Irmgard, July 16, Oct. 20, 9th century, abbess, O.S.B., of Fravenvord, founded in the 8th century by Tassilo, duke of Bavaria, on an island in the Chiemsee. She was descended from St. HILDEGARD (1). Stadler. Bucelinus. Migne, *Dic. des Abbayes*.

B. Irmgard or ERMENGARD, Oct. 3, 13th century. She was daughter of Conrad of Winterstettin, count of Thann. She married Conrad of Schmalneckh, who went with the Emperor Frederick II. on his expedition to Apulia. Conrad was killed and Irmgard took the veil in the Cistercian nunnery of Paintdt, built in 1241 by her father, near the great abbey of Weingarten in Bavaria. There in 1244 she succeeded B. ANNA (17) as abbess. *Gallia Christiana*. AA.SS., *Praeter*. Bucelinus.

St. Isabel, 1451-1504, Queen of Spain, is represented in royal robes, with a queen's crown and the halo of a saint. She was the daughter of John II. of Castile, by his second wife, and was descended through both her parents from John of Gaunt. From her father's death in 1454 her half-brother Henry IV. was her king and guardian. He was so unpopular that a large and powerful party in the country invited Isabel to supersede him. This she firmly declined to do. Soon afterwards she was declared heir to the kingdom. Henry was continually threatening to make some unsuitable alliance for her, to serve his own interests. Once when she was in great distress lest he should insist on marrying her to the Master of Calatrava, one of her ladies said to her, "Fear not, Infanta, I will not see you sacrificed; I have vowed to plunge this

dagger in the heart of the Master, should he ever come into your presence as your fiancé." The old roué died opportunely, but Isabel found herself almost a prisoner and surrounded by increasing dangers. In this strait she was driven to make a choice for herself, and accordingly accepted the most eligible of her many suitors. While her cousin Ferdinand of Aragon was still in his cradle, his father, King John II., had solicited for him the hand of Isabel although she was not at that time heir to the kingdom of Castile, and he had lately renewed the request with urgency. As King Henry was not acting fairly by her, she sent, without consulting him, to accept the offer of the Infante Don Fernando. There was neither time nor money to raise an invading army. Without delay Ferdinand set off with half a dozen trusty friends in the guise of merchants. He passed for their servant, and at every halting place he attended to the mules, and then waited on his pretended masters at supper until they arrived in Valladolid where the marriage was solemnized before the king of Castile could interfere. This was in 1469. Isabel was eighteen, her husband seventeen. Both had English blood in their veins. They were slight and fair, with reddish hair and blue eyes; they were of middle height, extremely active and very temperate.

Isabel succeeded to the throne of Castile in 1474, Ferdinand to that of Aragon in 1479. The queen found many abuses to reform and many dangers and difficulties to overcome. Her habits of self-denial, her quick clear judgment, her indefatigable activity and her absolute contempt of personal danger stood her in good stead on many a critical occasion.

She passed great part of her life in the saddle, and travelled with such extraordinary rapidity as enabled her to be always on the spot when her presence was necessary. While she set her soldiers an example of bravery in the field, she had a sympathetic heart for the sufferings of the wounded and was the first to institute a camp hospital. She often sat up all night attending to the business of the State. With all this fatigue she found time for study and needlework; for visiting the convents and attending to the education of her children. She was the kindest of friends and the best of wives. She tenderly nursed her mother through the infirmities of age. The charm of her manner continually won friends who soon were bound to her by ties of affection. She was clever in choosing trustworthy agents, and loyal in upholding their authority and defending their reputation. In her there was no selfishness, no mean suspicion or spite; having no vanity she had no small resentments. With all her respect for the Church, and all her devotion to her husband, she scrupulously maintained the rights of Castile against any encroachment either of ecclesiastics or of the sovereign of Aragon. Notwithstanding the prejudices of Spaniards against foreigners, with royal liberality she attracted talent from all parts of the world. She was quick to perceive the advantages of the art of printing, which was introduced into Spain in the first year of her reign. She granted important privileges to all printers, native or foreign, and encouraged them to print the works of Spanish writers.

In 1492 Ferdinand and Isabel took Granada and overthrew the Moorish power in Spain. In the same year Isabel furnished Christopher Columbus with ships and men and all the necessary authority to make his great voyage and discover the New World. In the same year she banished the Jews from Spain. Although this step has been condemned by later generations, it was, at the time, regarded by all christendom as a pious and glorious achievement, and the extreme cruelty with which the sentence was enforced was not commanded by

the queen and was quite foreign to her nature.

Another blot on her reign was the re-establishment in Spain—with increased powers—of the Inquisition. That also was in accordance with the religious and moral standard of the age.

In 1494 or 1495 Pope Alexander VI. in consideration of their services to the Church, conferred on Isabel and Ferdinand the title of "Catholic," still held by the kings of Spain.

Suits of armour worn by Isabel and Ferdinand are shown in the Armoury at Madrid; the queen's is a little larger than that of the king. Pieces of her embroidery are preserved among the treasures of some of the Spanish churches.

Her constant fatigue and her domestic troubles wore her out and she died aged little over fifty. Her husband survived her seven or eight years. She had one son who died young. Her eldest daughter was queen of Portugal, the second—"the mad Joanna"—was the mother of Charles V., emperor of Germany and king of Spain. Her youngest child—Catherine—was the first wife of Henry VIII., king of England.

W. H. Prescott, *History of the Reign of Ferdinand and Isabella the Catholic of Spain*. In this book Mr. Prescott gives his authority, generally contemporary, for every statement.

She does not appear in the Calendars, but is called, on devotional pictures, "St. Isabella."

St. Lukardis, March 22, Cistercian nun, + 1300. She took the veil at the age of twelve, in the monastery of SS. Peter and Paul in Oberweimar. She suffered dreadfully from rheumatic gout and lay helpless for eleven years. She received miraculous spiritual consolations. The Saviour allowed her to be marked with His five wounds and with the scars of His flagellation. She wrought many miracles both during her suffering life and after her death. Smedt, *Analecta Bollandiana*.

St. Phillack, who has a dedication in Cornwall, is supposed to be the same as PIALA.

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 " " **(Servite), Juliana** (23).

- First Nun veiled by St. Patrick, Ethembria.**
Flines, Imaine.
Florence, Antonia (6), Bertha (6), Julia (20),
Viridiana (1).
Flores, Mariana (3), Rose (6).
Florival, Matilda (8).
Foligno, Alexandrina, Angelina (3), Messalina.
Folkestone, Eanswith.
Fontana, Margaret (27).
Fontanella, Mary (70).
Fontevrault, Angelina (1), Ermengard (2),
Lucy (17), Petronilla (3).
Fornari, Mary (60).
Founder of Annonciades, Jane (16).
 „ **Brigittines, Brigid (19).**
 „ **Candlemas, Icelia.**
 „ **Celestial Annonciades, Mary (60).**
 „ **Cistercian Nuns, Humbelina.**
 „ **Cloistered Tertiaries, Angelina**
(3).
 „ **Conceptionists, Beatrice (12).**
 „ **Congregation of the Good Jesus,**
Margaret (26).
 „ **Congregation of Mary, Alix le**
Clerc.
 „ **Congregation of Mount Calvary,**
Antonia (8).
 „ **Corpus Christi, Juliana (21).**
 „ **Daughters of the B. V. Mary,**
Jane (18).
 „ **Daughters of Charity, Louisa (5).**
 „ **Devotion to Sacred Heart, Mar-**
garet (35).
 „ **First Hospital, Fabiola.**
 „ **Nuns of St. Ambrose ad Nemus,**
Catherine (10).
 „ **Nuns of St. Augustine, Perpetua**
(7).
 „ **Oblates, Frances (5).**
 „ **Oblates of St. Mary, Hyacinth.**
 „ **Orphan Asylum (first), Anthusa**
(5).
 „ **Rosines, Rose (7).**
 „ **Servites, Juliana (23).**
 „ **Sisters of the Holy Family,**
Emily (2).
 „ **Theatines (two branches of),**
Ursula (2).
 „ **Torchine, Mary (60).**
 „ **Ursulines, Angela (7).**
 „ **Ephemeral Orders, Louisa (3).**
France (Some Saints of), Ada, Adela (3),
Adeltrude (3), Adfalduid, Afra (5), Agia
(1), Agnes (6), (7), (10), (32), Ailbert, Al-
degundis (2), Alis la Bourgotte, Alpais (2),
Amicia, Angadresima (1), Ange]]na (1),
Ascelina, Aurea (7), Austreberta, Aus-
trude, Barbara (3), Benedicta (1), (7),
Bertha (1), (2), (3), Cerona, Cilinia, Clo-
tilda, (1), (2), (3), Colette, Consortia, Damgo-
rosa, Delphine, Edigna, Ermengard (1), (2),
Esprite, Eusebia (7), Fara, Galswintha,
Gegoberga, Genevieve (1), Germana (6),
Gertrude (4), Gibitruide, Godeberta, Helen
(5), Hemelina, Hercantrudis, Hildemar,
Humbelina, Hunegund, Isabel (1), Jane (16),
(18), (19), (20), Joan, Lene (1), Lucy (1),
(17), Mactafede, Manna (2), Margaret (3),
(28), (32), (34), (35), Martha (10), Mary (53),
Matilda (7), Maura (6), Maxellenda, Maxi-
ma (5), Monegund, Mundana, Oda (1), (3),
Opportuna, Perpetua (9), Petronilla (2),
(3), Radegund (1), Rictrude (1), Rivanona,
Rosamond (1), Roseline, Sabina (12),
Salaberga, Scariberg, Sirude, Sisctrude,
Solange.
Francis (St.), Clara (2), Pica.
Francis of Paula (St.), Jane (16).
Francis of Sales (St.), Jane (19).
Franciscan, Adriana (2), Agnes (17), (18), (19),
(21), (23), (24), (28), (30), Alexandrina di
Letto, Amata (3), Angela (2), (7), (8),
Angelina (3), (4), Antonia (6), Balbina (2),
Baptista, Barbara (2), Beatrice (12), (14),
Benedicta (16), Bona (4), (5), Catherine
(9), Christina (10), Clara (2), (3), (6), (12),
Colette, Constance (5), Delphine, Dorothy,
(8), Dulcolina, Elisabeth (19), Emiliania (3),
Euphrasia (12), Eustochia (3), Felicia (11),
(12), Frances (2), Helen (18), Geronima (1),
(2), Hyacinth, Isabel (1), (2), Jane (17),
Jolenta (2), Louisa (2), Lucy (14), (16),
(18), (22), Magdalene (3), Margaret (17),
(18), (22), (23), (28), (33), Mary (53), (57),
(68), (69), (71), (72), Matthia (2), (3), Orto-
lana, Pacifica, Paula (17), (18), (20), Pica,
Pudentiana (2), Rose (5), Veronica (7), (8).
Frankenhofen, Anna (17).
Freckenhorst, Thiadild.
Freitas, Lucy (22).
Frémyot, Jane (19)
Gabrielli, Castora.
Galla, Mary (72).
Gallardon, Hildeburg.
Gambara, Paula (18).
Gandersheim, Hadumada, Gorberg (1).
Garcias, Anna (28).
Geese, Amelberga (2), (3), Bertha (7), Mildrod,
Pharaïdis, Wereburga (1).
Gemmola, Beatrice (3).
Genoa, Catherine (12), (18), Limbania.

- Genouillac, Galliota.**
George the Chozebite (St.), Domnina (7).
George the Martyr (St.), Alexandra.
Gererhoda, Abdela.
Germany (Some Saints of), Achachildis, Adelaide (3), (4), (6), (8), Adelind, Bertha (4), (5), Cunegund (3), Dorothy (6), Elisabeth (11), (19), Framechilde, Gerberg (1), (2), Gertrude (11), (12), (13), Hadologa, Hadumada, Hazeka, Hemma (1), (2), (3), (4), Hildegund (1), (2), Matilda (1), (2), (3), (5), (6), (9), (11), (12), Plectrude, Sophia (17), Stilla.
Gesulda, Anna (30).
Ghent, Aldegundis (1), Pharaïldis.
Girlandi, Archangela (2).
Giuliani, Veronica (7).
Giustiniani, Anna (16).
Glandève, Delphine.
Gloucester, Eva (4), Kynoburga (2), (3), Weeda.
Goth, Anna (7).
Govone, Rose (7).
Grand-Princess, Agatha (6), Anna (13), (14), (22), Euphrosyne, (12), Olga.
Greece, Athanasia (3), Irene (5), Marthia (16).
Gregory of Nazianzus, Gorgonia, Nonna (7).
Gregory the Great, Bertha (1), Emiliana, Silvia (2), Tharsilla, Theodolind.
Guaineri, Antonia (7).
Gubbio, Castora, Frances (6).
Gunvara, Mary (67).
Gurk, Hemma (3).
Guttenstein, Woylawa.
Guzman, Jane (4).

Habend, Gebotrude, Gegoborga, Mactaflede.
Hackeborn, Gertrude (12), Matilda (12).
Hamay, Gertrude (4), Eusebia (5).
Hanbury, Wereburga (1).
Hanmer, Clara (12).
Heidenheim, Walburga (1).
Helfta, Gertrude (12), (13), Matilda (9), (11), (12).
Hermits (Order of), Christina (13), (14), Clara (4), (5), Helen (18), Lucy (15).
Hermit (secular), Jane (9).
Hervey of Anjou (St.), Eva (5).
Hervey of Bretagne (St.), Christina (5).
Hohenburg, Odilia (3).
Hohenwart, Wiltrude (2).
Holkham, Withburga (1).
Holland, Brigid (21), Gertrude (14), Lidwin, Zuwarda.
Homblières, Hunegund.

Horres, Irmira (1), Lucy (10), Modesta (3).
Horton, Wulfilda.
Hospital, Anna (29), Basilissa (6), Fabiola, Flora (4).
Hospitaller, Aliz, Angela (4), Basilissa (6), Flora (4), Galliota, Tuscana, Ubaldesca.
Hösz, Crescentia (7).
Humiliati (Order of), Alda (2).
Hungary, Elisabeth (11), (17), Helen (14), Jolenta (2), Margaret (15).
Hurtado, Mary (48).

Irish, Atea, Attracta, Bega (1), Breaca, Bretiva, Briga, Brigid (2), (15), Cannera, Carocha, Cera, Concessa, Conchenna, Corcair, Dareroa, Daria (5), (7), Dorothy (5), Dympna, Ethnea, Fails, Fanchea, Fedelmia, Hinna (2), Ia (3), Ita (1), Kairecha, Kentigerna, Lessara, Lessedia, Latecrin, Louisa (6), Mella, Mingarda, Modwenna, Moncassa, Nessa, Orbilis, Osman, Osnata, Piala, Rethna, Samdync, Sooth, Segretia, Temaria.
Italy (Some Saints of), Abundantia (1), (2), Adelaide (1), (3), (5), Afra (1), Agnes (17), (18), (19), Albina (1), (5), (6), Alda (2), Amata (2), (3), Angela (2), (3), (4), (5), (6), (7), Angelina (3), (4), Anna (16), (30), Archangela (2), Asella, Aurea (3), Aurelia (3), Balbina (1), (2), Baptista, Beatrice (1), (3), (4), (5), (11), (13), Benedicta (16), (17), Benvenuta (1), (2), Bertha (6), Bona (3), (4), Brigid (15), Candida (1), (2), (3), (9), (12), Cantianilla (1), Catherine (3), (5), (6), (9), (10), (11), (12), (13), (14), (18), Christina (1), (10), (13), (14), (16), Clara (2), (3), (4), (5), (6), (8), Clotilda (3), Columba (15), (16), Domitilla, Dorothy (10), Elisabeth (20), (21), (22), Emiliana (3), Fina (2), Frances (2), (3), (4), (5), (6), Gentile, Gerardesca, Helen (17), (18), (19), Heliena, Hyacinth, Jane (2), (7), (9), (10), (15), Julia (29), Juliana (18), (19), (22), (23), (26), Justa (3), Justina (9), (10), Louisa (2), (3), Lucina (5), Lucy (5), (6), (8), (13), (14), (15), (18), (19), (21), Marcella (7), Marcellina, Margaret (17), (18), (19), (20), (21), (22), (23), (26), (27), (30), Martina, Mary (37), (50), (51), (54), (56), (57), (59), (60), (70), (71), (72), Matthin (2), Melania (1), (2), Messalina, Michellina, Nera, Olive (6), Oringa, Pacifica, Pamphila, Panacea, Passidea, Patricia (4), Paula (13), (16), (17), (18), (19), (20), Placidia (2), (3), Rose (7), Santuocia, Scholastica, Seraphina (2), Speciosa (4),

- Sperandea, Stephana (2), Theresa (8), (9),
Tuscan, Ubaldesca, Ursula (2), Ursulina,
Valeria (2), Veronica (5), (6), (7), (8),
Victoria (1), Villana, Vincentia (1),
Viridiana, Zita.
- Jacobi, Bertha (9).
- Japan, Agnes (31), Aloysia (3), Apollonia (2),
Catherine (20), (21), Clara (9), (10),
Dominica (6), Isabel (6), Louisa (4), Lucy
(22), (23), Magdalene (4), (5), (6), (7),
Mary (61), (62), (63), (64), (65), (66), (68),
Matthia (3), Monica (2), Susanna (18),
Tascita, Thecla (20).
- Jaussaud, Esprite.
- Jerome (St.), Asella, Bläsilla, Eustochium,
Fabiola, Laeta, Marcella (7), Melania (1),
Paula (13), (14), Salvina (2), Theresa (1).
- Jeronimite, Mary (55).
- Jouarre, Ailbert, Balda, Theodechild (2).
- Joygni, Amicia.
- Jumigny, Ermengard (1).
- Kent (Some Saints of), Bertha (1), Eanfleda,
Eanswith, Edburga (1), (5), Ercongota,
Ermenburga, Ermengith, Ermenilda, Ethel-
burga (1), (3), Etheldreda (1), Milburga,
Mildred, Milgitha, Sexburga.
- Kildare, Brigid (2), Talulla, Tulclacia.
- Kileedy, Ita (1).
- Kitzingen, Hadeloga.
- Kossowa, Angelina (2).
- Kreutzenacht, Odilia (5).
- Kulikovo, Euphrosyne (12).
- Lackey, Leocadia.
- Lago Maggiore, Catherine (10).
- Lambertini, Imelda.
- Laon, Austrude, Salaberga.
- Le Clerc, Alix.
- Le Gras, Louisa (5).
- Lestonnac, Janc (18).
- Letto, Alexandrina, Margaret (23).
- Licarelli, Christina (14).
- Liguori, Theresa (8).
- Lindovia, Alborada.
- Lissonia, Dorothy (8).
- Lobbes, Amalberga (2).
- Loss, Imaine.
- Louvain, Margaret (12), Verona (4).
- Lubomirska, Christina (15), Sophia (18).
- Luxemburg, Yoland (3).
- Luzi, Marchosina.
- Lyming, Eanfleda, Edburga (1), Ethelburga
(1).
- Lyons, Biblias, Blandina.
- Maccabees, Salome (1).
- Macleadar, Waltrude.
- Mactail, Brigid (12).
- Magician, Brigid (2), Golinduca, Justina (7),
Mary (34).
- Maguire, Waltrude.
- Maillac, Mary (53).
- Maintz, Bilbild (3).
- Majorca, Cathorine (15), Madruyna.
- Malatesta, Elisabeth (21), Geronima (1).
- Maltese nun, Flora (4).
- Malvasia, Martha (16).
- Mancini, Mary (54).
- Manfredi, Beatrice (4).
- Manilla, Geronima (2).
- Marbais, Bertha (8).
- March, Wendreda.
- Marchioness of Austria, Agnes (9).
- „ Belle Isle, Antonia (8).
- „ the Flemings, Adela (3).
- „ Italy, Adelaide (5).
- „ Montferrant-Landai, Janc
(18).
- Marende, Ilduarda.
- Mareri, Philippa (4).
- Marillac, Louisa (5).
- Mariscotti, Hyacinth.
- Martinengi, Louisa (3), Mary (71).
- Martini, Amata (3).
- Maseych, Harlind, Relind.
- Matthew (St.), Iphigonia.
- Matthia, Margaret (30).
- Maubeuge, Adeltrude, Aldogundis (2), Madcl-
bert.
- Meer, Hildegund (1).
- Meran, Euphemia (14).
- Merici, Angela (7).
- Merida, Eulalia (1).
- Messina, Eustochia (3).
- Metz, Glodesind, Waldrada.
- Milan, Felicia (11).
- Minori Scalzi, Mary (72).
- Minster, Ermenburga, Mildred, Woreburga
(1).
- Mons, Waltrude.
- Montaigne, Jane (18).
- Montaldi, Paula (20).
- Montebard, Anor.
- Montecelli, Agnes (17).
- Montefeltri, Elisabeth (21).
- Monte Varasio, Benedicta (17).
- Montfort, Amicia.
- Montreuil, Opportuna.
- Morigia, Catherine (10).
- Mortagne, Cerona (2).
- Mortain, Adelina (2).

- Mourayama, Mary** (62).
Moyen Montiers, Eustadiola.
Mundo, Magdalene (4).
Munster-Bilsen, Landrada.
Murom, Juliana (28).
- Nancy, Alix.**
Nazarei, Matthia (2).
Nazarena, Villana.
Nazareth, Beatrice (7).
Neemandja, Angelina (2), **Euphemia** (17).
Negran, Ruma.
Neri (St. Philip), Ursula (2).
Nidermunster, Gundelind.
Nivelle, Gertrude (5), **Wulfetrude.**
Normandy, Adelina (2), **Blanche** (1), **Columba** (13), **Hildemar, Rosamond** (1).
Norway, Brettiva, Ragnhild, Sunniva.
Noyon, Godeberta.
Nucci, Veronica (8).
- Oblates, Frances** (5).
Odilienberg, Richlind.
Oettelstettin, Matilda (6).
Olives (Mount of), Anastasia (6), **Melania** (2), **Pelagia** (9).
Olivetian, Eustochia (2), **Frances** (5).
Ointment, Euphrasia (7), **Mary** (58).
Oñes, Beatrice (15).
Ornacieux, Beatrice (9).
Oroer, Angadrosima (1).
Osorez, Columba (12).
Oswald (St.), Eanfleda, Ebbu (1), **Osthrida.**
- Painter, Catherine** (9), **Mary** (59).
Pallanza, Catherine (10).
Paredes, Mariana (3).
Paris, Alix le Clerc, Aliz la Bourgotte, Aurea (7), **Geneviève** (1), **Blanche** (1), (2).
Passau, Gisela (1).
Patrick (St.), Briga (1), **Brigid** (2), **Cinna, Concessa** (2), **Durerea** (1), **Echoa, Ethnea, Lassara** (1), **Piala, Scuriberg.**
Paul (St.), Lydia (1), **Plautilla, Priscilla** (1), **Thecla** (1), **Xantippe.**
Pazzi, Mary (59).
Penitent, Acrabonia, Adelaide (8), **Afra** (4), **Agläc** (1), **Agnes** (12), **Alpais** (1), **Angela** (2), **Axitiana, Clara** (6), **Damgerosa, Eudocia** (1), (2), **Fabiola, Helen** (17), **Jolenta** (1), **Margaret** (18), **Mary** (3), (30), (31), **Pansemnes, Pelagia** (9), **Photina, Thais, Theodota** (7), **Zoë** (?).
Peranda, Agnes (18).
Pereira, Mancia.
Perinati, Dorothy (10).
- Persecution (Iconoclast), Anthusa** (4), **Irene** (12), **Mary** (36), **Theodosia** (8).
Persia, Bahuta, Casdos, Esther (1), **Eudocia** (3), **Gobdela, Gudelia, Ja, Ketevan, Mamelta, Martha** (5), **Mary** (29), **Snan-dulia, Tarbula, Thecla** (15), (16).
Pesaro, Felicia (11), **Seraphina** (2).
Peter (St.), Axitiana, Claudia (1), **Mary** (7), **Mattidia, Plautilla, Perpetua** (1), (2), **Petronilla** (1), **Praxedis** (1), **Pudentiana** (1).
Petrociani, Marina (16).
Piazza, Margaret (30).
Picenardi, Elisabeth (20).
Pierre le vif, Albofiede (2).
Pilgrim, Adelaide (11), **Angela** (7), **Anna** (8), **Apollinaris** (2), **Bona** (3), **Brigid** (19), **Ethelburga** (4), **Helen** (11), **Hildegund** (1), **Irmgard** (2), **Marana, Margaret** (9), **Matilda** (10), **Melania, Mingarda, Modwenna, Poenna, Reyneld, Rolendis, Rusina, Sabina** (2), **Silvia** (1), **Trefc, Tygria, Ursula** (1), **Viridiana.**
Placentia, Angilburga, Franca.
Plantagenet, Margaret (29).
Plectole, Franca.
Plombariola, Scholastica.
Poitiers, Afra (5), **Agnes** (6), (7), **Antonia** (8), **Radegund** (1).
Poland, Adelaide (9), **Anastasia** (10), **Benigna, Bogna, Bronislavia, Christina** (15), **Cuncgund** (4), **Euphemia** (16), **Hedwig** (4), **Jolenta** (2), **Salome** (5), **Sophia** (18).
Pole, Margaret (29).
Polesworth, Edith (3), **Modwenna.**
Polotsk, Euphrosyne (7).
Ponziani, Frances (5).
Ponzii, Alda (2).
Portugal, Adozina, Beatrice (12), (14), **Columba** (2), (3), (5), **Constance** (6), **Eleonora, Godina, Isabel** (2), (3), **Jane** (11), (14), **Margaret** (31), **Matrona** (17), **Quiteria, Sancha** (1), **Senorina, Sila, Theresa** (5), (6), **Texelina.**
Prague, Agnes (20), (21), **Ludmilla, Mlada, Pré, Ada.**
Premonstratensian, Agnes (10), (20), **Anastasia** (10), **Beatrice** (2), (6), **Beasela, Elisabeth** (12), **Ermengard** (1), **Gertrude** (11), **Guda** (2), **Hildegund** (1), **Margaret** (11), **Petronilla** (2), **Riovera.**
Prioress of Biloka, Gertrude (15).
„ Catesby, Alico Rich, Margaret.
„ Ferrara, Antonia (7).
„ Marienthal, Yoland (3).
„ Mont Cornillon, Juliana (21).

Prioress of Nazareth (in Brabant), Beatrice (7).
 „ Pontoise, Anna (28).
 „ Rattiboria, Euphemia (16).
 „ Rivroëlle, Oda (5).
 „ St. Walburg's Mount, Sophia (16).
 Pseudo-saint, Wilhelmina, Rosamond.
 Pussium, Tudeca.
 Puy-Michel, Delphine.
 Quedlinburg, Matilda (2).
 Queen of Armenia, Olympias (3).
 „ Armorica, Copagia, Laudoveva.
 „ Austrasia, Verona (4).
 „ Barbarians, Aucoega.
 „ Bavaria, Hemma (1).
 „ Bohemia, Ludmilla.
 „ Cachetia, Ketevan.
 „ Castile, Isabel (*see* Addenda), Mafalda, Olive (3).
 „ Denmark, Botild, Margaret (7).
 „ East Anglia, Hereswitha.
 „ England, Elgiva (4), Matilda (4).
 „ Essex, Kyneswide, Osith.
 „ Ethiopia, Euphenisia.
 „ France, Audovera, Bathilde (1), Blanche (1), Clotilda (1), Galswintha, Jane (16), Radegund (1).
 „ Galicia, Salome (5).
 „ Germany, Adelaide (3), Edith (5), Grata (2), Matilda (1).
 „ Goths, Amarna, Placidia (2).
 „ Holland, Soteris.
 „ Hungary, Beatrice (5), Gisela (1).
 „ Iberia, Susanna (16).
 „ Ireland, Temaria.
 „ Italy, Adelaide (3).
 „ Kent, Bertha (1), Sexburga.
 „ Leon, Theresa (5).
 „ Lombards, Gundeburga, Tesia, Theodolind.
 „ Mercia, Edburga (4), Ermenilda, Osthrida, Wereburga (2).
 „ Naples, Christina (16).
 „ Northumberland, Cuthburga, Eanfleda, Edith (4), Ethelburga (1), Ethelreda, Kynceburga (1), Bict-rith.
 „ Persia, Esther (1).
 „ Poland, Cunegund (4), Hedwig (4), Rixa.
 „ Portugal, Isabel (2).
 „ Rome, Rusina.
 „ Sardinia, Clotilda (3).
 „ Scotland, Margaret (6).

Queen of Servia, Angelina (2), (5).
 „ Sicily, Gerasine.
 „ Spain, Isabel (*see* Addenda).
 „ Sweden, Christina (8), Hildegard (2), Ragnhild.
 „ Thrace, Tryphena (2).
 „ Wessex, Ethelburga (4).
 Quinzani, Stephana (2).

Rabutin, Jane (19).
 Ransom (Our Lady of), Colagia, Mary (47), (58).
 Rascia, Angelina (5).
 Ratisbon, Hemma (4).
 Ravenna, Innocentia (3), Placidia (2), Vincentia (1).
 Recluse, Abundantia (2), Agnes (27), Alexandra (4), Alfreda, Aurelia (4), Aliz, Bertha (9), Brigid (15), Catherine (6), (17), Chelidonia, Columba (4), (14), Dange-rosa, Eva (5), (6), Gemma (4), Hazeka, Heliena, Helimdrude, Helvisa, Heyleka, Hiltrude (2), Hugolina, Humility, Ida (8).
 Ivetta, Jane (6), Julia (29), Juliana (25), Justina (9), Jutta (5), Liutberg, Monegund (2), Offa (2), Osman, Paulina (10), Pega, Photina (2), Rachild, Redempta, Richilda, Romana (8), Rosalie, Salome (4), Sibillina, Sophronia, Tarsitia, Teuteria, Tusca, Uda, Udalgartha, Ugolina, Ulphia, Viborada, Viridiana, Vitalina, Wilburga (3), Withburga (2), Woyslawa, Zenaïs.

Redi, Theresa (9).
 Reformer of Carmelites, Theresa (7).
 „ Franciscans, Colette.
 „ Hospitallers, Galliota.
 Remiremont, Alix, Perpetua (9).
 Rena, Julia (29).
 Renuntians, Marthana.
 Rheims, Bova, Dodâ, Joan.
 Ricci, Catherine (18).
 Rich, Alice, Margaret (14).
 Robert d'Abrissel, Ermengard (2).
 Rodat, Emily (2).
 Romaric (St.), Adfalduid, Gegoberga, Mactafede.
 Rome, Aglaé (1), Agnes (2), Albina (5), (6), Anastasia (1), (2), Anna (30), Asella, Balbina (1), Basilissa (1), Basilla (1), Beatrice (1), Bibiana, Bonosa (1), Cecilia (1), Cyriaca (2), Dafrosa, Daria (2), Domitilla (1), (2), Eustochium, Fabiola, Felicitas (1), Galla (9), Hilaria (1), Hirundo, Laeta, Lea (2), Lucilla (1), Lucina (1), (3), Lucy (6), Marcella (7), Marcellina (4), Marina (14), Marmenia, Martana, Martina, Melania (1),

Vidilina

- (2), Paula (13), (14), Paulina (1), (6), Placidia (2), (3), Plautilla, Poemenia, Præpedita, Praxedis (1), Prisca (2), Priscilla (1), (2), (4), Pudontiana (1), Redempta, Restituta (2), Romula, Susanna (8), Theodara, Victoria (1), Withburga (2).
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